

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

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NO. 1.

POETRY.

QUIETNESS.

I would be quiet, Lord,
Nor tease, nor fret;
Not one small need of mine
Wilt thou forget.

I am not wise to know
What most I need;
I dare not cry too loud,
Lest thou shouldst heed:

Lest thou at length shouldst say,
"Child, have thy will;
As thou hast chosen, lo,
Thy cup I fill."

What I most crave, perchance
Thou wilt withhold,
As we from hands unmeet
Keep pearls or gold:

As we, when childish hands
Would play with fire,
Withhold the burning coal
Of their desire.

Yet choose thou for me—thou
Who knowest best;
This one short prayer of mine
Holds all the rest.

A NEEDY SINNER'S REQUEST.

Thou blessed Son of God most high,
That liv'st and reign'st above the sky,
Yet, in descent great indeed,
For sinners once cam'st down to bleed.

Though thou art high, enthroned in light,
And angels veil beneath thy sight,
Yet thou dost stoop, thy grace to show,
To visit sinful worms below.

Thou hast convinced me of sin,
And made me feel the plague within;
Hast made me long for that rich blood
By which alone there's peace with God.

Look down upon my wounded soul;
Thy balmy blood can make it whole,
Can hope and rest and comfort give;
O speak the word, say, "Look, and live."

Give me to know that thou art mine;
Clothe me with righteousness divine;
From all self-trust and bondage free;
Dear Lord, do thou remember me.

O bid me seek thy blessed face;
Enlarge my heart with thy rich grace;
Give me to taste thy pard'ning love,
And my election fully prove.

O shed abroad thy sov'reign love,
And all my doubts and fears remove;
Give me the joy of saving faith,
That I may triumph over death.

I have no claim, O Lord, on thee;
Thy grace is altogether free;
'Tis undeserved, and is bestowed
On souls who cry for help to God.

From day to day, from week to week,
I cry to thee, thy mercy seek;
And yet how far, O Lord, I feel
From thee and thine own Spirit's seal.

Hast thou not kindled that desire
Which thus doth oft to heaven aspire?
And wilt thou, then, cast me aside?
Shall seeking souls thus be denied?

No; bless thy name, thy word tells me
That thou wilt set thy chosen free,
Who day and night to God do cry,
Until he help them from on high.

Hear my request, thou God of grace;
Behold me in this wilderness,
Struggling with foes and fears so strong;
Dear Savior, do not tarry long.

CORRESPONDENCE.

"If God ordained in the beginning the fate of all his creatures, why did he send his Son on earth to call sinners to repentance? Is repentance possible to the doomed? What is the meaning of the promise of eternal life to all who shall believe in Christ?"

INTERROGATOR.

REPLY.

SIR:—A short time since, a friend of mine handed me the preceding questions, with a desire expressed by him that I should reply to them; but after reading them, and seeing the manner in which they are worded, I at first thought I would not; but upon reflection, and in compliance with the anxious request of my friend, I have concluded to pen a brief reply; not that I feel that what I may write will convince any one, unless God, by his Spirit, makes the application.

Your first sentence contains two questions; and as it commences with the word "if," I am led to conclude that you do not receive, in its full sense, the doctrine of foreordination. Before any reference is made to the scriptures, we will notice the meaning of foreordination. Our English word *ordain*, is from the Latin word *ordino*, which is from *ordo*, to order, and signifies, to set, to establish; therefore foreordination is certainly a predetermination, otherwise language has no meaning whatever, and the words which we use have no force. The great mass, or a majority of mankind, seem to have no difficulty to believe in the ordination of God, so far as it harmonized with their natural view and pleases them; and they have no difficulty in receiving the doctrine of future, eternal happiness, but do not receive the doctrine of future, eternal torment, and go so far as to declare that such a thing is not consistent with the character of a just and holy God. But both states of existence are clearly and unequivocally taught in the scriptures. The deep and inscrutable purpose of God concerning the children of men, and the sending of his Son into the world to magnify the law and make it honorable, and lay down his life for his people, and leave the non-elect to perish in their iniquity, and all be commensurate with his holiness, is as far beyond the conception of man as to create a world is beyond his power, and men are very unwilling to admit that God should have any end with respect to them greater than their happiness.

Notwithstanding the theories of infidels and atheists as to the origin of man, the bible is the only true chronicle of his origin, and to that book of books we will now appeal, proving therefrom, not only his origin,

but that in his now fallen state he is justly condemned, because totally depraved. "And God said, Let us make man in our own image, after our own likeness." "So God created man in his own image; in the image of God created he him; male and female created he them;" and then God blessed them, and gave them every herb "bearing seed," and every tree "yielding seed." Then we have recorded in the second chapter of Genesis the planting of "a garden eastward in Eden;" also that "the Lord God took the man and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Or, dying thou shalt die.) "Interrogator" will notice that man was not left free, but prohibited; and the penalty for transgression was death; and death does not mean annihilation, but separation. Man in his state of *uprightness* was not a child of God, but a creature, and God was his Creator; and the meaning of the word man is, *what is it?* The question was asked, "What is man that thou shouldst magnify him, and that thou shouldst set thy heart upon him, and that thou shouldst visit him every morning, and try him every moment?"—Job vii. 17, 18. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm viii. 4. In both quotations the question is, What is man? and the only difference is, the word man is used, instead of the word it.

Man, in his state of uprightness and innocence, was in an earthly paradise; and there is no just reason to doubt but that, while in that state of uprightness, every volition of his will and action of his body were in sweet harmony; and had he remained thus, he would not have been fitted for any higher enjoyments than the things of earth. But he did not remain in that condition. "Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely

die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, [mark the plural form] knowing good and evil." What was the good and evil which they knew after their fall? It certainly went no farther than natural good and natural evil; for they then were fallen, depraved natural persons. If we carefully read the third chapter of Genesis, we shall see what the awful consequences were of their yielding to the temptation; and the ground was cursed; and to-day the earth clearly shows the effect of the curse, for not only man has to die, but every bird, fish, beast, reptile, insect and crawling worm has to return to dust.

An inspired apostle, thousands of years after man's fall, declared, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." If Adam was not the federal or seminal head of the family of man, how could all have sinned in him? And no age nor condition exempts any from death. Now are not all classes of men justly condemned? And has the sentence passed upon all, as they stand in Adam, been revoked? No; and are not all justly culpable? Certainly; or else an inspired apostle was mistaken, which we cannot for a moment admit. I rather suspect that "Interrogator" is a lawyer; and if so, in this immediate connection I will ask him a question. When a man commits a murder, which he long premeditated, or malice aforethought, and the same is proved, and the law of the land where such offense has been committed says the murderer must die, either by decapitation or upon the gallows, if that murderer should repent, after being convicted, would the law release him? Most certainly not; for the law would know nothing about repentance; but it would demand plenary satisfaction. And the inflexible justice of God requires full satisfaction; for the fiat of Jehovah still remains, "For dust thou art, and unto dust shalt thou return." If God did not ordain every thing in the beginning, when was it done, or is it not done, and every thing up to this day has transpired by chance? The very idea that certain things may transpire, or they may not transpire, is an absurdity, and dishonoring to God. And he has ordained the destiny of every son and daughter of Adam who have lived upon this earth, are now living here, or ever will be upon this footstool of our God; but in that ordination God will be honored and glo-

rified, and the creature, man, justly condemned, as has already been shown.

Before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." If those declarations do not show total depravity and just condemnation, then terms have no meaning, and we have no possible way to represent facts. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one."—Psa. xiv. 2, 3. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."—Jer. xiii. 23. "The Lord hath made all things for himself, yea, even the wicked for the day of evil."—Prov. xvi. 4. In the day of the apostle Paul, the same opposition to foreordination, and bitterness of men against the absolute sovereignty of Jehovah, were manifested. (See the ninth chapter of Romans entire.) "For the scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. [See Ex. ix. 16.] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.'" When the inspired apostle had adduced such divine testimony, the same spirit of enmity against God's purpose that is manifesting itself to-day, was met by the apostle with a holy boldness; for said he, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed [not begotten and born of God] say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?" (See also Isaiah xxix. 16.) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints; for there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ."—Jude 3, 4. Enough scripture testimony has been adduced to show to any believer of divine truth the special, definite and fixed ordination of God concerning the creature man; and to cite all the passages of scripture which show

clearly the ordination of God concerning every thing, would be to transcribe a very large portion of both the Old and New Testaments.

Why did he send his Son on earth to call sinners to repentance? I am led to conclude that "Interrogator" thinks that repentance alone will save a sinner from endless woe, and prepare him for heaven and immortal glory; but I have to say, with due deference to him, that repentance simply never removes guilt, or cleanses the guilty soul; yet it seems that the generally received opinion of legal teachers and conditionalists is, that repentance on the part of the creature, man, is all that is necessary; but we will now test that by the scriptures, and see whether repentance takes away guilt and prepares the children of men for the climes of immortal glory. Repentance is the noun derived from the verb repent, which is from *re* and *paeniteo*, from *paena*, to feel pain, sorrow and regret, &c. In the scriptures two kinds of repentance are clearly and fully set forth, viz: a legal repentance and a gospel repentance, or that which is the result of spiritual life, not the cause of it; and it clearly means a turning from, as applied to quickened sinners, notwithstanding the ambiguous meaning given to it by carnal teachers. It was because every thing was "ordained in the beginning" that the Savior was "sent on earth to call sinners to repentance." The coming of Immanuel in the flesh, his sufferings, death and resurrection, were in pursuance of the divine will; it was in perfect harmony with the sovereign and immutable purpose of Jehovah.

"And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." The idea of "Interrogator" is, that the Son of God calls to sinners universally, desiring them to repent, or that he is beseeching them to turn from their wicked ways and be saved, which sentiment is as different from the gospel as midnight darkness is from midday light, when the sun is shining in all his brilliancy in heaven. He came not to call to sinners to repent, but call them to repentance. Who were the righteous that he did not come to call? The Pharisees, who "trusted in themselves that they were righteous, and despised others." "Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: [mark it was with himself] God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice

in the week, I give tithes of all that I possess." Did that man acknowledge himself a sinner? No! Did he feel the need of the great Physician? No; because he was not a sin-sick soul. Did he feel the need of a Mediator? No; because he was righteous in his own sight, denying, in his very words, revelation; therefore he was a deist. That same spirit to-day actuates every self-righteous professor in the world. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful unto me, a sinner. I tell you, [said Jesus] This man went down to his house justified rather than the other." Job replied to the same character, when he said, "There the righteous might dispute with him: so should I be delivered forever from my judge."

The miracles wrought by the Son of God, while incarnate, did not cause men to love him and believe in him; but it is true a great multitude followed after him at one time, not because they saw the miracles, but because they did eat of the loaves and were filled; and the loaves and fishes to-day, or worldly ease and luxury, cause millions to externally perform a sort of worship, especially carnal teachers. But when the Savior plainly set forth the doctrine of discrimination, and what he had come into the world for, many followed no more after him, and others were angry and ready to destroy him. And now, when the bible doctrine of eternal, personal, unconditional election of a definite number of the children of men; the regeneration of the church, through the righteous life, bitter and agonizing death, and triumphantly glorious resurrection of the Son of God, the effectual calling of the vessels of mercy from their state of death in sin, into the glorious light and liberty of the gospel, and their final victory over sin, death and hell, are clearly set forth, the same spirit of bitterness and hatred is clearly seen in the great mass of the professed followers of Christ.

We will now turn to the scriptures and see whether the call of the Son of God is efficacious, or fails to accomplish its design. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him." Was not that call efficacious? Certainly it was. And was it not the same with regard to John and James? "And behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed."

In order to maintain and sustain the glorious doctrine of foreordination, we again refer to the scriptures, and adduce therefrom that the church was loved in Christ before the foun-

dation of the world, and that his coming in the flesh of his people was in exact accordance with the foreordination of God; for the ordination of God seems to be very much in the way of the opponents of the truth in our day; yet the heaven-born and heaven-taught children of God delight to contemplate it. "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be SATISFIED; by his knowledge shall my righteous servant justify [not merely pardon] many, for he shall bear their iniquities." Exactly in accordance with this prophecy is the divine record concerning him, made by the New Testament writers. What was that travail of soul, if it was not in his death and resurrection? Did he not, in his resurrection, bring forth the church, his body, from under the law, without spot or wrinkle, or any such thing? "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For AS SOON AS Zion travailed she brought forth her children." "Husbands, love your wives, even as Christ also loved [not merely loves] the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Enough divine testimony has been produced to show that Immanuel was manifest in the flesh according to the purpose of God, and that the law by him was magnified and made honorable for his people, and that he died their perfect sacrifice, and was raised again for their justification; therefore the dreadful battle has been fought, and the church redeemed; for his own right hand and holy arm hath gotten him the victory over all his foes. The ancient saints under the legal dispensation were enabled to look down through the vista of time and behold the glorious gospel day; for said Christ to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Of the prophets it is said, "Searching what, or what manner of

time the Spirit of Christ which was in them did signify, when it testified *beforehand* the sufferings of Christ and the glory that should follow; and concerning those ancient saints, who died before the incarnation, suffering and death of the Redeemer, the apostle says, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Now the heart-cheering and God-honoring doctrine of salvation by grace has been made known to the heirs of promise for more than eighteen hundred years, by their being born again, not of corruptible seed, but of incorruptible seed, "by the word of God, [not the letter as recorded, but the eternal Logos, or Word,] which liveth and abideth forever;" and the result of that spiritual life has been of such a character as to cause them to rejoice in the finished work of Christ.

Now concerning his power, as King in Zion and exalted upon his Mediatorial throne, we will briefly notice what some of his inspired judges say of his reign, and see whether it harmonizes with the prophecy concerning it. The Spirit by Isaiah declared, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." Before his betrayal and crucifixion, Jesus "said, Father, the hour is come: glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to AS MANY AS thou hast given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." After his resurrection from the dead, before his ascension and glorification, Jesus said unto his disciples, "All power is given unto me in heaven and in earth;" therefore to-day he is invested with all power in both worlds. And in his ascension to his throne was fulfilled the glorious declaration, "Yet have I set my King upon my holy hill of Zion;" also the accomplishment of that soul-cheering announcement, "Arise, O Lord, into thy rest, thou and the ark of thy strength." The apostles, with holy boldness, and an awfully sublime view of the exalted and glorified Mediator, said, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, (to be) a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." (Not upon the principle, if they will obey.)

I would now earnestly solicit the attention of "Interrogator" to the subject of the "call" and "repentance." It has already been shown from apostolic authority that the Prince and Savior is exalted to give repentance to Israel, not call upon them, solicit, or desire them to repent, that he might save them from endless woe. The prophetic declara-

tion was, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." When that spirit is given unto a lost and ruined sinner, there will certainly be repentance following; and it will be "godly sorrow," which "worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Judas "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple and departed, and went and hanged himself." Did not that betrayer of Christ repent? Did it take away his guilt, and remove from him that deep sense of remorse? No; but it worked death, because it was a repentance caused by his own guilty soul. Was that the kind of repentance Christ is exalted to give spiritual Israel? No; yet it was repentance. "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners [debtors, in the margin] above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." The repentance here spoken of was not gospel repentance, neither is the perishing spoken of eternal death, or everlasting separation from God, but the death of their bodies; and whether any of them were vessels of mercy we are not informed, neither should we attempt to enter into what is not revealed concerning them, more than our God has given us. Now, if you read the scriptures, and believe the record there made, you must certainly see that the letter of the word clearly sets forth two kinds of repentance—legal and gospel; for legal repentance is often mentioned, but nowhere, that I am aware of, does it say that Christ is exalted upon his Mediatorial throne to give legal repentance unto ungodly nations, nor to unregenerate men, before being born of the Spirit.

When the proclamation of the gospel is made, "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," if divine life is implanted, and the spirit of repentance is given to them who hear the glad tidings, there is sweet harmony existing between the gospel injunction to repent and the spirit of repentance in the quickened person. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "And that repentance and remission of sins should be preached

in his name among all nations, beginning at Jerusalem." Repentance is not preached in the name of the creature man, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God." When the righteous requirements of God's law are set forth, and his inflexible justice clearly shown, the result with natural men generally is to awaken or arouse in them hatred to God's justice, and cause them often to show anger, and accuse God of injustice, if his righteous law is satisfied with nothing short of an exact fulfillment; and when that enmity is thus awakened, which was prior to that time latent, or hidden, instead of repenting, rebellion against the law of God is shown. When John the Baptist came, "preaching in the wilderness of Judea, and saying, Repent ye, [that is, turn away from Judaism, or legality,] for the kingdom of heaven is at hand," did he baptize indiscriminately all who came to him? No; for when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Did they bring forth such fruits? No. Why? Simply because they were not in possession of them. As easily could the literal viper change itself into the harmless dove, as those creatures, called by John a generation of vipers, could bring forth fruits meet for repentance; for John was sent "to make ready a people prepared for the Lord," and that was why they had no fruits meet for repentance, because they were not of that prepared people.

The gospel church could not be organized before the appointed time, for the apostles could not hasten it, but were to tarry "in the city of Jerusalem" until they were "endued with power from on high;" therefore they must "wait for the promise of the Father." Therefore God's appointed time was "when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." The multitude was then and there assembled, according to the ordination of God, for a display of his power, majesty and dominion was to be made at that time; and providence and grace are always together in the glorious manifestations of God's calling lost and ruined sinners from the kingdom of darkness into the marvelous and astonishing light of the gospel. In that assembly, as well as at John's baptism in the river Jordan, there were two classes present, and the effect upon each class was soon manifested, as the apostles "began to speak with other tongues, as the Spirit gave them utterance." "And

they were all amazed, and were in doubt, saying one to another, What meaneth this?" Who were the ALL? The amazed ones, and *not* every individual person then and there present; for it immediately follows that "others, mocking, said, These men are full of new wine." But the apostle Peter quickly informed those mockers that they, the apostles, were not drunken, but that it was "that which was spoken by the prophet Joel;" therefore it was according to the "ordination" of God "in the beginning." The effect upon the other class was "when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? [Not what shall we do to be saved.] Then Peter said unto them, REPENT, and be baptized, every one of you, in the name of Jesus Christ, for [not to remit] the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even AS MANY AS the Lord our God shall call."

Why did the one class upon that occasion mock? *Because* they were not called of God. Did Peter say unto those mockers, Repent? Certainly not; for no such an absurdity as that could be held forth by the inspired apostle. They who were pricked in the heart, (not merely cut to the heart, for such "gnashed on him with their teeth,") and being thus pricked in the heart, were the characters prepared by the Spirit to repent, or turn away from all the carnal ordinances which had been binding upon the Jew, until Christ, the Anti-type, had removed them; and their repenting, and being baptized in (not into) the name of Jesus Christ, was *not* to remit their sins, but "for the remission of sins; and the particle *for* signifies, in this connection, *on account of*. Then follows the declaration, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"—absolutely call, not call to, call upon, or beseech them to turn away; for the call of God to the redeemed vessels of mercy is absolutely efficacious, and no power or powers combined can frustrate that call of Zion's King.

An inspired apostle said, "For the gifts and calling of God are without repentance;" but repentance follows the call, and is the result of that call, and not the cause of it. One of old said, "After I was turned I repented." The apostle Paul, when standing "in the midst of Mars' Hill," said, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." We may rest assured that there is no conflict between the teaching of Paul in Mars' Hill, and that of Peter upon the day of pentecost; for if the "all men everywhere," to whom Paul referred, were commanded to repent in the same sense as those Peter addressed, they were *quickened* sinners, and not natural men; but it appears to me that the

inspired apostle addressed that command to them relative to their turning away from Pagan idolatry, or it was a legal repentance. But be that as it may, there was not any conflict between him and Peter, but instead thereof perfect harmony.

Perhaps it is not amiss here to notice the import of the word *all*, for it seems that many persons do not notice the just manner in which it is used in the scriptures, and thereby give to it an ambiguous meaning; for it is *always* limited and restricted according to the sense in which it is used. In the Old Testament the word is from the three letters, *caph, lamed, he*; supplying the vowel, we have the word *calah*, signifying completed, or perfected. Now let us see if that is not true. If we carefully read the seventh chapter of Genesis, the record therein shows that *all flesh*, (every kind, or the perfect number,) wherein is the breath of life, went into the ark; also, that *all flesh* died that moved upon the earth. Is there any contradiction in these statements? Certainly not; but sweet harmony. Said the Savior to the disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "And ye shall be hated of *all* [men] for my name's sake; but he that endureth to the end shall be saved." Were the "all" here every individual of the race of mortals? No; but every one of that class who hated the truth, and heard and saw the apostles. Upon another occasion Jesus said, "And I, if I be lifted up from the earth, will draw *all* [men] unto me." Who are the "all" here? Every one of the race of mortals? Certainly not; but that *perfect number*, every member of Christ's body, composed of Jews and Gentiles—not one more, not one less: them whom he redeemed to God by his blood, "out of every kindred, and tongue, and people, and nation." And the word *draw*, as well as the word *call*, should be carefully noticed; for it does not mean *draw at*, or *beseech*, but it means accomplishing the act. The word *draw* is from *dragan*, also from *traho*, each of which literally means *to drag*; but it is more euphonious and pleasing to the ear to render it *draw*, but the meaning is precisely the same, showing that the power exerted accomplishes the design.

It appears to me that sufficient bible testimony has been given to show why God sent "his Son on earth to call sinners to repentance." In closing this part of the subject, I unhesitatingly say, that every one whom Jesus calls will come, will repent, and will be drawn to him, and finally awake in immortal glory; otherwise, the New Testament record cannot be true. Said Paul to Timothy, "Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Why all those precious blessings bestowed upon the vessels of mercy

in and through the name of Jesus Christ? It is because there is salvation in *not any other*; "for there is none other name under heaven given among men whereby we must be saved." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The New Testament says nothing about an atonement in which persons were not concerned, and the reconciliation was made for the members of the church, while they were enemies to God; therefore the atonement is sufficient, because it is absolutely efficacious. It is sufficient, not because it affords men an opportunity to repent, return, break off their sins, and thus be saved, but because with *invincible* power it carries salvation to all for whom it was made. It is a redemption every way sufficient and efficacious, not because it makes it possible for man to be saved, but because the precious Redeemer gave his life the ransom, making the captives his own, and with his own right hand and holy arm he brings them forth out of the prison-house of sin, and causes them to walk in the light of gospel truth, enabling them to truly repent of their sins.

Is repentance possible to the doomed?

It appears to me that the wording of this question contains a peculiar "rasping harshness," for I am not aware that the word *doomed* is in the bible; but it is a legal term, signifying *adjudged, sentenced, &c.* This has already been anticipated, and answered while dwelling upon the term repentance. I will again ask if, when the criminal has had a just trial before and by his peers, and is found guilty, the law will receive repentance from him as the expiation of his guilt? Certainly not; for if such were the case, the law would be null and void. What evidence have we recorded anywhere in the bible that wicked men, haters of God, in their carnal state, have the spirit of repentance? I am often made sad when any question concerning the purpose of the God of heaven and earth is propounded in a rash manner, because it shows to me one of two things, viz: either the propounder of such questions does not believe in the ordination of God concerning his creatures, or, if he believes it to be so, God must be an unjust Being, according to his view of the matter. But quickened sinners, who are brought to see they are justly condemned by the law, instead of arraigning God at the bar of their carnal reason, inquire, in deep agony of soul, "How can such a wretched sinner as I am be saved, and God's holy throne remain untarnished?" What principle manifests itself when mortals, in the plenitude of their carnal wisdom, tell us what God can do and what he cannot do and be just? If we turn to the New Testament, we find the following, "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who *believed* not the truth, but had

pleasure in unrighteousness." The "doomed" may exercise all their carnal powers, may go far in outward reform, but unless they are of that number for whom Christ died, all will avail them nothing; because that will not remove the curse, and the finally "doomed" will never repent in a gospel sense, or upon the principle of love to God and holiness. But that hatred to God's sovereignty, shown here in time, will continue, and that fire will never be quenched; and could such characters be admitted into the assembly of the redeemed, where anthems of endless praise are sung unto him that loved them, and washed them from their sins in his own blood, and made them kings and priests unto God and his Father, it would be unto them fiery torment indeed. "And these shall go away into everlasting punishment, but the righteous into life eternal." I am aware that many apply these declarations to the children of men in the gospel day, and carry them no further; but, admitting that, will the dissolution of the body change the solemn truth on the one side, that it is everlasting punishment, or on the other the glorious truth, that the righteous go into life eternal? Certainly not; for if it be everlasting punishment, the subjects of that punishment must be in a state of existence to receive and endure punishment. And the sentiment that the wicked are to be annihilated, or put out of existence, I am not able to find taught in the bible; neither do I think that the lovers of truth are very profitably employed when trying to find out and reduce to a certainty in their minds the final destiny of the wicked, for their destiny will be in harmony with God's purpose, and for his own glory; and there we ought to leave the matter, for our God has revealed to his people all that is necessary for them to know about the "doomed," or finally impenitent. And I can truly say that matter does not give me any particular concern; but I am very anxious at times to have the assurance that Christ died for me, for if so, all is well.

What is the meaning of the promise of eternal life to all who shall believe in Christ? I will answer this question by quoting the language of the New Covenant, and there leave the matter, without any further elaboration of the subject. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I WILL be to them a God, and they SHALL be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

I would say, not only to "Interrogator," but to those brethren who have so anxiously desired my views relative to some passages of scripture

strongly favoring the idea of the universal salvation of all mankind, as they think, and upon which the teachers of that sentiment base their arguments to prove that to be true, that my remarks in this communication are about as good an answer as I am prepared to give; and I have not delayed answering them on account of a spirit of indifference, but until the present have not had the time to give the subjects that attention I wished; for I have been absent from home so much, that when at home I could not see an opportunity to take up the subjects and write on them in a proper manner.

As I close, I wish to call the particular attention of the brethren and sisters to the editorial in No. 23, Vol. 46, of the SIGNS OF THE TIMES, and headed, "Retrospective and Prospective." Now, for forty-six years our now aged and venerable brother Beebe has been engaged contending for the truth through that paper, as a medium, not only of correspondence for brethren of like precious faith, but the reasons why a separation took place about fifty years ago in the Baptist denomination in this country. The issuing of the paper was commenced by him under trying and discouraging circumstances, as a medium of communication, through which there could be an exchange (so to speak) of views, and the locality and circumstances of distant and scattered brethren could be known. I am not aware that there has been any departure from the principles, as laid down in the prospectus when the paper was first issued; but on the contrary, I am satisfied that God has enabled him to defend the faith once delivered to the saints, and amidst all the confusion caused by foes without, and enemies in our own "ranks," he has stood like "an iron pillar and brazen wall" against the carnal theories of men. Now his work is nearly done, and his sun of life is far down the western horizon; therefore is it not the duty of the lovers of truth to continue to sustain him in the publication of the SIGNS? I am led to wonder why so many papers are commenced, claiming to be devoted to the Primitive Baptist cause, when it certainly is known that it is utterly impossible for the denomination to defray the expense necessary to publish so many; for as a denomination, we are poor in the things of this world. Can it be that some of our brethren fear their ability will not be known and appreciated unless they become editors? I hope that no such vanity actuates them, for, if so, a barrenness of mind will be the result; and if papers are multiplied as they have been within a few years, the publication of all *must stop* for a lack of support, and the very object for which the SIGNS was commenced will be destroyed. I am free to acknowledge I regret to see the course now being pursued, in publishing so many so-called religious papers; for I am satisfied, if persisted in, the very object for which the lovers of truth did desire a medium of correspondence

will be overthrown. I feel very anxious that the SIGNS shall be sustained, and shall do all I can for that purpose. Brethren, have we not been warned through the SIGNS of certain men and their course, and thereby been aware of them, which, had it not been for such a medium, we might have had sore trouble with? I hope all lovers of the truth, who read the SIGNS, will read the editorial referred to, and ponder well its statements.

WILLIAM J. PURINGTON.

SOUTHAMPTON, Pa., Dec. 11, 1878.

HERRICK, Bradford Co., Pa., Dec. 10, 1878.

DEAR BROTHER BEEBE:—I have written during the past year upon the first three of the beatitudes, describing, though very inadequately, the first three characters which our Savior pronounced blessed, the poor in spirit, the mourners, and the meek. It was in my mind to continue writing upon these precious declarations of our Savior concerning the character and experience of his people, as I should find opportunity and feel at liberty; and in pursuance of this intention, I have two or three times of late undertaken to write upon the next following expression, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." But all my efforts to enter satisfactorily into the subject have been vain. I have not been able to give such expression as I desire to the feelings which these words have inspired within me. The sentences I write appear to me, as I look them over, cold and argumentative, and do not correspond with the life and power and glory of the subject. For this portion of scripture is the first that ever came to me with power, raising up in my poor heart a good hope through grace, and therefore it is peculiarly precious and blessed to me. These are the words by which the first true gladness I ever felt was put into my heart, and I esteem them as in an especial manner the voice of the dear Savior to my own soul. One Monday morning in April, fourteen years ago, as I walked wearily to my place of business, musing upon my miserable condition, and wondering whether there could ever be any relief, any light, any happiness for me, all at once I found these words in my mind in an entirely new light, presenting a new meaning to my mind, and exerting a power upon my whole being which in all the years of my life had never been experienced before. For twenty years I had been restless, unsatisfied. The bible had been my study during much of that time; but I had no satisfaction in reference to my own condition or prospects. My thoughts found only gloom in reaching out towards God and eternity. When they turned in upon my own heart and mind, the final result was self-aborrence. All the natural enjoyment I might have, could have no effect to drive away the gloom that hung around my life, shrouding both the present and the future in its heavy pall, and making my existence as cheerless and desolate as the last few days have been

to the earth, one heavy cloud over all the sky, from which the air is filled with cold rain and snow, and dreary moanings of the wind. For some years I had experienced no especial fear of punishment; the punishment was with me. I had tried to pray many times, but could see no merit in my prayers, and therefore could get no hope by them. I had finally united with a Presbyterian Church, hoping thus to be able to live in such a way that I might receive mercy and grace from God. But the result was not what I looked for, but the reverse. The gloom rather increased. I still saw no way of acceptance with God except by being righteous; and it still appeared to me that if the Lord should ever save me by his grace, it would be by showing me what I could do to make myself righteous, and in helping me to do it. This appeared impossible, because I could not see how there could possibly be any merit in anything that I could possibly do, even if I should do the best that was possible for man. But so far from this, my heart and life appeared to me inexpressibly vile. Yet I could not think that I had truly been made to see myself as the sinner I was in the sight of the holy God; for if I had, it seemed as though I would be overwhelmed and die in mortal fear. I am trying to present a general view of the state of my mind with reference to eternal things on that wonderful morning; but I cannot do it, so varied and often so conflicting had been my thoughts for years. Often I would question in reference to the very existence of a God; yet I can now see that there was a belief in God firmly settled in my mind, that was never disturbed by any of these questionings. On that morning I was thinking of a peaceful feeling I had experienced the evening before, while listening to the reading of the Psalms, and wondered how I could have had such a feeling of peace, such a vile being as I. Just then the words were in my mind, as I have stated above, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." How familiar they were, for they had always a good sound to me. But I had always thought that one must be good in order to hunger and thirst after righteousness, for he was to be blessed for it; and so it must be the good work of a good man, and therefore these beautiful words could have no application to me. But now this thought was passing in my mind, "Why! one hungers for what he does not have, not for what he does have. I know that I have no righteousness, and I know that I want to be righteous. O how I want to be free from sin. Am I not, then, hungering and thirsting after righteousness?" Then for the first time in my life I said to myself, in my own mind, Perhaps I am one for whom Jesus died. I had often thought, Perhaps I may be one that will be saved; but never before had the thought occurred in this form, as something already done. I have tried to repeat the distinct thoughts that were con-

sciously in my mind; but the full effect of these words I would have to represent as a sudden breaking forth of light in my soul, a full glow of light, which could not be resolved into distinct thoughts. It was as though the sun had risen at midnight; and a midnight, too, which had never before been followed by a morning, so unexpected was this illumination. It seems to me now as though all this took place while I was taking one step, so instantaneous was the change from darkness to light, from gloom to inexpressible gladness. O how glad I felt in a moment, how light, how free. Like one freed from some awful bondage, under which he had been so long that he could not fully realize how awful it was until released from it. Although I soon lost the enjoyment of that light and comfort, and was in darkness again for many weeks before peace was established in my soul, yet the memory of that golden hour, with its burden of inexpressible joy, does not fade or grow faint in the least, but grows brighter, rather, as the years pass by. And I almost think the words that wrought that change grow sweeter to my soul from day to day. I do not know that I can truly say that they do, for nothing could be more sweet than they were to me that morning; but I am enabled to comprehend more clearly the nature of their power then felt, and from a daily increasing knowledge of my own destitution of that righteousness which I need, and a consequent hunger which I think does increase from year to year, I am enabled to appreciate more and more their inestimable value and absolute necessity to my soul, because of the light and life and salvation that are in them. Notwithstanding the darkness that followed that experience of joy, during which for weeks I did not know that I had a hope, and could not be made to believe that I had by any arguments of christians, until the Lord was pleased to remove every trouble from my mind, and to bring me into perfect peace, at a time when I was alone, yet the hope that I have to-day is the same hope that was first revealed in my soul that morning; and truly it has proved to be an anchor of my soul both sure and steadfast, holding me steadily from despair and destruction, even when the storms were so heavy, and the waves of trouble and unbelief on account of my vile nature ran so high that I could not see the anchor at all. My doubts and fears and unbelief never have yet been able to break that anchor loose, and I am persuaded they never will. And the same firm assurance is in my heart concerning every poor sinner that has ever experienced a hope through grace.

These are the same characters before spoken of, these hungry and thirsty ones, but in a different stage of their experience. None hunger and thirst after righteousness but those who have felt themselves to be poor in spirit, who have mourned on account of that poverty, as all who

have felt it must mourn, and who have experienced the spirit of meekness. If we were allowed to draw a line of distinction between the various classes of figures used in the bible, we might say that none were so powerful to present and impress upon the mind spiritual truth as those taken from the personal experiences of men. And among all of these, perhaps the most powerful and impressive are those of hunger and thirst. How well is that longing of the soul to be righteous thus represented. In the first experience of this sorrow on account of sin, and of a longing desire for righteousness, before we have learned by a blessed experience how that longing is to be satisfied, our condition would have to be represented by one hungering without any prospect of ever having that hunger appeased. And it is so represented in the 107th Psalm: "They wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them." That wilderness or desert is our own carnal nature. We wander there in a vain search for anything to satisfy our hunger and thirst after righteousness, until the craving pangs of hunger and the fierce and burning thirst wear away our strength, and our souls faint in us. Then we cease to look any longer in the wilderness for bread and water, in the desert of our own hearts for righteousness. Then prayer as an effort to work righteousness before God ceases, and prayer as a cry for mercy begins. "Then they cried unto the Lord in their trouble, and he delivered them out of their distress." He leads them forth by the right way, out of themselves, out of the barren wilderness of their own vile nature, to himself, and becomes to their souls himself the bread and water of eternal life, in the city of habitation, where they shall rest forever.

From this time of our first deliverance and of our first joyful taste of the heavenly food, through all our mortal pilgrimage we are hungering and thirsting after righteousness. But how different our condition. Then we knew not that our hunger would ever be satisfied; for the law which brings the terrible knowledge of sin does not indicate any way in which we can be released from its awful power. We can see no way of holiness while under the law; no possibility of any supply of bread and water while in the wilderness. But now that Jesus has been revealed to our souls, we know from whence our supplies must come. And though we sometimes fast until we get faint, yet we never forget the direction to our storehouse and fountain. We often perversely go searching again and again in the old barren, waste, howling wilderness, but not as before; for as soon as hunger and thirst begin to tell upon our strength, or the wild beasts come raging towards us, instead of lying down in despair, away we go to him who said, "I am the bread of life," and, "If any man thirst, let him come unto me and

drink." We often have a long search before we can find him, for he sometimes hides himself; but our hunger and thirst will not allow us to stop the search; and he has given us faith to believe not only "that he is, but that he is a rewarder of all them that diligently seek him." And when our hunger brings us clear away from ourselves, and close to him, he is found by our seeking, opens to our knocking, and gives freely to our asking. "Bread shall be given them, and their waters shall be sure." He never gives us any of the precious bread to waste, but lets us get hungry enough to eat up every crumb. But O what a miracle we often see. When we get a little supply, just enough, it seems, to keep us from famishing, how it multiplies as we eat; for after we have eaten it all, there remains yet more than at first. But we have grown very careful of it, and soon get baskets enough to gather up the precious fragments, that nothing be lost. Sometimes when one among many brethren has received a precious supply from our dear Savior, he has fragments enough to strengthen and comfort all the rest. How many a poor soul has been sustained by the fragments from these baskets while waiting for months, or even years, perhaps, without having the blessed privilege of eating freely, in the Savior's own gracious presence, of bread administered directly by his own hand.

Truly it is a blessed thing to hunger and thirst after righteousness. The blessing of God causes the hunger, not the hunger the blessing.

The blessing was given before the world began, but is manifest here in time when we first feel the awful pains that sin produces in the soul, and an undying hunger and thirst after righteousness that it seems can never be ours; and that blessing is fulfilled when the righteousness of Christ is made completely ours in our experience, so that our souls are filled and satisfied, never to hunger and thirst any more. "For they shall be filled." This is to be the enjoyment of the blessing, and nothing shall prevent its consummation. It is the promise of him whose word cannot fail. But not while in this mortal tabernacle shall it be fully experienced. Here we have many precious feasts upon the good word of God, so that sometimes we are ready to say, "It is enough." But as hunger prepared us to rejoice in this feast, so we must be left to hunger again for the next that is in store for us. And sometimes the hunger appears more painful than we can bear, as we feel our vileness keenly, and groan under our sins and shortcomings, and cry, "O wretched man that I am." Sometimes we feel such a hatred and loathing of our vile and sinful life that we can hardly endure it. Every vile and obnoxious object will remind us of ourselves, as being like us; and every pure thing in nature, as the sky, the snow, the flowers, the dew-drop, will present to our minds an infinite contrast to our condition that fills us with vain longings and bitter

anguish. How often I have looked upon the snow that lay so white and clear and spotless under the shining sky, a robe of perfect purity upon the earth, and felt such longings as words cannot express, that I might be as pure as that. When the longing comes in this way, it always appears perfectly vain. Such hunger we cannot feel can ever be satisfied. But the food is ready. How wonderful that this very thing, the beautiful white snow, which of all the objects in nature most perfectly expresses the purity which the quickened soul longs for, is itself used in the scriptures to represent what is prepared for us by him who is wonderful in counsel and excellent in working. "Though your sins be as scarlet, they shall be as white as snow." What a precious morsel is here. How sweet to the taste. What a sparkling draught. How refreshing to the thirsty soul. As white as snow. Absolutely free from any color, stain or spot. No sins to be found upon us, not even the faintest stain of evil. And we cannot help eating this piece of heavenly bread, drinking this cup of the water of life, when the Lord hands it to us. We cannot say, "It is too much; it cannot be;" for he has given us faith to receive it. But is it done? Has this taken place? Yes, the work is done, but we have not experienced it except by faith. The righteousness is ours, but we wait for it. "We wait for the hope of righteousness by faith." The food is prepared and all laid up for us, but we only have a little taste of it now and then, and still must hunger for more. The wells of salvation are given us, but we cannot drink a full supply yet. Only an earnest of the glorious inheritance is given us here, a sweet foretaste of joys to come, an enrapturing glimpse of the blessedness of perfect freedom from sin, and of unsullied righteousness before a holy God.

O how sweet it is when the dear Savior brings us to his banqueting house, spreads his banner of love over us, and says, "Eat, O friends, drink, yea, drink abundantly, O beloved." I have known of such seasons in my pilgrimage thus far, when for a time the sorrows, the cares, the sins, the enjoyments of the world, were forgotten, while I felt the power of his words of love in my heart, casting out all fear, and was permitted to take the sweet morsels from his hand, and rest under his shadow with great delight. But I must acknowledge that such seasons have not been frequent in my experience, nor of long duration. I am often, very often, in the dark, and very hungry. But when I am not feasting myself, I do so love to see the brethren eat. I cannot tell what comfort it gives me to see the brethren and the churches having rest in the Lord, walking in his fear, edifying one another, and rejoicing in his manifested favor. Among the many excellent things that have been in the SIGNS of late, I have been made to rejoice in the communications of some that have told of the Lord's goodness

in bringing them out of Babylon, and causing them to follow the footsteps of the flock to that blessed place, the church of God, where he feeds, and causes his flock to rest at noon, and in giving them abundance of the precious good things out of his word to eat, and causing them to drink of the brook in the way. And others, suffering great bodily affliction, have been enabled to write of the goodness of the Lord in giving them such support and supplies from his abundance as they need, so that their letters have seemed to me like precious songs of praise. He has made his statutes to be their songs in this house of their pilgrimage, and he will never leave them nor let them forget how to sing of his goodness, until the perfect work of patience is done in their poor, suffering bodies, and they go to rest in heaven. And others have felt moved by the spirit of love to give precious words of exhortation that have appeared very timely. When the Lord sends one with the word of exhortation or admonition, he that administers and he that receives it are both partakers of the blessing. Truly the SIGNS have appeared to be filled with most excellent things of late, and it is indeed comforting to hear thus from the scattered brethren. It has also been my privilege since I wrote last to hear more precious testimony from those whom the Lord has led forth by the still waters of his truth, and made for a season to lie down in the green pastures of his grace and love. I do feel thankful to him on their behalf, and for myself that my soul rejoices with them.

But to be filled with righteousness, to be freed from sin forever, to feel no more the bondage of corruption, to be so satisfied that we shall neither hunger nor thirst any more, this perfection of bliss lies yet before us. "They shall be filled," when mortality is swallowed up of life, and freed from the sins and sorrows of this earthly state, in robes of immortality they come into the unveiled presence of God their Savior, whose unspeakable loveliness and glory shall fill and satisfy their desires forever.

SILAS H. DURAND.

HOPEWELL, N. J., Nov., 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have attempted several times to write a few lines to those of like precious faith; but feeling my inability to speak one word of comfort to the smallest of the household, I have desisted. But I find that while neither my ability nor worthiness have increased, my desire to do so has. When I am weaker, and suffering more than usual, and am deprived of the precious privilege of meeting with the dear brethren and sisters, and also of hearing those faithful messengers of the Lord who stand on the walls of Zion, proclaiming to us the gospel of peace, with an eye single to his glory, it is then that my Father's children and my Father's house, where the many mansions are, are present with me continually, and I cannot shut them out.

But as I am one of those poor creatures who have nothing but what they have received, may the Lord assist me in expressing my love for them, and my desire to abide with them, causing me to exclaim, with Ruth of old, "Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried."

I am not disposed to complain, for I am the recipient of too many undeserved blessings. I sometimes grieve that I have not the ability to live more to the glory of him who laid down his life for me. Then it occurs to me that I am just where he placed me, that I am filling the particular niche in life which he designed for me, knowing that not a sparrow fall-eth to the ground without his knowledge, that all is best which comes to me, and that I should desire no higher happiness than that of doing his blessed will. He tells us that his word shall accomplish that which he please, and that it shall prosper in the thing whereunto he sends it. My hope that I have received his word is at times sufficient for me. It is my meat and my drink, and I am enabled to believe that he will remember me in much mercy, and give me that wisdom which is knowledge of himself.

"Though dark the way and rough the path,
Though billows round me roll,
The voice of Jesus calms the storm,
And soothes my weary soul."

I am now singing in my inmost soul a glad song of praise to God, who has proved to us that his promises are sure, and will be to the end of time. "Lo, I am with you always." Is not that one of his most precious promises? "Lo, I am with you always, even unto the end of the world."

"Lo, I am with you!" precious promise!
What beside could give me rest?
Lord, to feel thy love and favor,
What but this could make me blest?

"When in sickness or in sorrow,
When all human aid is vain,
May this sweet and blest assurance
In every trial me sustain."

"When opposed and tried by Satan,
And my soul is filled with grief,
May this heart-renewing promise
Give me calm and sure relief."

"And when through the valley passing,
When no earthly friend is near,
May I prove by sweet experience
Thou art with me even there."

"When in death my eyes are closing,
In that last and trying hour,
Then, dear Lord, repeat the promise—
Speak to me the words once more."

Sometimes when I lie upon my pillow in great weakness, my ears are greeted with such sweet, melodious strains, such as no mortal voice or hand have ever given, and it almost seems that he giveth me songs in the day as well as in the night. My mind often wanders from this to the harpers, harping with their harps, which causes me to almost long for that lasting union, that imperishable peace, which is alluded to by the apostle, when he says, "We are in all things more than conquerors through him that loved us." What can separate us from the love of God which is in Christ Jesus our Lord? Not tribu-

lation, nor distress, nor persecutions, nor famine, &c. Neither can death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature. O what a comfort to know that nothing can separate Zion's children, when such "Glorious things of thee are spoken, Zion, city of our God." Beautiful for situation, the joy of the whole earth, is Mount Zion. "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." So let our trials and afflictions here be of whatever kind or character they may; may we be enabled, in the strength of this consoling and all-abiding truth, to wait calmly all the days of our appointed time, and bear the cross our God appoints, knowing that the afflictions we shall here encounter are not worthy to be compared with the glory then to be revealed. But when this weary warfare shall be forever ended, what songs of triumph await the faithful in that land of rest. How sweet then to these tempest-tossed children will be the music of the harpers, harping with their harps, and that new song which is sung before the throne, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Zion's children are all taught of the Lord, and great is the peace of her children. These are they to whom the Savior said, "In my Father's house are many mansions. I go to prepare a place for you." These are they who wear the spotless robes, and follow after the Lamb whithersoever he goeth.

Dear brother Beebe, submitting these lines entirely to your judgment, I remain your sister in hope,
HELEN GOLDEN.

KIND GREETING FROM A DISTANT LAND.

DEAR AGED BROTHER IN THE LORD:—If you think the inclosed will be of any use in encouraging the weaklings in Zion, it is at your service.

What a blessed bond of union subsists between Christ and every member of his eternally loved family. Though they are very far distant from each other in this world, yet they can meet and wrestle for each other at "the throne of grace," and ere long will meet in that blissful home, to sing the praises of him who purchased them at the price of his own most precious blood.

"And they shall see his face,
And never, never sin,
But from the rivers of his grace
Drink endless pleasures in."

Yours affectionately, in this blessed hope,

JOSEPH CASSE.

8 OLD ROAD, CHATHAM, KENT, ENGLAND,
November 26, 1878.

MY DEAR BROTHER BEEBE, beloved of God,
Whose delight is to preach of the Lamb and his blood:

Although in the flesh we are "unknown" to each other,

We are "well known" in Jesus, our dear elder Brother,
Who loves us, and faithful will prove to the end;
Our blessed Redeemer, and well-trying Friend.
O, look unto Jesus, who has done all things well;
Point sinners to him, who has saved them from hell;
Continue to preach of his mercy, so free;
No theme is so sweet and precious to thee.
We have "nothing to pay,"—no merit at all,
For we are quite helpless, and lost in the fall.
What an infinite mercy that Jesus, our Lord,
Our enemy's slain, by his "two-edged sword,"
Has brought us in guilty, and utterly lost,
And taught us in his salvation to trust.
How precious is Jesus then to us become,
Our Treasure, our Portion, our Refuge, our home.
He says that with him we're eternally "one,"
And "flesh of his flesh, and bone of his bone."
The scriptures declare, "Not a bone shall be broken,"
Howe'er we may doubt the good word he has spoken.
May God in his mercy these doubtings remove,
And help us at all times to "rest in his love."
No solid or permanent rest can be found
In self or the world—'tis enchanted ground;
And though we so often from Jesus do stray,
Which fills us with shame and grief by the way,
In mercy he brings us to his dear feet again,
Though the method he takes may cause us much pain;
Yet still in our hearts he will reign supreme.
May our souls, then, be more conformed to him;
May we cleave more unto him, our Savior and King;
Delight of his name and his person to sing.
What name is so precious, in earth or in heaven,
As Jesus? who has our sins all forgiven.
With Mary, we, too, would weep at his feet,
For the mercy we've tasted, so rich and so sweet;
Or with John, on his bosom would love to recline,
While he hear his sweet whisper, "Fear not, thou art mine!"
And when he thus graciously speaks to our heart,
Our doubts, fears and sorrows take wings and depart;
Like a dove we would fly to our heavenly rest,
And find a sweet home in Immanuel's breast.
The Lord in his mercy give patience while here,
To wait his good time, and give strength to bear
All that he is pleased upon us to lay;
May his grace be sufficient for every day
Of trial, temptation, which we may pass through;
Then the fires shall not burn, nor the floods overflow;
For faithful is he, our Lord and our God,
Who hath help'd us thus far, in the strait, narrow road.
And now, my dear brother, accept of the love
Of a stranger and pilgrim to Zion above;
And kindly forgive all that wrong you may see.
Farewell, and at Jesus' throne think of me.

JOSEPH CASSE.

CHATHAM, England, Nov. 26, 1878.

THE EVERLASTING TASK FOR ARMINIANS.

By the time this number reaches our subscribers we hope to have another edition of the "Task" printed, when we will fill all orders now on hand, as well as those we may yet receive.—EDS.

"THE TRIAL OF JOB."

I will sell the remaining copies of "The Trial of Job" that I have left for one dollar each. A dollar bill put into a letter can be sent at my risk.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1879.

THE NEW YEAR.

INTRODUCTORY SALUTATION TO OUR READERS.

With this number we enter upon the forty-seventh year of our labors in the editorial field, deeply sensible, we trust, of our obligation to thank, praise and adore our heavenly Father, through whose tender mercy, long-suffering forbearance and preserving providence our life has been spared, while so many millions of our fellow-beings have passed from the shores of earth to the destiny to which they have now gone, to return to their former habitations no more forever. We cannot too highly appreciate the loving-kindness of our God, who has not only given and sustained our life in the midst of death, but also permitted us to hope for life and immortality through the riches of his grace abounding to the chief of sinners by Jesus Christ our Lord. Quickened and born of the Spirit, as we tremulously hope, at a very early period, while but a mere child, for more than three score and ten years we have cherished the hope that God for Christ's sake has forgiven our sins, and called us by his grace, and given us a place and a name among them that are sanctified. And notwithstanding our unworthiness of such distinguishing favor, we have been allowed a membership with the ancient order of the Baptists about sixty-seven years. How much we have enjoyed in that time in the society and fellowship, and in extensive correspondence with the dear people of our God, no language at our command can possibly express. Truly we can say, Our lines have fallen in pleasant places, and we have a goodly heritage. This privilege we would not willingly relinquish for all the honors and treasures of this vain and transitory world. If we know our heart, we, like Moses, would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season; and if we are not sadly mistaken, we esteem even the reproaches of Christ as infinitely preferable to the treasures of the world. Favored in the good providence of God to commence this forty-seventh volume of the SIGNS OF THE TIMES, we send out this first issue of the new year with our annual greeting to all our patrons and readers, wishing them all a happy and prosperous new year.

Conscious from long experience of entire dependence on God to sustain us in the future as in the years that are past, we promise, as God may give ability, to do all we can to make the forthcoming volume acceptable, edifying and desirable to our subscribers. With the aid of our son, who is associated with us in the publication, and who has the principal control of the business departments of the establishment, we hope to devote our care and attention more exclusively than ever before to the editorial work. Many of the most

gifted writers of the age will continue to enrich our columns with communications instructing, edifying and entertaining to all the scattered members of the household of faith, while the more feeble ones of the flock will also find room for their communications, as the forty-eight columns of each number, almost exclusively devoted to original reading matter, affords ample room for the insertion of all that will be useful and edifying to the general mass of our readers.

Notwithstanding the circumscription of our circulation by the introduction of many new publications in various localities, the SIGNS OF THE TIMES still has by far the widest range, extending into nearly every state and territory of the United States and Canada, and extending also across the Atlantic into England. It therefore affords a medium of general correspondence among the Old School or Primitive Baptists which no other publication has attained.

The terms of subscription, as will be seen, we have adapted to the varied condition of all who desire to receive the paper, so that the poor of the flock who desire to receive it, need not be without it. The small margin of profit on the papers supplied to those who are able to pay the full price, two dollars per year, is indispensably required to enable us to supply the paper gratuitously to hundreds who are not able to pay anything, and to those who pay in part, but not enough to meet the cost to us of their papers with the postage that we are also required by law to prepay on all that we send by mail.

Those who are able to pay the full subscription price will have the satisfaction of knowing that in so doing they are contributing to make up the necessary expense of supplying their poor brethren and sisters, who otherwise could not have the privilege of reading them. The saints are commanded to bear one another's burdens, and so fulfill the law of Christ. The law of Christ therefore requires all who are favored with the requisite ability, to remember those who are destitute. The poor, in regard to the treasures of this world, we always have with us. Can we neglect them with impunity? As the Spirit of Christ dwells in our hearts, it will so far predominate over the carnal selfishness of our earthly nature as to make us desire to walk in the pathway marked out by him who was rich, and for our sake became poor, that we by his poverty might be rich. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our life for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 16, 17. We have confidence in our brethren who have ability that they will not take undue advantage of the liberal terms on which we propose to supply the poor, when able to pay the full price, or, at least, as much as they can afford; but that

they will rather feel a pleasure in contributing to aid those who really have not the means to pay anything, and yet feel a great desire to receive and read the SIGNS. A large majority of those who are supplied gratuitously are feeble, and cannot get to any of the meetings where the gospel is preached, and in their lonely hours derive great consolation in reading the communications of their brethren and sisters who write for our paper. Shall they be deprived of that consolation, or shall they be supplied? So far as we, the publishers, shall be sustained by the liberal patronage of those who are able and willing to aid us, we say they shall be supplied, if they will make known to us their needy circumstances and their desire.

The true and tried friends of our publication, who have stood by us in all our labors, have our grateful acknowledgments and unfeigned thanks, and we confidently hope for a generous continuation of the same, both by supplying copy and in procuring new subscribers. We have named none especially as agents, but we earnestly desire all, who can, to exert themselves in extending our circulation, and in making remittances to us, for themselves and for all such as may send their orders and payments by them.

Many who have ordered a discontinuance of their subscription because of the hardness of the times, are requested to bear in mind that the hard times, when money is scarce, are the very times in which we are in our greatest need of their aid, and when we are the more especially embarrassed by their withdrawal from our list. Can they not think of some other indulgence they can deny themselves of in the retrenchment of their expenses, and help us through our most trying straits?

Confidently relying upon the continued kindness and unwavering liberality of those who have hitherto contributed their seasonable aid, and above all, upon that divine power that controls all things, we again unfurl our banner, and reiterate the cry, "THE SWORD OF THE LORD AND OF GIDEON."

PRAYER.

Few subjects, perhaps, have occasioned greater concern in the minds of the children of God than that of prayer; and it is indeed, when rightly understood, a comforting thought, that the living children of God are more seriously tried upon this subject than any other people. Indeed, we do not know that any other people have any trouble at all in regard to prayer. The Pharisee who stood and prayed with himself, and paraded before the Lord what he evidently regarded as his own good works and self-esteem, had not a single petition to ask of God, and being full of self-righteousness, betrayed no doubt or fear that his prayer was meritorious in the sight of God. The parable of the Pharisee and publican was spoken by our Lord unto certain which trusted in themselves that they were righteous, and despised others, (Luke

xviii. 9-14,) and it is applicable to all self-righteous Pharisees, whether of ancient or modern times. The ease and fluency in which all self-righteous persons can read or recite what they call their prayers, is very observable. They profess to regard it as a duty to do a certain amount of praying; and when they have read or repeated their task, they can say, with the strange woman described in Proverbs vii. 14, "I have peace offerings with me; this day have I paid my vows." Of this class of will-worshippers, not a few are like their ancient brethren, fond of being heard in their devotions: they choose the corners of streets; or market places, or places where they may be heard of men, that all may see how devout and righteous they are. They think, as we are told, that they shall be heard for their much speaking, and therefore make long prayers, and use vain repetitions. But our Lord has said of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. xv. 8, 9.

It is not then the fluency of speech, the eloquence of language, nor readiness to engage in public or in private prayer, that God will accept as worship. Nor is it a periodical appropriation of times in which to go through the form of prayer, for the spirit of grace and supplication are not at our command. In his sermon on the mount, our Savior forbid his disciples praying as the hypocrites do, or using vain repetitions, as the heathen do. Be not ye therefore like them; for your Father knoweth what things ye have need of before ye ask him. Even the repetition of the form of prayer which Jesus taught his disciples, (Matt. vi. 9-13,) becomes with us vain and forbidden repetition when we are not led by the Spirit to pray with the spirit and with the understanding. How many of us have been taught from our infancy to commit to memory what is called the Lord's prayer, and to repeat it, as though by so doing we could secure the mercy and protection of the Lord. It is used as a kind of charm, to keep evil from us when we lie down to sleep, and we have felt as though we have secured the favor of the Lord; when not a word has been felt in or uttered from our heart. Even the saints of God, including the apostles of the Lamb, have asked in prayer of God and received not, because they have asked amiss. We may rest assured that we have asked amiss, if God withholds from us that which we ask for; and this is a great mercy to us, that he does withhold those things which his Spirit has not made intercession for. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searches the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints

according to the will of God."—Rom. viii. 26, 27. Our Savior said to the woman of Samaria, "God is a Spirit; and they that worship him must worship in spirit and in truth."—John iv. 24.

The experience of the saints is in harmony with the last two references, especially when they feel their heart drawn out in prayer to God. When they remember that God is a Spirit, infinite and eternal, the inquiry from their heart arises, "Wherewith shall I come before the Lord, and bow myself before the high God?"—Micah vi. 6. They know they cannot approach him with a price in their hand, or with any offerings they can bring. How often in their heart the unuttered and unutterable desire is hidden, O that I knew where I might find him! They may bend their knees to the ground, but their lips are sealed; they perhaps cannot utter a word, a syllable, and they sometimes even fear that they have offended God by their very attempt to pray. How sensibly do they now feel their weakness, and in deep humility they groan in spirit, in inexpressible breathings of desire. This is prayer, and this prayer enters the ears of the God of Sabaoth. And this prayer God has promised to hear, for he has said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the God of Israel will not forsake them."—Isa. xli. 17. This is truly helping their infirmity. Their tongue has failed; it can utter no sound, it cannot express the deeply hidden groaning for the water of life which is felt within. No created ear can hear the silent emotions that rend their broken hearts; the deep contrition that overwhelms them in unspeakable anguish can be heard only by their gracious prayer hearing God. "I the Lord will hear them." What heavenly consolation is found in these gracious words. The heavens had seemed to them like brass, and the earth as dust, and their prayers had seemed utterly unavailing, and shut out from the ear of sovereign mercy. A consciousness not only of infirmity, but also a sense of guilt and unworthiness, had paralyzed their tongue; but their inability to articulate with their tongue cannot prevent him, who searches the hearts and trieth the reins of the children of men, from hearing the prayer which his own Spirit has indited in the heart, and no other prayer than that which his Spirit indites will be accepted, though uttered in thunder-tones. "For we know not how to pray as we ought," nor can we learn from all the prayer-books ever published, or by any lessons taught by good or bad men. It is only the Spirit that can search or know what is the mind of God, or make intercession for the saints according to the will of God. The spirit of our flesh would ask that God would yield to our carnal desires; but the Spirit of God teaches us to say, Not our will, but thy will be done in earth as it is in heaven, and to ask for grace to reconcile us in all things to God.

The Spirit of our God will never lead us to pray for or desire that God should grant us anything more or less than what he has in store for us; and when we pray for the gratification of our carnal desires, we surely pray amiss, and it will neither be for our good or his glory, and therefore he graciously denies our requests. The saints are instructed to pray without ceasing, and in all things to give thanks. We do not understand this injunction to mean that all our time is to be devoted exclusively to a form of prayer, for vain repetitions in prayer are forbidden; but at all times in our heart to breathe forth our desire to God to preserve us from evil, and lead us by his counsel and wisdom in all things. There is no place or period of our pilgrimage when we can say our prayers are ended, or that we can cease to call upon the name of the Lord. And in all things, whether agreeable or painful to us, we are to give thanks to God.

"Our days of praise shall ne'er be past,
While life or breath or being last,
Or immortality endures."

The peculiar trials which are experienced by God's praying children, when their prayers seem to be unheard, and they feel as though they were sinking in deep waters of sore affliction, should not lead them to conclude that God's ear has become heavy that he cannot or will not hear them; for he often withholds the answer to our prayers for the trial of our faith and patience, and that we may the better understand and more fully appreciate the blessings when received. Our blessed Lord spake a parable of the unjust judge and importuning widow, (Luke xviii. 1-5,) "to this end, that men ought always to pray, and not to faint." A sense of our abject poverty and utter unworthiness should not cause us to faint, or despair of the mercy of the Lord, for it is the poor, humble, contrite, laboring, heavy laden child that God has made welcome to come boldly to his throne of grace in their Redeemer's name; and the promise is that they shall obtain mercy, and find grace to help in every time of need; but the rich, self-righteous, he sends empty away. The poor publican, bowed down under a sense of unworthiness to even raise his eyes to heaven, in deep contrition smites upon his breast, and the hidden anguish of his heart in trembling accents cries, "God, be merciful to me;" and to this last petition he signs his name and character, "A Sinner." He does not claim to be a saint, nor indulge a thought that his sad prayer is meritorious. If God shuts out his prayer, and spurns him from his presence, he feels in his heart that God is just. But with fear and trembling he feels that this is his last, his only hope; for if God withholds from him his mercy, he sinks in hopeless despair. But O, what wondrous grace! his prayer is heard, and he is justified rather than the boasting Pharisee.

There are fimes with some who have hoped in the Lord, when they

have had so deep a sense of the infinite majesty and holiness of God, and so deep a sense of their own pollution, as, like the publican, to stand afar off, and because they dared not to lift up their eyes to heaven, or take the sacred name of God upon their lips, have concluded that they have not—cannot pray; when perhaps in no part of their experience have they in reality and truth prayed more, or with greater acceptance. Their prayers have not been formed into words, nor articulated with their voice, but from the deepest recesses of their aching heart the pent up ejaculation has in unutterable groanings, in heaving sighs and flowing tears, expressed the desire and confession, “God, be merciful to me, a sinner.”

The subject of prayer opens before us a boundless theme for serious reflection. The God to whom prayer is to be made is the “high and lofty One that inhabits eternity, and his name is Holy.” He is “of purer eyes than to behold evil, and cannot look on iniquity.” Yet in the amazing riches of his grace he has provided a way of access through Jesus Christ, the one and only Mediator between God and men, whereby his children may approach him, and come even unto his seat, and not be consumed. Most truly, Jesus Christ is the Way, and the Truth, and the Life, and no man can come unto the Father but by him.—John xiv. 6. Our prayers to be acceptable to God must be presented in his name, for there is no other name under heaven given among men whereby we must or can be saved; and he has instructed us to address all our prayers to the Father, in the name of Jesus Christ the Son, and as indited by the Holy Spirit. This rule should be strictly observed when we approach the throne of grace. It is true that these three are One, but officially to be regarded in our prayers, as Jesus has commanded us. By the Spirit we address the eternal God, as “Our Father which is in heaven,” whose name is hallowed; and we find access to him through his Son, in whom dwells all the fullness of the Godhead bodily, whom the Father has given to be the Head over all to the church, which is his body, and the fullness of him that filleth all in all; and in whose sacred Sonship is treasured the sonship, heirship, wisdom, righteousness, sanctification and redemption, with every other spiritual blessing of all his members, and their eternal, vital union is securely treasured up in him. Therefore when we pray we should ask our petitions of the Father in his name, as taught by his Holy Spirit. Thus the “Three that bear record in heaven, the Father, the Word, and the Holy Ghost,” are recognized in our spiritual devotion. While we call upon God, as our Father, this relationship is in and through Jesus Christ his Son, who by the gift of the Father is our Head, and officially our Mediator, in whom alone we stand accepted. The Holy Spirit which is given us, while one with the Father and

the Son, is officially our Comforter, our Teacher, and the gracious, infallible Prompter of our prayers. Every prayer, therefore, to be acceptable to God, must be addressed to the Father, in the name of Jesus Christ our Mediator; for in no other name or way can we have access unto God. The new and living way unto the Father, which is consecrated for us, is through the veil; that is to say, through the flesh of him who was made flesh and dwelt among us: whose glory we beheld, the glory as of the only begotten of the Father, full of grace and truth. How frequently Jesus informed his disciples that after his resurrection, and ascension to his Mediatorial throne, they should address all their prayers to the Father in his name. “And in that day *ye shall ask of me nothing*. Verily, verily I say unto you, *Whatsoever ye shall ask of the Father in my name, he will give you*. Hitherto have ye asked nothing *in my name*; ask, and ye shall receive, that your joy may be full.”—John xvi. 23, 24. “And whatsoever ye shall *ask in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask anything *in my name*, I will do it.”—John xiv. 12–14. The privilege of asking in his name belongs exclusively to those who are embraced in his name; as all the members of a man’s body are included in his name, and as a wife is in the name of her husband, and as children are legally included in the name of their paternal parent, so the church of God, as the Lamb’s wife, and all her members, are members of his body, and covered by his name; and as his seed, or children, his name is their inheritance, and their approach unto God in his name implies a vital relationship to him; and his name is to them a strong tower, and perfect indemnity for all they need for time or for eternity. And the Holy Comforter shall lead them into all truth; for he shall take of the things of Jesus and show them unto them. This Spirit shall make intercession for them and in them, according to the will of God. Hence the gracious assurance is given, that whatsoever they are moved by the Holy Spirit to ask in the name of Christ shall be given them; for the Spirit will not lead them to ask for anything contrary to the mind and will of God. And as none can call Jesus Lord but by the Holy Ghost, so none can pray in his name but by the same Spirit. An inspired apostle has assured us that all our necessities are known and amply provided for by our heavenly Father. “But my God shall supply all your need, according to his riches in glory by Christ Jesus.”—Phil. iv. 19. But as we have not wisdom to discriminate between our need and what our carnal mind may crave, the blessed Spirit maketh intercession for us, withholding only what would be hurtful to us, and incompatible with the righteous will of God; for he will withhold no good thing from them who walk uprightly.

The subject of prayer opens before us so wide a field for meditation, that

we cannot—we know not where to stop when dwelling on the subject. Our principal object in this article is to relieve, so far as we may be enabled, some trembling ones who, from a sense of unworthiness, and of inability to order their speech aright before the Lord, have been sorely tempted to doubt their right to pray, and fear that it is sinful for them to attempt it; we have labored to show that such are the very ones that are the most welcome to approach the awful majesty of God in prayer and supplication. They come not in their own name, but in the all-prevailing name of him who forever liveth to make intercession for them and in them.

Prayer, as a mere duty, is a very dull and unavailing employment, yet it is a duty devolving on all who feel their need of divine favor, because Christ has enjoined it upon them; but when led by the Spirit to the throne of grace, it is a most delightful privilege. Poor, weak and worthless as we are in and of ourselves, yet,

“Sprinkled with reconciling blood,
They may approach the throne of God,”
and not be consumed; because the name of Jesus Christ, their Advocate with the Father, is upon them, and he has sealed them with the Holy Spirit of promise.—Eph. i. 13. In prayer we are permitted to hold communion with God, through our High Priest, from over the mercy-seat. The apostle speaks (Eph. vi. 18) of “praying always with all prayer and supplication in the Spirit,” &c; from which we infer that the apostolic practice of social as well as private prayer is to be perpetuated in the church of God until time shall be no more.

In social prayer, one is mouth for all who are present and qualified by the Spirit to unite in the devotion. If the saints who meet for prayer are, like the primitive saints, all of one heart and one mind, and all are led by the one spirit, there will be no discord nor confusion, and the prayer expressed in words by him who is mouth for all will be equally the prayer of all. In social prayer we use the plural form of the personal pronouns, *our, us, &c.*, as taught Matt. vi. 9–13. This is proper, because it is the prayer of all who in their hearts can say, Amen.

We have many instances recorded of the saints meeting for prayer, and the practice should be continued in the church of God. When Herod the king had killed James with a sword, and had imprisoned Peter also, intending also to deliver him unto death, many were gathered together praying: and their prayers were graciously heard and answered.—Acts xii. 1–19. We have many other accounts of the meeting of the primitive saints at places where prayer was wont to be made; and should not the saints of the present age walk in the footsteps of the early christians?

But in social or public prayers, we should carefully avoid all ostentatious display, or effort to elicit the admiration and praise of men. Be not like

those who pray to be heard and admired by men; nor should we use vain repetitions, for that is forbidden. Our words should be few; for God is high in the heavens, and we are on the earth. It is not becoming in ministers, while assaying to lead in public or social prayer, to presume to explain or expound anything to the Lord: he needs no logic or explanation from us, and our prayers are to comprise supplication, intercession, and thanksgiving, under a full conviction that the Lord knoweth all about us, that he searches the hearts and tries the reins of all, and with a solemn consciousness that all things are naked and open to his all-seeing eyes. In our public or social prayers, our wandering thoughts are prone to seek the applause of those who are present, and almost forget that we are professedly addressing the God whose dwelling is in the heavens, and from whose sight the inmost secrets of our heart cannot be concealed. The cruel tempter is ever ready to divert our mind from the awful solemnity of holding communion with the eternal God. How cold and dull and formal are our prayers when thus yielding to the carnal impulse of our fleshly nature and the temptation of the adversary; our pride and vain ambition are either inflated or mortified, as we have succeeded or failed to make a display. One would hardly believe christians could be troubled in this way; but they are the only class that are really *troubled* on this account. Carnal professors and self-righteous Pharisees feel perfectly satisfied with their prayers if they can secure the applause of men; but those who are taught of God feel and lament the imperfection of their most solemn devotions, for they feel deeply their short-comings; and were it not for the blessed assurance that the Spirit helpeth their infirmities, supplying the ability which they lack, and making intercession for them according to the will of God, they would not dare to take the sacred name of God upon their lips in prayer or praise.

The humblest and most simple expression of desire that comes welling up from a broken and contrite heart, is far better than the most eloquent flow of words that charm the carnal ears of men; for the sacrifice of a broken and contrite spirit God will not despise.

In our secret prayers, when alone in our closet, that is, when the world is shut out from our mind, and there is none but God can hear, and we feel that our devotion is a personal matter between the trembling suppliant and his God, we use the personal pronouns in their singular form; as, *My God, why hast thou forsaken me? God, be merciful to me; hear me; deliver me, &c.* Whether upon our knees, prostrate on the ground, or upon our beds, or even when our hands are engaged in labor, by night or day, when our heart is drawn out to God in the secret aspirations of the heart, we pray with the spirit and with the understanding, even when our lips are sealed in silence. We

cannot suppress the secret desire wrought by the Spirit, and involuntarily arising from the depth of our heart to God as the giver of every good and perfect gift; and from a deep sense of our own vileness, every ejaculation is presented in the name of Jesus, with a full conviction that we can approach God in no other name.

The apostle Peter reminds us that the end of all things is at hand, and admonishes us therefore to "be sober, and watch unto prayer."—1 Peter iv. 7. What Jesus our Lord has said unto one, he also says unto all his dear saints, "Watch." "Watch and pray, lest ye enter into temptation."

In a careful, vigilant watching, we cannot fail to find abundant incentives to prayer; and if our watching does not have the effect to incline us to pray, it must be that we are in the sad condition of those saints of whom Peter speaks, 1 Peter i. 9, who, having neglected the admonition given in that chapter, are blind, cannot see afar off, and have forgotten that they have been purged from their old sins.

In conclusion of this already lengthy article, we wish to say to those who have been exercised upon the subject of prayer, and who have requested us to write upon this important subject, You cannot be too poor, too needy, or too unworthy to call upon the name of the Lord. It is especially for those of just your description of character that God has provided the new and living way, which he has consecrated for all who, being humbled under his mighty hand, do feel their need of his mercy and grace. It is the poor that he filleth with good things, while the rich he sends empty away.

"Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven."

Appeal for Elder G. W. Hamm, of Big Pond, Baxter Co., Ark.

We have received a letter signed by two deacons of the Montgomery Church, in Baxter County, Arkansas, asking the Old School Baptists, and the friends of the cause, to send aid to Elder G. W. Hamm, who is blind, and in needy circumstances. We presume it is desired that such aid should be addressed to Elder Hamm himself, at the above named post-office address. As neither of the said deacons are on our subscription list, we do not know their address.

We certainly believe that the necessities and comfort of all our needy brethren should be attended to, and we freely open our columns to make known their condition, when from reliable information from responsible persons, whom we know to be such, or when the churches to which they belong shall certify to us such cases; but we marvel that in the great state of Arkansas, where the Old School Baptists are more numerous than they are here at the north, any faithful minister of Christ who has worn out in their service, should have to appeal through the SIGNS OF THE TIMES to distant states for the com-

paratively small amount required to support a needy brother, especially a faithful minister of Christ who is blind and poor. We hope our brethren who are able, especially those in Arkansas, will attend to his case. Do they not indeed know that it is more blessed to give than to receive? And that, inasmuch as their acts of brotherly kindness are done to one of the least of Christ's disciples, they are done unto him?

CIRCULAR LETTERS.

LAUREL POINT, Monongalia Co., West Va.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I see the Circular and Corresponding Letters of several associations of Regular Baptists are published in the SIGNS OF THE TIMES, which have given me great satisfaction and enjoyment in reading. I will inclose the Circular and Corresponding Letters of the Red Stone Association, thinking there may be some brethren and sisters at a distance from here who would wish to hear from this association.

Dear brethren, I have been much edified and encouraged by reading the SIGNS, when I have felt my own littleness and unworthiness, thinking many times, Can it be possible that I am one of God's children? When I read in the SIGNS the experiences of brethren and sisters whom I have never seen in the flesh, which are in harmony with my own experience, I am constrained to thank God that he has a people all over the earth, and that they are kept by his almighty power, unto everlasting salvation.

JESSE BARB.

The Red Stone Association of Regular Baptists, now in session with the Indian Creek Church, in Monongalia County, West Virginia.

DEAR BRETHREN:—Through the abounding goodness of the all-wise and supreme Ruler of the universe, we have been spared, and granted another precious privilege of assembling again in an associate capacity, to see the faces of many of our brethren and sisters, which makes our hearts swell with emotions of joy and gratitude to our bountiful Benefactor.

Dear brethren, in accordance with our long-standing custom, we present this epistle of love in the form of a Circular Letter. In writing to you concerning the things pertaining to our Master's kingdom, we wish to say something in regard to the church of God. The primary or principal design of all governments is to give security and happiness to those governed. To this end laws and rules are given; but while these laws may be just and good, and fully sufficient to accomplish the object aimed at, yet if the people be ignorant of them, and have no regard for them, they fail to accomplish their design. So the King of Zion has set up a kingdom, and has given the inhabitants of that kingdom laws to be governed by, and it is highly important that they should be understood and obeyed; that there should be no deviation nor departure from the rules laid

down in the scriptures of divine truth. While they are strictly adhered to, they never cause trouble, nor any disturbance, but tend to build up the peace and enjoyment of the church of Christ. During the apostolic age, the form of the christian church was truly glorious. With what amazing diligence, boldness, prudence and zeal the ministers of Christ published the glorious truths of the gospel. They were ready and willing to suffer, and to make great sacrifice, for the cause of their great and glorious Leader, Jesus Christ, the Son of the living God. The church of God is known by her practice in her primitive days. So strict and unwavering was she in the doctrine and ordinances of Christ, that the wrath and indignation of ungodly men were brought down upon her; her members were thrown into prisons, and threats and persecutions were alike employed, to make them recant the doctrine and throw off their allegiance to the King of heaven. But this cruel treatment drove them closer to their heavenly Master. The true church was ready at any time to resign her worldly goods, the endearments of home, and even life itself, for the cause of Christ. The framing of her conduct to suit the world, and to conform to its follies and fashions, was never seen or practiced by her. Her members looked forward with that blessed anticipation of meeting beyond this vale of tears, where sorrow and sighing are forever done away. The church of God is called "the bride, the Lamb's wife." The wise man asks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" John, while on the lonely isle, in vision sublime "beheld the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Such is the language of inspiration toward that fair one, the church of God. Our blessed Savior condescended to come into this lower world, to suffer and to die, even the death of the cross, to redeem his bride from ruin, to cleanse her, by his blood, from her stains, and elevate her above all principalities and powers of this world. The church of God being the body of Christ, and chosen in him before the foundation of the world, was, by virtue of that relationship, redeemed from the demands of the law. When Jesus, on the cross of Calvary, cried, "It is finished," divine justice received full satisfaction in the person of Jesus Christ; for he is the end of the law for righteousness, to every one that believeth. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." While in a state of nature, there is no manifest difference between the heirs of salvation and the world at large; for the apostle says, "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Christ's kingdom is not of this

world, therefore she needeth not the fostering hand of the governments of this world, nor the aid of legislative bodies to assist her to carry out and execute her laws and discipline. All that the church of Christ needs at the hands of the temporal government is protection in the exercise of conscience, and the privilege and liberty to assemble, without restriction of time or place, to worship God, without being molested or made afraid; and the church's obligation is to be peaceable, good and upright citizens of the commonwealth to which they belong, and be subject to the powers that be. The church collective is a congregation of believers, called out of the world, and set apart for the worship of Jehovah. While the church of God exists upon the earth, the inquiry may arise in the minds of some, How is she to be designated from other institutions? We answer, By the doctrine and ordinances and practice that characterized the first gospel church that was constituted, at Jerusalem, which was made manifest by the teaching of Christ and his apostles. To show what was taught, we will quote a few passages of scripture, of their own writing. Paul, in the discharge of this great mission, says to the Galatian brethren, "Who gave himself for our sins, that he might deliver us from the present evil world, according to the will of God and our Father."—Gal. i. 4. "Who was delivered for our offenses, and was raised again for our justification."—Rom. iv. 25. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. These points of doctrine referred to, with many others, show the will of God in regard to his people, before the creation of the world, resulting in their manifestation in time.

The church was ever God's delight,
He knew each member well,
And they were precious in his sight
Ere they in Adam fell.

Our relation to Christ, and to each other in him, is the constituent form of a church. Jesus Christ is the Foundation and Head. He said to Peter, "Upon this rock [having reference to his divinity] I will build my church, and the gates of hell shall not prevail against it." No, brethren, not all the wisdom of this world, nor the institutions of men, nor the combined powers of darkness, shall ever prevail against the church of Christ, because it is built upon a sure foundation; a foundation that never can fail. Though heaven and earth pass away, his word will never fail. The church is called the kingdom of God, the kingdom of heaven, the ransomed of the Lord, the light of the world. Various are the titles given

her. Seeing such a beautiful structure, reared up by God himself, who has laid down certain rules for the government of his people; when assembled in church capacity, we see that she is under the rule and reign of her Founder, and the laws are spiritual and divine, because they originated from a divine source.

Dear brethren, we should, as the body of Christ, stand united, as much as the Lord will enable us; because the adversary is going about, seeking whom he may devour, causing divisions and trouble in churches, and would, if it were possible, deceive the very elect. Christ said to his people, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." He holds the keys of life and of death. He is the beginning and the end, the first and the last. He has all power in heaven and on earth. We should take his word as the man of our counsel, trusting in him for grace to help in time of need. For he will not leave nor forsake his children, for they are heirs of God, and joint-heirs with Christ. Trust in the Lord, and he will bring you off conquerors, and more than conquerors, through him that hath loved us and given himself for us, an offering and a sacrifice to God, for a sweet smelling savor. By his stripes we are healed, and he has forever perfected them that are sanctified, by his sufferings and death, his resurrection and ascension into heaven, where he ever liveth to make intercession for the saints, according to the will of God.

Dear brethren, be not carried about by every wind of doctrine, but be ye steadfast, unmovable, always abounding in the work of the Lord, contending earnestly for the faith once delivered to the saints. Let us endeavor to lay aside every weight, and the in that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, who is the author and finisher of our faith. Dear brethren, let us strive to be of the same mind, and of the same judgment, united in the brotherhood, love one another, and pray for one another, and endeavor to keep the unity of the Spirit in the bond of peace; striving with all the ability that God may give us to enter in at the strait gate, being careful to maintain good works, and to cultivate a friendly intercourse with the household of faith, knowing that we are poor, fallible creatures, and that there is no perfection in the flesh. May we look forward with joy to the period when we shall rise triumphantly to those unmeasured joys which God has prepared for those that love him. May the Lord of life and glory instruct you in divine things, and direct your hearts to the love of God, and may we meet where congregations never break up, and tribulations never end. There will be no pain nor death to be felt or feared in that beautiful land of rest, where the wicked cease from troubling and the weary are at rest. Then shall the Lord reign far above the reach of all our present sufferings and sorrows, in the peaceful bosom of her incar-

nate Savior, to whom, with the Father and the Holy Spirit of all grace, be glory, honor, power and dominion, both now and forever. Amen.

A. WINNETT, Mod.
F. K. COOPER, Clerk.

CORRESPONDING LETTERS.

The Red Stone Baptist Association, now in session with the Indian Creek Church, Monongalia Co., W. Va., August 30th and 31st, to the associations with whom we correspond, sendeth christian love in the Lord.

DEAR BRETHREN IN CHRIST:—Through the goodness of a covenant-keeping God we have been permitted to meet in our annual associate capacity, for which we feel to praise the Lord of heaven; for we consider it a great blessing to meet in love and unity. Our meeting has been harmonious and very pleasant; our churches are all represented, and all contend for the doctrine of salvation by grace. We are glad to receive your messengers, and desire a continuance of your correspondence. May the God of heaven keep us all from the delusions of the world, and finally bring us all to the enjoyment of everlasting felicity at the right hand of the Majesty on high, for Christ's sake. Amen.

A. WINNETT, Mod.
F. K. COOPER, Clerk.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Please publish the following appointments for me upon the eastern shore of Maryland:

Monday p. m. after the second Sunday in January, at Cow Marsh.
Tuesday p. m. at Broad Creek.
Wednesday a. m. at Delmar.
Wednesday night at Berlin.
Thursday night at Snow Hill.
Friday a. m. at Indiantown.
Friday night at Mr. Levi Laws.
Saturday a. m. at Nassaongo.
Third Sunday at Salisbury.
Monday night after the third Sunday, at brother Holland's, near New Market.
Tuesday to Friday at Fishing Creek.

F. A. CHICK.
REISTERSTOWN, Baltimore Co., Md.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

NOTICE.

I would say to my brethren and friends that I can now have telegrams sent directly to Southampton, Bucks Co., Pa.

WM. J. PURINGTON.

MARRIAGES.

Nov. 10, 1878, at the residence of the bride, near Rock Springs, by Elder Wm. Grafton, Mr. E. C. Tollinger, of Louisiana, Missouri, and Miss M. E. Hauna, of Nights Dale, Lancaster Co., Pa.

OBITUARY NOTICES.

DIED—August 8, 1878, after a protracted illness, Mr. **Ira Hull**, upwards of 80 years old. Deceased had never made a public profession of religion, but was a Baptist in belief, and frequently attended meeting, and seemed to be interested in remaining during communion service, and expressed himself as having a hope beyond the grave. He had been nearly blind for several years, yet he went, when able, nearly every day to his son's, a distance of half a mile or over. When young, he came to the place where he died, and continued there, having raised four sons and one daughter, who survive him, with other relatives, to mourn their loss.

ALSO,

DIED—August 26, 1878, Mrs **Manerva Vanvalkenberg**, after a short, but very painful illness, near 40 years of age. Deceased was a member of the First Church of Roxbury, and a very devoted follower of her Lord and Master, always desiring to fill her place in the house of God, and expressing great anxiety for the welfare of the church. A great portion of the time when she was sick her brain was affected, and when conscious she seemed quite anxious to bid farewell to all around her.

She left a husband, two girls, a brother and several sisters, besides other relatives and the church, to mourn their loss, but not as those who have no hope, for their loss is gain to her.

ALSO,

DIED—August 27, 1878, in Roxbury, N. Y., the infant daughter of **Melvin and Huldah Bly**. Her sickness was very short. Thus the fond parents' hearts are caused to ache; yet we hope they have been solaced by the hand that gave and took away the boon. May the Lord sanctify this bereavement to their good and his glory, and eventually lead them into the fullness of the truth as it is in Jesus, is my prayer for Jesus' sake.

ALSO,

DIED—August 30, 1878, at Halcottville, N. Y., after an illness of several months, **Nettie Kelly**, aged 26 years. Her disease was consumption. During the first part of her sickness she expressed great anxiety to get well, yet seemed quite patient. She had never made a profession of religion, and had been very reticent on the subject until the latter part of her sickness. She was shown her lost condition while her form was being wasted by disease, and after a time of mourning she was brought to joy in the God of her salvation, and great was that joy. Her desire for health was changed to a desire to depart and be with Jesus, "which is far better." Thus the dread of death is overcome by sighing for home. By this expression of confidence in the Mediator, the countenance of friends is brightened; no more does that sullen gloom seem to hang over them because their loved one will shortly be gone.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

She left a kind mother, one sister, several brothers, and a large circle of friends to mourn; but while they miss her company, we trust she is with her Lord.

ALSO,

DIED—Sept. 9, 1878, at Griffin's Corner, N. Y., of diphtheria, **Levi Woolhizer**, infant son of James and Helen Woolhizer, aged 1 year, 5 months and 7 days. Here again the parental joy is broken. "One is not." Their babe is called suddenly away by that dreaded disease that has caused so many fond parents to weep. But the Lord has given, and he will take away, and still his name is blessed. I trust that one, if not both, in this case, have some consciousness of his power to save, as one with whom are the issues of life as well as death.

ALSO,

DIED—October 7, 1878, of the same disease **Libbie Woolhizer**, daughter of James and Helen Woolhizer, aged 6 years, 5 months and 12 days. Thus again a limb of the body is taken away, and the house seems most lonesome. But the Lord will not afflict beyond what will be for his own glory and the special good of all that believe on his holy name. Yet it is not possible to fully know why our lot should be so hard, or loss so great; but he

who is too wise to err, and too good to be unkind, will, I trust, sanctify these losses and crosses, and make up by his own presence, as one that sticketh closer than a brother, that the afflicted may be enabled to "be still, and know that he is God."

J. D. HUBBELL.

"Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."—Job xix. 21.

DIED—At her parents' residence, at Pompey Academy, N. Y., Sept. 15, 1878, of diphtheria, **Mary S. Stowell**, only child of Orlando H. and Cornelia A. Stowell, in the 13th year of her age. This is the second time the Lord has laid his chastening hand on us, bereaving us of our all, by that fatal disease, diphtheria, and we are bowed down in grief.

Please insert the following tribute from the schoolmaster of the deceased, and the verses herewith inclosed, and oblige yours in deep affliction,

O. H. & C. A. STOWELL.

IN MEMORIAM.

Whereas it has pleased our heavenly Father to call from our midst, to a better land, our beloved schoolmate, **Mary S. Stowell**, therefore,

Resolved, that we recognize in her many virtues, and desire to emulate her worthy example.

Resolved, that we hereby express our sympathy with the parents thus bereft of the joy of their declining years.

Resolved, that these resolutions be presented to the parents of the deceased, and a copy of the same be furnished the county papers.

Committee.

H. EVA CRANDALL. ANNIE J. COOL.
FRANK R. SULLIVAN. MARK E. DYER.
POMPEY ACADEMY, Sept., 1878.

Weep not for her who sleeps so low
Within her narrow bed,
While autumn breezes gently blow,
And stars shine overhead.

Weep not for her; no more her eyes
Beam on you as you come;
In yonder happy world of light
She's near the great white throne.

Weep not for her; no more her voice
Charms with her words of love;
She's chanting praises now to him
Who reigns o'er all in love.

Weep not for her; no more her feet
Treads where she loved so well;
She's treading now the golden streets,
With angels now she dwells.

Weep not for her; 'twas God that gave,
And he has all the right
To call his loved ones through the grave,
To be with him in light.

A little while, and then thou, too,
Shalt leave these scenes of care,
Triumphant shalt the grave pass through,
And, with her, glory share.

Then, bless the rod in kindness given;
He chastens those he loves;
'Tis so he renders meet for heaven,
And thus his mercy proves.

Sister **Martha E. Nixon** died Oct. 29, 1878, at one o'clock a. m., aged 28 years, 3 months and 3 days. Her disease was consumption. My first acquaintance with her was about one year ago, when her father and family moved into the bounds of Swan Church, Vinton County, Ohio, since which time I have had satisfactory evidence of her being a subject of grace. But her great sense of unworthiness seemed to be a barrier to her discharge of duty. Her disease gained rapidly on her since last spring, so that since August last she has not been able to walk alone, and since about the first of October she has not been able to turn herself in bed. In this condition I found her on Saturday, Oct. 26, when she told me she desired baptism, if I would administer the same. Word was given out that the Saturday meeting would be held at her father's, instead of the meeting house, after which she was lifted from bed to a lounge, and placed in an express wagon, in which she was taken a half mile to the water's edge, placed in a pillowed chair, and carried into the water, when I baptized her, as hap-

py and willing a subject as, perhaps, ever obeyed their Lord and Master. When again laid on her lounge, she exclaimed, "I am now ready to go. This seems to be heaven." And with feeble voice she exhorted several present to follow Christ in baptism, saying, "How can you stay out of the water?" These expressions, together with her heavenly countenance, touched our hearts, and called forth tears from many eyes. Her health seemed to improve at once. She desired it written in the church book that she was baptized while on her death bed; and she was so rejoiced that she could not say enough about it. She appeared better than usual Tuesday morning, and near one o'clock she closed her eyes in death.

She selected Luke xx. 36, to be used as her funeral text, and two hymns to be sung, viz: "There is a house not made with hands," &c., and, "Haste that delightful, awful day," &c., which I used the fourth Sunday of this month.

From this case I conclude it can hardly be too late to baptize a willing subject. I feel that I, for one, could not refuse. Those who follow the dictates of a "good conscience" find, "A day in thy courts is better than a thousand."

Yours in hope,

THOMAS COLE.

ROYALTON, Ohio, Nov. 30, 1878.

OUR esteemed brother, **James Maxwell**, departed this life May 23, 1878. He was born in Washington County, Va., Jan. 17, 1820, moved to Jefferson County, Kansas, in 1866, professed a hope that God for Christ's sake had pardoned his sins, and united with the Old School Baptist Church at Buck Creek, being baptized by Elder Small. He then moved to Jasper County, Mo., where he united with the Missionaries, but finding they were not the people of God, but had deceived him, he obtained his original letter and remained with them but a short time. He afterwards united with the Regular, Predestinarian Baptist Church called Stalls Creek, in Larance County, Mo., where he remained until he fell asleep in Jesus, as we hope. He was highly esteemed by the saints, and generally by all who knew him. He suffered a great deal in the last of his sickness, but bore it with christian patience. He was a dear lover of the glorious doctrine of God's eternal and unconditional election of the church in Christ Jesus his Son.

He leaves a wife and six children, with many relatives and friends, to mourn; but we feel an abiding confidence that our loss is his gain. He was a kind husband and an affectionate father. Eld. J. A. Whiteley preached at his funeral to a large congregation.

Thus another soldier of the cross is gone and left the world behind; one that stood firm for the truth, and faltered not when the foe approached. His work is done, he is discharged from service on the field of conflict, and enjoys the inheritance which cannot fade away.

To the mourning widow I would say, Trust in the Lord forever, and he will be your stay. And while you are called to mourn beneath affliction's rod, he is a father to the fatherless, and the widow's God.

Yours in hope of that immortal rest that awaits the people of God.

T. B. T.

DIED—At South Westerlo, his late residence, May 25, 1875, Mr. **William Rowe**, aged 68 years, 7 months and 25 days.

The subject of this notice never made a public profession in the Redeemer, but he gave conclusive evidence that he had passed from death unto life. He always delighted to meet, with his beloved wife, in the assembly of the saints, whenever providence would permit. He was a kind neighbor and a good citizen.

ALSO,

His wife, **Emeline Rowe**, died in this village, (Catskill) Sept. 8, 1878, aged 65 years, 3 months and 18 days. Sister Rowe was a faithful and consistent member of the Old School Baptist Church of South Westerlo for about nineteen years, being baptized in October, 1859, by the late Elder W. Choate, upon the profession of her faith in the once crucified, but now risen and glorious Re-

deemer. She has always adorned her profession by a life of usefulness to suffering humanity, being kind and obliging to all, ever ready to acts of kindness and good will. She has been a great sufferer for two years back, and the death of her husband fell heavily upon her, and then her own bodily affliction, (cancer in the stomach) caused her often to cry out, "To die is gain." Yet she was willing to wait the Lord's time, and awaited the hour of the final release with perfect composure and resignation. We often visited her while she was here, at her daughters, and all ways found her ready and willing, as long as she was able to speak, to talk of salvation by grace, and grace alone. And although she felt unworthy in herself, she did not underrate the sufficiency of the Redeemer's power to save her. During the many weeks of pain and anguish, she had a strong desire to meet once more with her dear little church. But the flesh was weak. And although she knew that worms would soon destroy her body in the grave, she knew her Redeemer lived, and would manifest his power and grace unto her while here, and in her flesh she would see God. She saw his day, rejoiced in it, and crossed the ferry triumphant, in hope of a blessed immortality.

Sister Rowe leaves four daughters, all grown up, to mourn their loss. Three of them only could administer comfort to her while here, and follow her to her last resting place, the other being too far away. But all that kind hands and hearts could do was done.

Sister Rowe made all the arrangements for her funeral and burial. She chose the minister, Elder Whitcomb, the text and hymns. The text was in Job vii. 8, on both occasions, and Elder Whitcomb preached both, to large assemblies.

The little band at South Westerlo, N. Y., feel sad and sorrowful, for twice this year has the Lord called upon them and taken from them the precious old pillars, and some others are, to all appearance, standing by the river, ready to cross. May God comfort them right early, and give them some tokens of his grace, and add such as shall be saved, is the desire and prayer of one who loves the truth as it is in Jesus.

J. GEORGE BENDER.

CATSKILL, N. Y., Dec. 8, 1878.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborne Hollow, Broome Co., N. Y., on Wednesday and Thursday, January 8th and 9th, 1879, ten miles east of Binghamton, on the Albany and Susquehanna R. R. The friends that come on the cars will be met at the depot. A general invitation is extended to all lovers of the truth.

By order of the church,

H. W. CATOR, Clerk.

YEARLY MEETINGS.

There will be a yearly or two days meeting held, if the Lord will, with the Second Church of Roxbury, at their meeting house, the first Saturday and Sunday in January, 1879, at 10 o'clock a. m.

Brethren and sisters, and ministers of our faith and order, and friends in general, are invited to attend the meeting.

I. HEWITT.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00.

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DEVOTED TO THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., JANUARY 15, 1879.

NO. 2.

POETRY.

RETIREMENT.

Far from the world, O Lord, I flee—
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who follow thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
O! with what peace and joy and love
She communes with her God.

THE END OF THE YEAR.

When all thy mercies I survey,
Or try to count thy blessings o'er,
Lord, they are like a boundless sea,
Or like the sand upon the shore!

Through all the dangers of the year,
Thy hand, unseen, hath led me on;
By night and day thy guardian care
Hath been to me, a sinner, shown.

Death hath its thousands round me slain,
Affliction seized its thousands more;
And yet my life and health remain:
O Lord, I would thy name adore!

My daily wants have been supplied,
While some have beg'd their scanty bread!
Thy bounteous hand hath not denied,
My humble board with food to spread.

But ah! ingratitude of heart!
How oft my Friend have I forgot!
Been ready from him to depart!
And yet his kindness changes not!

What poor returns of love I pay
To him for blessings so divine!
Lord, may I give myself away,
For I, and all I have, are thine.

I. N. VANMETER.

THE JUDGMENT DAY.

Romans ii. 14, 15.

A judgment day! a judgment seat!
Not in the future, far away,
In some remote and distant day,
Do I this dread tribunal meet;
But now, to-day, and every hour,
I feel its mystery and its power.
A veiled presence on a throne
Dwells in my heart, hears me repeat
My thoughts, rehearsing o'er and o'er
Each action working woe or weal,
And all I say, desire or feel.
(This Presence knew it all before
The sun upon the earth had shone.)
And though my Judge I do not see,
His smile, his form, are thrilling me
With pleasure keen and exquisite,
For loyalty to truth and right;
Or pain and shame when I omit
A loving word, a judgment kind
Of others' hearts, which to my sight
Are as invisible as light;
And in my inmost soul I find
A book is writing that remains,
And the Light of Life obtains
In what we style The Judgment Day.
This book, then opened, will reveal
All that I now in vain conceal.
And in my secret soul I know
Even now its tale of weal and woe.
This witness, though I may ignore,
Still open lies my Judge before;
And now within my heart away
Is truly held a judgment day.

HELEN L. BROWN.

CORRESPONDENCE.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."
—Mal. iii. 16.

In compliance with the request of sister Margaret Horton, in the SIGNS of November 15th, I submit for publication such thoughts as are presented me in connection with the above text, earnestly desiring that they may be comforting to her, and to all readers who fear the Lord.

The time referred to, when this declaration was recorded of this peculiar people, was when the sins of the nation of Israel proved that they were destitute of the fear of the Lord, which is the beginning of wisdom, (Psa. cxi. 10,) and to hate evil, (Prov. viii. 13.) Evidently those who hate their own evil thoughts and evil hearts, are not prepared to maintain such proud and confident arguments against the reproof from the Lord, as did those who could boldly demand wherein have we trespassed against the Lord? Or, in the words of the context, "Wherein have we robbed thee?" In the time of abounding iniquity, when the proud flourish and seem happy, carnal reason, even in those who are subjects of redeeming grace, is envious at their prosperity; and the psalmist confesses that his feet were almost gone, his steps had well nigh slipped at such a time, and the conclusion followed that "Verily I have cleansed my heart in vain, and washed my hands in innocency."
—Psa. lxxiii. Those who are led by the Spirit of God will ever be tried under similar circumstances, just as the inspired psalmist was. Then they experience the value of communion together, and speak often one to another, not merely in empty words, but in the solemn and pure language of the peculiar people, who are the temple of God. In the desert, or in the depths, the tried one may feel utterly forsaken and alone, yet his heart is the "one heart" of all them that fear the Lord; and he speaks to and is comforted by responses from all the inspired saints of God in the past, and distance and time cannot interfere with this sacred conversation. Neither prison bars nor watchful enemies can forbid or intercept this communion of them that fear the Lord; nor can any natural ear receive or hear it, though the saint may speak in the very presence of enemies. "The secret of the Lord is with them that fear him; and he will show them his covenant." No human aid is required to guard this

wonderful secret, because God has hidden it from the wise and prudent, and the power to reveal it is reserved in his own hand; and so securely is it kept, that the union of effort of Noah, Daniel and Job shall not teach it to son or daughter to deliver them from the wrath of God.—Ezek. xiv. 20. When the powers of darkness seem to triumph, and distress and sorrows overwhelm the trembling child of God, he speaks to him who is able to deliver, and he is always heard; for the Redeemer is a companion of all them that fear the Lord.

—Psalm cxix. 63. At no time is the heart of the saints so earnestly drawn out to cry unto God, and to speak to those who have obtained like precious faith, as when the enemy comes in like a flood and threatens to overwhelm them, when they feel their utter helplessness to resist the combined assault of foes without and fears within; then they cry unto the Lord, and that cry speaks to all who fear the Lord, whether personally present, or only known by the record of their fellowship of sufferings; for,

"The saints on earth and all the dead
But one communion make;
All join in Christ, their living Head,
And of his life partake."

As "In all their affliction he was afflicted," he always hearkens and hears their cry in distress, or their songs of joy in his salvation. His watchful eye guards and guides them in a path unknown to them; and while none of them can teach another to go in this wonderful way, yet every one readily knows the test mark, which proves that the Lord has led any poor sinner in this right way. The fellowship of saints is not constrained by any law over them; nor can it be withheld by any will of the carnal mind in those who have received like precious faith, even though they should be so far misled by the deceitfulness of sin as to refuse to confess its power by openly manifesting it in word and deed. It is the overflowing of the love of God shed abroad in our hearts by his Spirit which he hath given unto us. This is that abiding principle spoken of by Paul, which is greater than faith and hope, that *charity* which never faileth.—1 Cor. xiii. Some tempted child may feel condemned because he fears that he has not this witness in himself. Oppressed with the conscious vileness of his own heart, he may seek in vain for this mark in himself; and even when he would love the brethren, cases may be presented where he feels aversion to some, rather than love. This will sometimes almost drive him to despair, and lead him

to mourn the absence of the Spirit of Christ. But to such the direction is, "Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of *patience*, [that is, *suffering*,] that, after ye have done the will of God, ye might receive the promise."—Heb. x. 35, 36. The involuntary groaning of such suffering ones touches a responsive cord of fellowship and sympathy in the heart of all that fear the Lord. This has been felt with mourning Jacob, with the imprisoned Joseph, with afflicted Job, and lamenting Jeremiah; while the griefs of David, embalmed in heavenly melody, have told more forcibly than their own words could speak the sorrows of unnumbered thousands of the sojourners in this valley of Achor, who have felt that the psalmist has spoken often to them. But while this sweet unity of the saints embraces in its communion those of old who were led by the Spirit of God, the great centre of this holy fellowship is the Head over all things to the church; who learned the depth of anguish when the chastisement of our peace was laid on him, when in the garden, and on the cruel cross, the bloody sweat, the bitter tears, the anguished cry to God, attested the inseparable bond of eternal union by which their Head is afflicted in all the afflictions of his afflicted and poor people, and the blessed certainty that they shall never, in time nor in eternity, be severed from that vital union with him and in him, which is the only hope of all them that fear the Lord.

"And the Lord hearkened, and heard it." Every spiritual exercise of the child of God, their pains no less than their joys, their desponding complaints as well as their songs of triumph, each is here included. Oppression from outward foes may extort the bitter cry to the arm of the Lord, while carnal reason tauntingly asks, "Where is thy God?" Or, the hidden depth of a deceitful and desperately wicked heart may pour out atrocious horrors of blasphemous doubts, questioning the truth and faithfulness of God, and tempting the sufferer to deny his hope in the salvation of the Lord; but he who cannot lie has never failed, with every temptation, to also make a way to escape, that ye may be able to bear it. His ear is ever open to hear the prayer of the destitute and the cry of the afflicted when he is overwhelmed. And as he neither slumbers nor sleeps, he never fails to bend a listening ear to every groan of the prisoner, who cries out of the depths of conscious guilt and the deep mire

of creature trust, or the Egyptian night of legal bondage, which is truly felt to be thick darkness.

"He hears the deep complaining moan Of those who feel themselves alone."

How cheering in their deep distress and utter helplessness to think on the sure mercies treasured in our gracious Lord! When the dear Comforter pours into the bruised and bleeding heart the heavenly balm of his exceeding great and precious promises, what holy rest is given with his assuring word, as he speaks to their heart, saying,

"I feel at my heart all thy sighs and thy groans,

For thou art most near me, my flesh and my bones;

In all thy distresses thy Head feels the pain, Yet all are most needful, not one is in vain." It is not necessary that these destitute and afflicted ones should, like the worshipers of Baal, agonize with tears, and loud cries, and cutting themselves with lancets, to attract the attention of their God; for he hears their unuttered groans, and knows the secret desire of their souls, though it be not manifested to their most intimate companions. Nay, more; his Spirit helps their infirmity, making intercession for them with groanings which cannot be uttered. And as the Spirit searcheth even the deep things of God, so his intercession for them is according to the will of God; and consequently it is always heard and accepted at the eternal throne. As their fellowship is with the Father, so he careth for them. And as they are kept by the power of God, they shall never perish, or wander beyond the reach of his salvation.

"And a book of remembrance was written before him for them that feared the Lord." This precious book is the same changeless record referred to when our Lord enjoined on his disciples that they should rejoice because their names were written in heaven. This same book is appealed to by Job, xvi. 19: "Also now, behold, my witness is in heaven, and my record is on high." This is called the book of life of the Lamb slain, wherein the names of his saints were written from the foundation of the world.—Rev. xiii. 8, and xvii. 8. Doubtlessly this language is figurative in every case, as when the Lord declares that he has graven Zion upon the palms of his hands.—Isaiah xlix. 16. These expressions speak the immutability of the purpose of God in the certain salvation and eternal glory of all his people. As he is not subject, like man, to the mutations of time, he needs no literal record book from which to recall to memory forgotten things. His will is the holy record where the life of all his saints is secured in Christ Jesus their Head. As the legal records of earthly courts are the conclusive testimony to such tribunals, so the Spirit of God chose them as the type of his unchanging purpose of love to his peculiar people. And this book being "written before him," declares his unchanging faithfulness in keeping them by his power through faith unto salvation. It is said to have been written "for

them," as it is for their comfort that this truth is revealed; not only for them that spoke often one to another, and so gave evidence of their love one to another, and manifested their unity of spirit and fellowship of suffering under the prevalence of iniquity and idolatry, even among the favored people of the Lord; but the record says further,

"And that thought upon his name."

—The loving-kindness of our God is infinite. If he only had recorded those who spoke, then some dear, trembling ones might fail of the comfort of this book; but the record is also for them that have only thought upon his name. Then Paul, laboring more abundantly than all the apostles, is no more interested in this book than the most helpless infant, or the vilest rebel whose name shines in the record as the most amazing display of boundless love and almighty grace, whose conscious sinfulness forbids his eyes to look upward, yet his thought unbidden clings to the Name that is above every name. Did not the woman think upon his name, who having spent all her living upon physicians vainly, but touched the hem of his garment from behind, (Luke viii. 43-48,) whose faith healed her? Poor trembler! she had no claim upon him with which to come boldly before him; but she thought upon his name, and she was healed. So, doubtless, many dear subjects of his grace, even now, in secret think upon his name, who never speak in human language the thought that is most precious in their hearts; yet this book of remembrance is written for them; and as she was manifested, and had to come trembling, many such have since had to come the same way; and the wondrous grace of our Lord Jesus has blessed their trembling confession with an answer of peace. And of such as yet stand back, fearing to glorify God in obeying his command, I would ask, why do you still withhold the tribute of glory to that name which is to you the chief among ten thousand and altogether lovely? Have you yet abundant means of your own to trust in? or, are you stripped of all your living by the worthless physicians who have been treating your case? "He that hath my commandments," says Jesus, "and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." Do you long to be this highly favored character, and experience this blessed manifestation? It is your own stubborn, willful disobedience to his plain commandments, your sin against him in whom alone you have hope, this, and this only, is the sin which forbids you to rest in the sweet blessedness of his loving countenance. "It is to such thirsting ones as you that the message from the God of your salvation is addressed in Isaiah, fifty-fifth chapter, where he designates you as the wicked, and directs you to forsake your way, and your thoughts, and return unto the Lord, who assures you of his mercy and abundant pardon. And this ex-

hortation speaks comfort to all those who mourn their wayward wanderings, whether in heart or in walk.

"Wherefore, comfort one another with these words."—1 Thess. iv. 18. As ever, "In weakness and in fear, and in much trembling,"

WM. L. BEEBE.

LONGWOOD, Ont., Dec. 18, 1878.

CARROLLTON, Ky., Nov. 29, 1878.

BROTHER BEEBE:—We are alone to-night, and having no other family but my wife and myself, I thought I would talk with you and the readers of the SIGNS for a while on the subject of the new birth, as taught in the scriptures, and especially by our Savior in that noted conversation with Nicodemus, which is a subject that is replete with interest to all the children of the kingdom. Its interest is greatly magnified when we learn from his sacred lips that "Except a man be born again, he cannot see the kingdom of God." It is elsewhere taught that "The natural man understandeth not the things of the Spirit." It is an axiom in philosophy that a stream cannot rise higher than its fountain or source, and this rule applies in spiritual things. Then the descendants of Adam cannot by their own efforts attain a higher nature and standing than that enjoyed by their ancestor. Of whom it is written, "The first Adam was of the earth, earthy; the second Adam is the Lord from heaven." The first a natural man; the second a quickening Spirit. Then if he was natural, all his descendants must be natural, and the things of the Spirit are foolishness to them; neither can they know them, for they are spiritually discerned.

In that conversation our Savior said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." By the birth of the flesh a capacity to understand natural things is acquired; and although men have attained great heights in their knowledge of natural things, although they may fathom the mighty deep, tell the altitude of the sun, and number the stars that bespangle night's sable arch, yet the things of the Spirit are foolishness to them. The most humble and obscure saint is infinitely wiser than they, for he by grace has been enabled to know Jesus, whom to know is life eternal. All his desires, all his aspirations are to be more and more like his glorious Lord. In that conversation our Savior said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Then how futile the efforts of men to promote that spiritual birth. If they cannot comprehend or control that mysterious moving of the atmosphere called the wind, surely it is the essence of ignorance, folly and presumption for them to talk about aiding in bringing into existence a spiritual being, who is destined to be clothed in immortality throughout all eternity. That which is born of the Spirit is spirit. Glorious truth! How

it builds up and sustains the way-worn pilgrim to know that his spiritual birth did not in any wise depend on man, whose breath is in his nostrils. John says, "But as many as received him, [Jesus,] to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We learn that God is a Spirit. Then they are born of the Spirit; and that birth is not of blood. The boast of the Jews was that they were of their father Abraham; but John told them that God was able of these stones to raise up children unto Abraham. Then it was not of blood, nor of the will of man. How often do we hear the unregenerate say, "O, I intend to be a Christian," thus demonstrating the truth that the natural man understandeth not the things of the Spirit. But we have quoted, "The second Adam is a quickening Spirit;" and the apostle says, "You hath he quickened, who were dead in trespasses and sins." When they were quickened they were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Then they are born of the Spirit, born of God. They that are born of God have the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." But the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, railings. These are the products of that fleshly birth, and are in us by reason thereof. What a contrast. The child of God has given to him in that spiritual birth those things against which there is no law; while it was proclaimed from the summit of that cloud-capped mount, "Thou shalt not kill; thou shalt not commit adultery." Thus we have presented to us the awful and striking contrast between the things that pertain to the flesh and the things that are given to the children of the kingdom by the spiritual birth. But their flesh is not changed, hence they go on from day to day repenting and desiring to live a holier life; and like Paul, their cry is, "O wretched man that I am! who shall deliver me from the body of this death?" He used that language because he realized the corruption of the flesh, for he said, "In me, that is, in my flesh, there dwelleth no good thing." And he realized that great truth enunciated by our Savior, when he said, "It is the Spirit that quickeneth: the flesh profiteth nothing." The apostle says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." By that light they are enabled to see that kingdom, and behold its glorious King, and to contrast the purity of that kingdom with their own vile and corrupt nature, which causes them to adopt the language of the prophet, and say, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The eyes of his understanding being enlightened, he was enabled to see the King, the Lord of hosts, which caused him to cry, "Woe is me, for I am undone." The Lord Jesus is exalted a Prince and a Savior, to give repentance and the remission of sin, and it is in that spiritual birth that these gifts are bestowed and made manifest. It is then he shines in them, and dwells in them, for he is in them the hope of glory. But what evidences have the children of the kingdom that they are born again? It is written for their comfort, "We know that we have passed from death unto life, because we love the brethren." God is love, and it is one of his glorious attributes, and love is one of the graces of the Spirit. Our Savior said, "A new commandment I give unto you, that ye love one another. If ye love me, ye will keep my commandments." Then if they love the brethren, love one another, and strive to keep his commandments, they have the evidences that they have passed from death unto life, that Christ is in them the hope of glory, working in them to will and to do of his own good pleasure. Love is the fulfillment of the law, and it is written, "This is the covenant I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them." And Solomon says, "The preparation of the heart in man and the answer of the tongue is from the Lord." Knowing that he who fashioneth the hearts of his people is God, and his work is perfect, they are enabled to comprehend the teachings of John, who said, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Then this new man, which is created in righteousness and true holiness, cannot sin, because God hath created in him a clean heart; not worked over the old heart, but hath created in him a clean heart, and renewed in him a right spirit. God alone can create, and his work is perfect. Knowing this, they rejoice, because they are assured that the eyes of the Lord are upon the righteous, and his ears are open to their cries. They are born of the flesh, and they know that in the flesh dwelleth no good thing. They inherit by that birth a nature which is enmity against God; but in the new birth they are created in Christ Jesus unto good works, and are manifested as heirs of God, and joint heirs with the Lord Jesus Christ. To them old things are passed away, and behold, all things are become new. The old covenant of works,

under which they had once sought justification, has passed away, and they by faith are enabled to see that the law has been fulfilled by their elder Brother in all its jots and tittles, and that they are no more under the law, but under grace; and they are made to fully realize that it is not by works of righteousness which they have done, but by the washing of regeneration and the renewing of the Holy Ghost; and they love him because he first loved them, and gave himself for them, that he might redeem them from all iniquity. Then he has redeemed them, is in them the hope of glory, has given them the spirit of adoption, and they are assured that though they pass through the valley of the shadow of death, he will be with them, and his rod and his staff shall comfort them; and their cry is, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Please dispose of these poor lines as your better judgment may dictate, and believe me affectionately yours,
H. COX.

MACOMB, Ill., Dec., 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Some unknown friend made a request through the SIGNS OF THE TIMES, some time ago, that I should write a sermon for that paper on Isaiah lx. 13; but as I have been absent from home much of the time since the request was published, I have not found time and light, as yet, to comply with his request. I do not feel satisfied now that I understand the inspired writer of the text in his figurative style as used here, neither am I in the habit of writing formal sermons for publication; but I shall attempt to give my view of the subject briefly.

The text reads thus: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

I understand the prophet in this whole chapter to be portraying the glories of the kingdom of Christ during the gospel reign, as well as to be setting forth, here and there, in the connection, the glory, the reign, and some of the relations of Christ to the church. While gross darkness should cover the earth, and the people throughout the idolatrous and superstitious Gentile nations, the Lord should arise upon Zion, and shed his glory upon her, and command her to arise and shine, for the glory of the Lord should be risen upon her.—Verses 1, 2. The early church, or kingdom, in its infancy, was composed of Jews, or of those that turned away from transgression in Jacob, (ch. lix. 20) and they, as a nucleus, as a grain of mustard seed, should be added to in its visible growth, by the Gentiles coming to her light; for she became the light of the world by reflecting the light shining upon her from her Redeemer. The prophet goes on through the chapter, down to the text, speaking

of many nations and tribes of people who should come to her, as the house of the Lord, and contribute of their various treasures and materials to build up and enrich the house of his glory. The abundance of the sea should be converted unto her, (not by her) and the sons of strangers should build up her walls. The Gentiles were strangers from the covenants of promise, and aliens from the commonwealth of Israel, but now, having been called out of darkness, they are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built up with their Jewish brethren, making but one house, one fold, and making one new man.—See Eph. ii. The various worldly riches and treasures brought to enrich his sanctuary, and to build up his house, may have had a literal fulfillment in the building of the temple, and in the national prosperity of Israel; but I believe they were typical of the glory of spiritual Israel.

The prophet brings us down finally to the text, and says, "The glory of Lebanon shall come unto thee," consisting of the beautiful and durable trees of that mountain, as the fir, the pine and the box, which were used for beautifying the Jewish temple; and I understand them, and all the diversified commodities and treasures spoken of throughout this chapter, to represent the diversity of spiritual gifts in the church of Jesus Christ, (1 Cor. xii.) and also the diversity of peoples and kindreds and tongues brought into the church of the Messiah. Lebanon, as a mountain, was formerly the glory of Israel, and her cedars, pines and firs were a spectacle of sublime beauty and grandeur, and their rich and evergreen foliage formed a glorious contrast in winter with the surrounding country, and the height of its summit and its lofty trees are often alluded to by the inspired writers. In the 35th chapter of Isaiah we find this beautiful language: "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." We have here, as in the text, a beautiful figure of the redeemed of the Lord being brought and given to Zion, and planted in her rich soil, even in the garden of the Lord, in a very rich hill, and their leaves ever green and luxuriant. The trees in our text that were to beautify the place of God's sanctuary, represent well the children of God in many respects, and we shall notice at least some of their adaptations to the end designed.

First.—They have to be cut down, and dressed, and brought to, and placed in the building by a proper workman; and so must the sinner, in the forest of nature, be cut down, or slain by the Spirit applying the divine law, and by that workman must be taught, and brought, and placed in the body, or house, as it pleases him.

Second.—If these trees are to be transplanted into the garden, or sanctuary of the Lord, they must be dug

up from their native soil, and brought, and set in the garden, by other agency than their own; so must the sinner be hewn out of nature's quarry, dug up by the roots from nature's soil, and cut from the wild olive-tree, by the agency of the Spirit, before he is grafted into the good tree. The tree thus dug up, the twig thus cut off, may wither a while, as it can receive no more nourishment from its native stock; but the wise gardner will see to it that it be grafted into the good tree before it perishes; so the sinner will droop and wither for a time when cut down, and truly ceases to draw any support from the element of nature, and from the law; but he that begins a good work of this kind will perform it in due time, and they shall be grafted in among the natural branches, or Jewish brethren, and with them partake of the root and fatness of the olive-tree.—Rom. xi. 17. The branch is thus severed from its native stock, and is dead to it, and can no longer draw its life from that source; so the apostle says, "I through the law am dead to the law, that I might live unto God."—Gal. ii. 19. Again, "How shall we, that are dead to sin, live any longer therein?"—Rom. vi. 2.

Thirdly.—The tree thus transplanted, the wild branch thus grafted into the good stock, will, "contrary to nature," bear the fruit of the good tree into which it is grafted, and of the soil in which it is grafted; so the sinner, "being made free from sin, and having become a servant unto God, has his fruit unto holiness, and the end everlasting life."—Rom. vi. 22. "He that abideth in me, and I in him, the same bringeth forth much fruit."—John xv. 5. "To beautify the place of my sanctuary." This is the object, and this is accomplished by the great Husbandman, who worketh in them to will and to do of his good pleasure, and produces in them and through them the fruits of the Spirit, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23. "Herein is my Father glorified, that ye bear much fruit."—John xv. 8. What can so beautify the sanctuary, or church of Christ, as the fruit of the Spirit, manifested by the saints, when walking in love and unity? "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—See Psalm cxxxiii. The prophet in this verse, and even in the whole 60th chapter, enumerates only a few of the trees, the riches and treasures that were to adorn and beautify the sanctuary of the Lord; but he, elsewhere, and other inspired writers, in speaking of the glory of the church among the Gentiles, add many more of the trees and plants of nature, to show the rich variety of fruits and nationalities that were to be seen in the gospel kingdom, growing together, and blossoming and bearing fruit unto God. "Instead of the thorn shall come up the fir-tree, [an evergreen] and instead of the briar shall

come up the myrtle-tree." Instead of a persecuting Saul we see the beloved apostle proclaiming the gospel of Christ, as a towering evergreen in the sanctuary.—See Isa. lv. 13. "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together."—Isaiah xli. 19. The wilderness and desert here must, I think, represent the Gentile world, in which the gospel was to be proclaimed, and the church established. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—Isa. xxxv. 1. "And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called, The children of the living God."—Hosea i. 10; Rom. ix. 26. The people of God are called "Trees of righteousness, The planting of the Lord, that he might be glorified."—Isa. lxi. 3. "They shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—Hosea xiv. 7. The evergreen trees that are to beautify the sanctuary are spoken of by Ezekiel, in chapter xlvii. "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed." "And the fruit thereof shall be for meat, and the leaf thereof for medicine."—Verse 12. The saints are commanded to heal up the wounds of the brethren, by a proper gospel discipline, and to bear each other's burdens, and so fulfill the law of Christ. But the place of the sanctuary is to be beautified by all the rich graces of the Spirit, and hence all the regions of earth are sought unto for her beauty and glory to enrich this garden of the Lord with her many blossoms, spices and perfumes. "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard, spikenard with saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."—Song iv. 13, 14. Whatever adornments of human character may be possessed by men of the world, the church is adorned with all the chief virtues and excellencies that are seen among men, and her members shine, or should shine, as lights in the world. In the sanctuary, to make the place of his feet glorious, the Lord has planted the rose of Sharon, and the lily of the valleys, and the vine with its tender grapes, and every thing "from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall."—1 Kings iv. 33. The whole vegetable, mineral and animal kingdoms are spoken of in the chapter under consideration, and elsewhere, as enriching, beautifying and building up the sanctuary, or house of God; and the great sheet seen by the apostle contained "all manner of four-footed beasts, and wild beasts, and creeping things, and fowls of the air."—Acts x. 12. The church, or sanctuary of

God, is to be the resting-place for the redeemed "out of every kindred, and tongue, and people and nation."—Rev. v. 9. And they shall all join in the same song of praise to the Lamb that was slain, and by his blood redeemed them; for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii. 28. Then and there the place of his feet shall be glorious. There, in the midst of Zion, he shall stand upon the mount, and there he shall walk, and there he shall rest, for he has chosen it, and desired it for his habitation. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel vii. 14.

When we are brought to see the glory and beauty of the tabernacle of God, or church of Christ, is it not enough, dear child of God, to cause us to desire to dwell in the house of the Lord all our days, to behold the beauty of the Lord, and to inquire in his temple? Do you not desire to see the King in his beauty, and to enjoy the light of his countenance? It is here he shines upon his dear children with the beams of sacred bliss, and here that he cheers their drooping spirits with the assurances of his everlasting love. Here, in his sanctuary, are the green trees whose leaf never fades, the children of God, whose company and counsel will be a comfort, and a strength to your weary soul, and a solace to your tempest-tossed mind. Here dwell the objects of his love, the subjects of his grace, the travail of his spotless soul, and here, heavy laden, wandering and weary soul, you should come and rest, and join their songs of praise.

But are we, brethren, as trees of righteousness, bearing much fruit, that God may be glorified? Are we showing our faith by our works? Are we beautifying the sanctuary by our daily deportment of life, and by our faithful attendance at her altar when we should be there? When we go to the house of God, do we indeed gather together in the name of Jesus? If so, his word is given that he will be there, and if he comes to our meetings in his love, the sanctuary will indeed be a glorious place.

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

May the above, if published, be of benefit and comfort to my strange friend, and to the readers of the SIGNS.

Your brother in daily conflicts, and occasional victories,

I. N. VANMETER.

HARE'S CORNER, Del., Dec. 10, 1878.

BROTHER BEEBE:—My mind has been occupied somewhat of late with the following scripture, and such light as I have upon it I propose to offer for publication:

"These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6.

No one will question that the Lord Jesus had authority in his own house, and that he not only could call to him whom he would to be his servants, but that he could send them where he would, and that he also could fix the limit, or boundary of their mission. During the few years that that Jewish dispensation continued, it appears from this and several other passages that the apostles were limited to the territory occupied by that people, and their ministry confined to that people alone. It would seem that this was necessary to perfect the type, and must remain intact until the typical character of that people was broken. While national Israel existed as an organization and recognizable at all as typical of the Lord's spiritual Israel, the ministry of the gospel is to them, and to them exclusively. They had been under Moses, or the law, as a schoolmaster, and now the apostle Paul says to them, "It was necessary that the word of God should have first been spoken unto you." While it was necessary that the gospel should be preached to them who had long been under the law, to complete the type, it was also necessary that the apostles should be instructed that their mission was and would be with the cities of spiritual Israel until the end of time. I propose it as my present conviction that this is a standing order, binding upon gospel ministers everywhere, until the mystery of God shall be finished. *Go not in the way of the Gentiles.* If believers in our Lord Jesus Christ are to be understood as Abraham's spiritual seed, unbelievers, embracing all the rest of the world, will be represented by the term Gentiles. Some of these will be more or less religious, having forms of godliness, and oftentimes showing much zeal in maintaining them. If they have not received the love of the truth, they will manifest more or less plainly that they have pleasure in unrighteousness. Various are the inducements that have inclined the servants of Christ to *go in the way of them*. By this we may understand mingling with them, countenancing their idolatrous practices, and contributing funds to the support of them, and also standing connected wholly or partially with them, with the view of preaching to them, or otherwise influencing them, for their conversion or benefit. As to the first of these, there are times and circumstances where and when popular favor may be obtained, and much pecuniary advantage from worldly influence, and the friendship and applause of those that are without. The apostles had no commission to the world as such, neither had they any to Babylon as such. If any had ever been given, I presume it would have been similar to that given to Jonah. "Yet forty days, and Babylon shall be destroyed." By cities of the Samaritans, we

are no doubt to understand organizations, as we necessarily understand gospel churches intended by the cities of Israel. Whatever is intended by this injunction, it is important that gospel ministers should understand, and then heed and obey it strictly. The injunction is strict and unqualified. It admits of no variation, and from it there is no appeal. The harvest is plenteous, and the laborers are few. There is work enough for us all, and for all time, in the vineyard. In perfect accord with the above injunction we find, "Go work to-day in my vineyard." "The vineyard of the Lord is the house of Israel, and the men of Judah are his pleasant plants." The vineyard is his, the gospel ministers are his servants, and the plants are his. And he has commanded his servants to labor in the vineyard, and strictly forbidden them to go outside of it. It cannot be doubted that there are many thorns and briars in the wilderness, and we may be tempted many times to go out and dig away at them for a while; but they will grow again, for the land is given to briars and thorns, and our labor will be for very vanity.—Isa. vii. 24. Our Beloved has planted his vineyards upon very fruitful hills; but unless they are digged, and the plants watered and pruned, there will be likely to appear some pricking thorns, or roots of bitterness, as the result of neglect, and causing much sorrow and trouble.

But to return to the figure with which I commenced—sheep and sheep-folds. *Go ye rather to the lost sheep, &c.* This certainly suggests that there are sheep belonging to the Israelitish fold who have wandered, or who have not yet been gathered in, and who are exposed to danger, and famishing with hunger. To go to them as gospel ministers would seem to imply that the preaching should search them out and find their whereabouts, and set forth their loneliness and their wants, so that the gospel with all its comfort and hope really comes to them. If they are disobedient, or ungrateful, or have paused to confer with flesh and blood, the word has its admonitions, and they should be brought to bear, and pressed home to their consciences. The ministration of the word should come down even to those who are too timid and weak to walk alone. It is in and through his gospel that the Shepherd gathers the lambs with his arm, and carries them in his bosom. Who shall say how many lambs there are to feed, how many tried and sorrowing ones to instruct and comfort? Every pathway and byway through which lost sheep and lambs are liable to wander should be explored, and all obstacles and stumbling-blocks removed that would impede or hinder their return. In love and pity they were redeemed. In love and pity they must be borne and carried. It is possible for this blessed mission to be lost sight of, and for gospel ministers to forget the spirit of their calling. Sometimes some hungry, inquiring minds have come to a meeting through many sacrifices and hard-

ships, for many miles. Nobody suspects the intensity of their longings for comfort and peace. It may be that this is all the opportunity they will have for a year. Now there will be no occasion to go in the way of the Gentiles, or enter some city of the Samaritans, to find a theme for preaching. There are, no doubt, many errors there that might be ferreted out and exposed. Sepulchres might be found that appear beautiful outward, but for us we are all too busy to stop and unmask them. We might, no doubt, find some things wanting to set in order at home. There are, no doubt, some feeble-minded to comfort, and some weak to support, if not some need to reprove, rebuke and exhort, with all long-suffering and doctrine. "We shall not have gone over the cities of Israel till the Son of man be come." There is a great deal of territory to go over, and it will need to be gone over many times. We shall never get it all accomplished so as to have nothing to do. It is rather congenial with our nature to deal with the faults of those around us. But let those who have hitherto supposed themselves prompted by sincere and honest convictions of duty in making the errors of the Gentiles a theme in their preaching, and dealing out anathemas upon the cities of the Samaritans, consider this admonition and lesson of instruction from the Master of the house.

I write in the spirit of inquiry; not to teach, but to learn, desiring at least to know what the Lord will have me to do. We are none of us too wise to learn, and, perhaps, none too old to be admonished.

May grace be with you.

E. RITTENHOUSE.

LEXINGTON, Ky., Dec. 12, 1878.

MY DEAR BROTHER BEEBE:—While sitting alone and meditating on the teachings of the word of God, and especially the many "exceeding great and precious promises" contained therein, my mind was suddenly arrested by the teaching of the apostle Paul, in his fourth chapter to the churches of Galatia, first to fifth verse inclusive, which was opened up to my mind with more comfort and encouragement than ever before. The distinction he makes between the lawful heirs of one's body, and those who become heirs by adoption, is so manifest and plain as to commend itself to the especial attention of those who desire an understanding of the "more sure word of prophecy." He said, "Now I say, the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors, until the time appointed of the father." We know that the father is responsible for his children while they are minors, and that the children are legally subject to the government and control of their fathers during their minority, although they, when they arrive at their majority, are lords of, or come in possession of the entire estate. Do not forget, this right or prerogative belongs alone to the lawful heir, and his interest in the estate

is not advanced one picayune by adoption. Not so with the stranger or foreigner; he has no legal right to the estate, nor any part thereof. Hence the apostle continues, "Even so we, when we were children, [of the flesh] were in bondage under the elements of the world; [under the law and under its curse] but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The law interposed a barrier to their receiving the adoption of sons; hence the law must be met in all its jots and tittles, and the curse removed, before they could legally receive the adoption of sons, and the curse removed by one who is legally bound for their transgressions. Hence it is said, "For the transgressions of my people was he stricken." Again, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Again, "Having predestinated us [the sinful sons and daughters of the earthly Adam] to the adoption of children by Jesus Christ to himself, [the sons and daughters of the earthly Adam] according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we [the sons and daughters of the earthly Adam] have redemption through his blood, the forgiveness of sins." Once more, "Forasmuch then as the children [of God] are partakers of flesh and blood, he [Christ] also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them [the same children] who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"His work was great, 'twas to redeem
And bring to glory all
The chosen seed, beloved in him,
Selected ere the fall.

And who but the Redeemer, say,
Was able to endure
The weight of sin that on him lay,
And make salvation sure?

Yet this redeeming Angel came,
So vile a worm to bless;
He took with gladness all my blame,
And gave his righteousness."

Thus we see that, according to the covenant engagement of Christ, "He entered in once into the holy place, having obtained eternal redemption for us." And, "By one offering he hath perfected forever them that are sanctified." And he sends his Spirit to seek his sheep and search them out. I now ask our adversaries, Has Christ done nothing for the "old man?" Not one groan, not one pang, not one sorrow, pressed his holy soul, but for the old man, the sinner. "Christ hath redeemed us from the curse of the law, being made a curse for us."

Christ hath fulfilled the law,
Obtained my peace with God;

Hence doth my soul her comfort draw,
And leave her heavy load."

Paul said to his brethren at Rome, who were quickened and born of the Spirit, "Ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." The born heir of God calls God his Father, and the adopted son claims the same relationship. I again ask, Is there nothing done for the "old man?" The apostle did not say to his brethren, Ye have received adoption, but, "the spirit of adoption." Adoption is in the future; hence he said, "Waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The apostle had in anticipation the cheering truth that Christ "shall change our vile body, that it may be fashioned like unto his glorious body;" that although his body "is sown in corruption, it is raised in incorruption;" though "sown in dishonor, it is raised in glory;" though "sown in weakness, it is raised in power;" though "sown a natural body, it is raised a spiritual body." "For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Again I ask, If the adopted sons and daughters share in all these spiritual blessings, is there nothing done for the "old man," or sinner?

As ever, most kindly and affectionately your friend and brother, in hope of eternal life,

THO. P. DUDLEY.

HANNIBAL, Mo., Dec. 22, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have the privilege and the pleasure of inclosing herein a check for the forty-seventh volume of the SIGNS OF THE TIMES for the subscribers in this vicinity, from which you will discover I send two additional names to the list for volume forty-six. I endeavored to have it still larger, and suppose I should, but for the fact of the publication of a paper in this state, as some brethren seem to attach something to the locality. But I would greatly prefer that all the brethren would concentrate on one paper, so that we might hear from them all occasionally. It is inexpedient to subscribe for so many, and if all would concentrate on the one, (which I think I can say with truth, and without flattery,) the oldest, ablest, and the soundest in our country, the SIGNS OF THE TIMES, all, I think, would be benefited thereby. But I know there are many good brethren who think otherwise, and I suppose we can never expect them all to be of one mind on this subject; but on the subject of doc-

trine and order we are admonished by the apostle that we should be of one mind, and all to speak the same thing. When the apostle Peter wrote his epistles, they were not confined to locality, but were "to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. Grace," said he, "unto you, and peace be multiplied." O how precious it would be, if we could have the universal fellowship and correspondence among the saints in this day of darkness, idolatry and delusion, all contending for the truth, all speaking the same things. But alas! instead, we find, even among those who claim to be Old School or Primitive Baptists, some contending for Sunday schools, some for educational qualifications for ministers, two of the many pet schemes of the idolatrous nations around us. And these little things are only an "entering wedge" or "stepping stone" to greater or more extensive delusions; and many brethren cry peace and safety. But I think if not "sudden destruction," sure destruction of the peace of many will come. The apostle speaks of "teachers having itching ears," and of "drawing away disciples after them," &c; and it looks to me that there are some who are not altogether satisfied with what our blessed Redeemer has said, that "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." But some means are necessary in addition that they shall come, as if that Almighty power which said, "Let there be light, and there was light," was not sufficient. I do often lament and feel cast down when I see so much of delusion and chaff among those who claim to be Old School Baptists. And although but a feeble worm of the dust, I would desire to admonish such of my dear brethren as will listen to me, to beware of these things. Our dear Redeemer, as recorded in the sixth chapter of John, says, "It is written in the prophets, Every man therefore, that hath heard and hath learned of the Father, cometh unto me." And "He that believeth on me hath everlasting life." These, my dear brethren, include all the election of grace, or as the apostle Peter expresses it, all the "elect according to the foreknowledge of God the Father;" and all these, we have the unfailing promise of him "who cannot lie," he will draw by his almighty power and grace; and to desire more is to be unreconciled to his blessed will, and to be anxious or uneasy in regard to their manifestation, is to doubt his unerring and unfailing promise, either of which is a species of idolatry. The Lord has promised and commanded by the prophet, that he will "sift the house of Israel out of all nations, and not one grain shall fall to the ground." Here I might, I think, quote the words of the apostle to the Hebrews, "Wherein God will- ing more abundantly to show unto

the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." These promises, and the confirmation of them, are to the heirs of promise, and to them alone; and this heirship is based upon relationship only. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." What solid comfort to poor, helpless sinners as we are. This last quotation is made from the apostle to the Galatian brethren, and he further says, "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." So to add, or to interpolate any means into this finished work, is the same as being circumcised. "But as then," says the same apostle, "he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now;" and so it will continue to be. "Nevertheless," he says, "what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage." And then come in the words I quoted above. How clear and beautiful the apostle presents this heirship, relationship. The two sons referred to, the one was after the flesh, the other by promise. "These," he says, "are the two covenants." In these two sons is portrayed on the one hand all the election of grace, the fullness of the body of Christ; and on the other the whole body of anti-christ; the mystery of godliness, and the mystery of iniquity. And to the fullness of the body of Christ nothing can be added nor nothing taken away; and so of anti-christ. These are indeed wonderful mysteries.

May the Lord keep his dear children from every false way, and may they all be led to "keep the unity of the Spirit in the bond of peace. These few observations, dear brethren Beebe, I have penned as they have occurred to me; and in sending the remittance, I will submit them to you, for I am sure if there is anything detrimental to the truth, or to detract from the peace of the household of faith, you will cast them aside, for I do greatly desire the unity and the fellowship of all the dear people of God, but only in obedience to his blessed word and truth. And Jesus says, "Thy word is truth."

May the Lord pardon all I have said amiss, and bless the balance, if any, to the declarative glory of his name, and the comfort of those who

may read. The SIGNS comes regularly. I was greatly pleased and instructed in the editorial on Col. ii., in reply to our afflicted brother Hamm, in the first of December number. May the Lord still enable you to "speak comfortably to Jerusalem," &c.

As ever, yours in the afflictions of the gospel,

W. F. KERCHEVAL.

SHEPARDSTOWN, W. Va., Sept. 23, 1878.

G. BEEBE & SON—DEAR BRETHREN:—Another year with its joys and sorrows has rolled around, and I am again reminded that it is time for me to renew my subscription for the SIGNS OF THE TIMES. It has been impressed upon my mind for some time to try to relate some of the way in which I humbly hope and trust the Lord has led me, though in much weakness I make the attempt; yet there are times when I feel that I dare defer it no longer, for I daily fear the judgments of God for my disobedience and hardness of heart. Again, when pondering on the goodness of God towards me, I am made to exclaim, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Then I feel willing to speak abroad what he hath done for my soul. But ere a few moments have passed, I plead, How can I tell anything as it should be told? for I am of stammering lips and slow of speech. The servant that received one talent and made no use of his Lord's money, has been brought forcibly to my mind, which servant received due punishment for his disobedience. Again, we are told, "They that feared the Lord spake often one to another."

My first religious impressions were when I was very young, at the age of six or seven years. The first I remember of thinking of these things, I had at that time many frightful dreams, and a dreadful fear of being carried away alive by Satan himself. I had no thought of dying a natural death. I was afraid to go anywhere alone. Many nights have I been afraid to close my eyes, for fear that I should be taken before morning. Many times in my dreams have I thought I felt Satan's hot breath in my face, and awaked perfectly terrified. I was never taught by my parents to pray, but when I would be so much frightened I would cry to God to save me. I thought I was the worst of all children. I had no idea there was any as bad as I felt myself to be. I had read in little books about good children, and many resolves I made to be good like them, but broke them as quickly as made. I thought I would learn the Lord's prayer, and repeat it upon retiring at night; but, strange to say, I could not commit that prayer to memory, so as to repeat it correctly, though I labored hard; yet it was no trouble for me to commit to memory hymns or poems of any kind; I could soon memorize pages with very little effort. I was taught to read the bible as soon as I could read, and often when reading in Revelation I would

become so terrified that I would be compelled to turn to some other portion of the bible. At this time I thought there was a great being called God, who had power to save, and that he saved the good, and cast the bad into hell. So I thought I would try to live without sinning, so as to secure his favor; but in my childish amusements I would forget my impressions, and run into everything as gaily as any of my playmates. I remember of twice setting out with the intention of living, from that time onward, without committing another sin; but alas! before the day was past I would find that I had broken my resolution.

Thus my mind was exercised until I was about twelve or fourteen years of age, when I moved with my parents to Virginia. I now began to realize that I would not be carried away alive, but that when I died I would be called to an account of those things, and I thought that time was a good way off; for I might live many years, and I would not trouble myself so much about it, until I had enjoyed the pleasures of this world for a while, and became settled in life, and then I would set about it in earnest, and do better, and the Lord would pardon my past sins, and my latter life would be so holy that I would certainly be saved. Notwithstanding my many resolves and failures to do better, in my first exercises, I still expected to obtain salvation by my works.

Thus time passed with me for several years, in which I engaged in dances and frolics, not thinking much of my future destiny, except at times when there would be a feeling of unrest, a desire for something besides the vanities in which I participated. I was raised by Baptist parents, my mother being a member, and father, though not a member until the last few months, strongly contending for the doctrine they advocate. Often, when told by my mother that I ought not to go to dances and such like, (for she bitterly opposed them) I would reply, "Well, if I am to be saved, I will be saved anyhow; and if I am to be lost, I will be lost; and it is no use for me to trouble myself about that;" though, at the same time, I felt condemned for the expression.

Thus time passed, and in my nineteenth year I was married. I soon lost all relish for the things I once delighted in. I thought, Now is the time I have set to do better, and I must begin. I read the New Testament almost daily, but did not feel benefited thereby. I had read many experiences in the SIGNS, and felt there must be a change. I thought I must receive conviction, and after repenting of my sins I should see the Savior, or else hear an audible voice saying, "Thy sins are forgiven," and telling me what I must do. In reading the SIGNS I saw that some did not seem to give so great evidence as others did, while some gave a very bright evidence, and then spoke of doubts and fears; but I thought, I will never doubt the evidence that I expect to

receive. I expected just such a deliverance as Paul experienced. That was what I wanted, and I said positively that nothing short of that would ever satisfy me. But the Lord says, "I will bring the blind by a way they knew not, and in paths they have not known." And such, I hope, has been my case.

During the summer of 1875 my brother was sick, and suffered almost beyond what tongue can tell. Many times have I asked myself, Why is he afflicted, and not I? All through that summer, every storm that came up caused me to tremble, until it was over, and I expected every flash of lightning would take my life; for I could not see how God in justice could spare my life, while my friends were dying around me. I felt too wretched, too sinful and unworthy to lift my eyes to heaven, yet the very breathings of my soul were, "God, be merciful to me, a sinner." I prayed that God would grant me repentance, and the free pardon of my sins. But my great trouble was, I could not mourn for my sins. I thought if I could only repent, I could have hope, for the promise is that such shall be forgiven. But my heart seemed as hard as the rocks by which I was surrounded. I read my bible a great deal, and wished that I had lived when Jesus was upon earth, for I thought it would have been so easy for me to be saved; that I would have done as Mary did, who kissed his feet, and wiped them with the hairs of her head; and he would not have rebuked me. But it seemed to me that now my heart was too hard to feel, and that my prayers arose no higher than my head. The doctrine of election was continually in my mind, and I can say with sister Beebe, it caused me more trouble than all the sins I had ever committed. I wished that I had never heard of it. I thought I might have repented if I had never heard of election. I had at this time one little babe, and I would look at her and think, She is now either lost or saved; the sentence is now passed, and can never be revoked. The most bitter feeling would arise in my heart against it. I would wish I had never married, to bring any one into this world, and not to know what would become of them. It bore with such weight upon my mind that at times I could scarcely attend to my domestic affairs. The things of the world appeared so little and vain, compared with the soul's eternal welfare. During the summer of 1876, as I sat one morning with my babe upon my lap, there was a whisper within me which said, "There is a home in heaven for you," and at the same time a thrill of delight passed through me, but left me in a moment, and I wondered what it meant. It seems to me that from this time forward I was led along between light and darkness, doubt and fear, hope and despair. The election of God would be on my mind, but I could claim no part in it. I thought it impossible for me to be embraced in Christ's sufferings, if he only died for a part of mankind. It seemed to me that the Universalist

doctrine was the only thing that could save me, and I knew by the bible that doctrine was not true. I knew there was a great host opposed to the doctrine of election, and I thought there were as many passages of scripture against it as for it, and I concluded to read for myself and see. When I had read from Genesis to Revelation, to my surprise I could see nothing but the election of God. The passages that I had thought opposed it, now seemed to set forth that people whom God had chosen for his own inheritance. I was compelled to acknowledge it as the truth of God. I had now come to take no pleasure in the things of the world, and could claim no company with christians, whom I envied, for I thought they must be the happiest people upon the earth, as their salvation was sure. I could not see what they were about, that they were not always praising God. I thought when one was a christian, they were entirely changed from sin to holiness. There seemed to me to be a great mountain for me to pass over before I could be a christian; indeed I had very little hope of ever being able to claim a part with them. It seemed to me if I could be reconciled to the doctrine of election, there might be some hope for me. I knew it was the truth of God, and my aversion to it was what caused me so much trouble. Not that I thought I had any right to be saved, but it seemed to me that the doctrine damned infants. I did not know that it took the same power to save the infant of a day, as the sinner of a hundred years. I did not see that the grace given in Christ before the foundation of the world, was the only way that fallen man could be saved. As I sat alone one day, thinking over my condition, and the irrevocable decrees of God, the words of the poet came to my mind,

"And if my soul were sent to hell,
God's righteous law approves it well."

In the same breath came the words, "Yet save a trembling sinner, Lord, Whose hope still hovering round thy word." I then felt willing for God to do with me as he saw fit, and all would be well. A short time after this, while alone, (I know not what I was thinking of at the time) there came a whisper within me, "If you love me, keep my commandments." Baptism was immediately presented to my view. I was astonished, and thought, How presumptuous for me to indulge such a thought! I answered, I have never repented of my sins; I have no evidence that I am a christian; why should I think of such a thing? I had received no such evidence or deliverance as I expected to receive, and if I ever should, I intended to make no profession, but to keep it all to myself. My mind at this time was in such a chaos that it is difficult for me to describe what were my feelings. It seemed to me that if I could pray, the Lord would hear me; but I thought I could not do that. To pray, so as to be heard, I thought, consisted in getting down upon my knees, and with suitable words make a long prayer; and that I could not

do. I seldom knelt, and when I did, perhaps I could not say a word. The least noise would frighten me, and I would get up and go away, and, perhaps, had not uttered a word. But one day while thinking upon the subject of prayer, the words came to my mind, "The Spirit itself maketh intercession for us, with groanings which cannot be uttered." Also the lines,

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

I knew just then, and I trust I have known ever since, what prayer is. It seems to me that I learned my lessons just as they were given to me. Shortly after this, while thinking on the discriminating grace of God, I saw my utter helplessness to do good. These words came to me, "Except you become humble, as a little child, you can in no wise enter therein." I saw that my salvation was in God's hands. I mentally exclaimed, I must trust my own salvation there, and why can I not trust the salvation of all those who are dear to me there also? I then said, I am glad that all things in heaven and earth are in his hands; that nothing can transpire except as he please; for I felt that he was too wise to err, and too good to be unkind; and if an iota was left for me to perform, I would surely fail. About this time I was brought to the very gates of death; I thought I should never get well. Baptism would be on my mind, but I said, I have no evidence, and without an evidence that will leave me no room to doubt, I will never go forward. I thought it was the evil one trying to urge me further into wickedness. One morning, having arisen quite early, and being alone, my whole life, from my childhood, was made to pass before me, and I unconsciously exclaimed, "The hand of the Lord has been leading me all these years, and I knew it not." I felt willing then to tell any one of the exercises of my mind, and wished I had some one to talk to. But soon I thought it was all imagination, and concluded to say nothing at all about it. I went down, as it were, to the very depths of despair, when these words came to my mind, "When the Holy Ghost, the Comforter, cometh, he will bring all things to your remembrance whatsoever I have said unto you." But I soon doubted again, and thought I would keep it all to myself. I now grew worse, day by day. I would look at my child and think, I will soon have to leave her. But I now desired above all things to be resigned to the will of God, when the words of David passed through my mind, "Hope thou in God, for I shall yet praise him." For a short time I rested there. But again doubts arose, feeling that there was a burden weighing me down, because of my unreconciled heart. I picked up the bible to read, but it was as an idle tale, and I soon laid it down, not

knowing what I had read, when these words came, as if spoken, "This sickness is not unto death, but for the glory of God." I pondered them over and over in my mind, wondering what they could mean. I thought, If I become restored in health, I will take up my cross and follow thee. But after a few days I began to think, How can I go without the evidence I so much desire? I thought I had not evidence sufficient to go with, when these words came, "Except ye see signs and wonders, ye will not believe." I felt guilty, and thought, I will now be satisfied, and go forward the first opportunity. But when the time came for me to go, I did not go forward. I went home from the meeting, and these words were in my mind, "Whosoever is ashamed of me before men, of him will I be ashamed before my Father and the holy angels."

Time would fail me to tell of all the trials I passed through before the next meeting. There were times when there seemed to be within me such a tempest, as if I would be torn asunder. I remember one evening particularly, as I walked the floor, I cried, "Lord, must I end my life in this way? Calm this storm. Tell me what thou wilt have me to do." I had now given up all hope of having any more evidence than what I then had. All that I desired to know was that it was of the Lord, and I would go forth in the discharge of my duty, whether they received or rejected me. On the first Saturday in July, 1877, I went before the church at Mill Creek, and was received, although I told them nothing, except answering a few questions they asked me. Our much-loved brother, Elder E. V. White, was with us at the time, and took me by the hand, and spoke some words of comfort to me; but my mind was so taken up with myself that I never knew one word he said. I thought I was deceived, and was deceiving those good people, and wished I had not left my seat. I went home much distressed in mind, and knelt down, and asked God if I had done wrong in offering myself, to prevent me from going the next day. I was restless all night, and the next morning I was so weak that it required all my strength to walk across the room. I dreamed during the night of going to the place of baptism, and I was compelled to walk through a large place of hot ashes and fire. Elders Furr and White staid that night at my father's, about a mile from where I then resided, and I told my husband he should go and tell them that I would not be baptized, that I had deceived them, and all the amends I could make was to tell them that I was not what they had taken me to be. It would be impossible to tell the state my mind was in. I could only say, All these things are against me. But my husband did not go, as they had to pass our house to reach the place of meeting, when brother Furr came in to see me, and after some conversation between us I went. These words came to my mind, We walk by faith, and not by

sight. My sister-in-law had also been received that night at my father's, and seemed happy in the full assurance that she was doing her duty, while upon me there was a great burden. I had so many doubts and fears that I felt it almost impossible for me to go forward in the ordinance of baptism; and turn back, I dared not, for there was something within compelling me.

"'Twas the same love that spread the feast
That sweetly forced me home;
Or I had made a wretched choice,
And rather starve than come."

We were both baptized on the first Sunday in July, 1877, by our pastor, Elder J. Furr. I remained in doubt for some time, and wished that I had not been so hasty; but some time afterward I became satisfied. The bible seemed new, and there was an understanding given me that I had never known. I had thought that when I received a change I would be rid of sin, that all my desires and thoughts would be constantly upon heavenly things, and that there would be no room for worldly desires; but ah! I find many times that I am deceived, for when I would do good, evil is present with me. But I trust it is as a bright light shining in a filthy room, which reveals what in the darkness was hid; and I take courage, as a whisper sounds within me, "To you [that have judged yourselves unworthy of eternal life] is this grace given;" and truly do I feel unworthy of the least of God's favors. Yes, there are times when I dare not take his sacred name on my sin-polluted lips. If I pray, or sing, or read, sin is mixed with all I do. While I abhor my own vileness, and mourn my hardness of heart, yet again the Sun of Righteousness does arise with healing in his wings, and I rejoice in God my Savior, and can exclaim, with Job, "I know that my Redeemer liveth."

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Brethren Beebe, I am aware that I have written to a great length, and in a blundering manner. This is at your disposal, to abridge, correct, and do with as your mature judgment may dictate. I have written to relieve my mind.

In hope of eternal life, I remain,
MARY S. MILLER.

WRIGHT'S DALE, Pa., Dec. 1, 1878.

BELOVED ELDER BEEBE:—The following most excellent letter should have been sent to you sooner, as dear Elder Theobald kindly gave his consent, that if in your judgment you saw fit, it might be published. I cannot feel that this letter is wholly mine, and indeed seriously doubt my right to any of it; but it is for the children of God. May he bless it to their comfort.

In love, your sister,
E. S. HANNA.

OWENTON, Ky., April 9, 1878.

MY DEAR SISTER:—Your kind and welcome letter of the 31st was received a few days ago. I wish I

could write something worthy of being called a reply. I do feel unworthy of the love and sympathy of the precious children of Zion, for I cannot help feeling that they are all better than I am, and that, as the poet says,

"Could creatures look into my heart,
How would they gaze with strange surprise.
They would hate me with sore detest,
And turn away their frightened eyes."

You speak of the sovereignty and immutability of God. I will try to express some very crude thoughts, which of late have in a measure occupied my mind. No subject, it appears, has ever more delighted or overawed my mind than this. "He is the only Potentate, the King of kings and Lord of lords; who only hath immortality dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. In the sovereignty of God we behold his right to decree; in his immutability, the certainty of execution. What a field of thought here stretches out before us. "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or who first hath given to him, and it shall be recompensed unto him again? For of him and to him are all things; to whom be glory forever. Amen."—Rom. xi. 33-36.

But I cannot, in the small space of a letter, even if ability were given, dwell upon the sovereignty of God, as I wish more particularly to write upon the subject of his immutability, and especially as that doctrine affects our experience. We are informed in Hebrews iv. 15, that Jesus was in all points tempted like as we are, yet without sin. God, in his immutability, executes to jot and tittle his all-wise decree concerning "the suffering of Christ." "Yea, he spared not his own Son, but delivered him up for us all."—Romans viii. Herod, Pontius Pilate, nor Jews nor Gentiles could go beyond what his counsel had before determined should be done. Now, if we go no further back than Golgotha, we cannot witness all the bitter dregs of that cup which the decree of the Father had assigned to the lips of his darling Son: his beloved Son, in whom he was well pleased. Surely this man, who was born of a woman, was of few days, and full of trouble. But let us take a little walk together. Here we are at Gethsemane. Darkness has drawn her sable curtains around the Savior and a handful of lowly followers, and a melancholy gloom overcasts the visage of all. But behold the Lamb of God! his visage is marred more than the children of men. Amazed, and in agony, his soul exceeding sorrowful, even unto death. Behold his sweat, as it were great drops of blood falling to the ground. "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." No Roman scourge had yet

been laid upon the precious back to make its long furrows, no crown of thorns to pierce his brow, no purple robe, no gilding soldier to mock, or weighty cross to bear; but he is compassed by the sorrows of death, and the pains of hell have seized the victim. My dear sister, while we stand here and look in astonishment and sorrow at such a scene, and listen to that agonizing cry, "Father, if it be possible," can we deny that God is immutable? If ever a shadow of turning from his all-wise decrees could take place, surely this is the place and time; but no, he had fore-ordained from before the foundation of the world this wonderful transaction. Truly, the Captain of our salvation was made perfect through suffering. But if the immutable counsel of God made infallibly certain the suffering of Christ, it no less secures the glory that follows, for both are the subjects of his firm decree."—1 Peter i. 11.

I am at a loss now for words. How shall I express what I feel? Did the blessed Jesus say in his great trial, "Father, if it be possible, let this cup pass from me?" In this, then, I see the man. I am so glad he was a man, for the same cry, not once only, but so often, wells up from my poor heart. When I feel what a great reproach sin is, and how it renders me unworthy the favor of God or men, I cannot wonder that Jesus, when he was suffering the reproach of all the mighty people by bearing their sins, should say, "Reproach hath broken my heart;" for what little I see of my sins, I sometimes feel is more than I can bear. The poet says,

"If myself can scarcely bear
What in myself I see,
How vile and black must I appear,
Most holy God, to thee!"

Yet I am glad that all things are naked, and open to the eyes of him with whom we have to do, else some of my sins might have escaped his notice when he laid the iniquities of us all upon Jesus, and he then would not have borne them in his own body on the tree, nor have (as I humbly hope and trust) put them away by the sacrifice of himself. I have said I was glad that Jesus was a man, for in his manhood he can be touched with a feeling of our infirmities. But I am equally glad that he is God, and especially that he is God with us; that our Maker is our Husband and our Redeemer, the Holy One of Israel. The God of the whole earth, shall he be called. But if the sufferings and glory of Christ were equally fixed in the immutable counsel of God, are not the sufferings and glory of each saint as definitely fixed? Job said, "He performeth the thing he hath appointed for me, and many such things are with him."—Chapter xxiii. 14. Some of the things appointed for Jesus were exceedingly bitter, and his trials were fiery indeed; yet all things that were written of him must be fulfilled. And some of the things appointed for us (if we are his disciples) are bitter, and our trials are sore indeed; yet no cry of ours can alter the unchanging purpose of God, for suffer we

must. Paul prayed that the messenger of Satan, the thorn in the flesh, might be taken away, but still it was there.

Now, sister, believing this to be "part of his way," and yet unable to understand the thunder of his power, I deeply feel the necessity of reconciliation to God, and sometimes hope that I can appreciate the exhortation of Paul to the Corinthians, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This sometimes enables me, under the pressure of the cry, "Let this cup pass from me," to go on and say, "Nevertheless, not my will, but thine be done." At such times I cry, Give me, O Lord, grace and strength to take up my daily cross, to deny myself, and to follow Jesus through evil as well as good report. But I will close for the present.

Truly, as ever, your brother,

J. M. THEOBALD.

PHILADELPHIA, Pa., Dec. 16, 1878.

ELDER BEEBE AND SON—DEAR BRETHREN:—Since reading your editorial in the SIGNS for December 1st, in regard to the publishing of our family paper, the falling off of your subscribers, and consequently diminished receipts therefrom, (and yet I know you cannot reduce your expenses accordingly,) intimating that under existing circumstances the continuation of the publication was likely to result in loss to yourselves, I have thought much in regard to it, why these things should be allowed by the brethren; for if we all do our share, it need not be. I myself, and I think all lovers of the truth as it is in Jesus, feel that they would not be willing to forego the privilege of reading it for the sake of a dollar or so (extra) each year, when it comes to us so richly laden with the communications of dear brethren and sisters, and able explanations of precious passages of scripture by the ministers of God's own choosing, who are placed as shepherds over his flock, the churches. As I am often cold and careless about spiritual things, feeling cast down, but not destroyed, the SIGNS comes to hand, and it very seldom fails to melt me down, causing tears of joy and love to flow out to some dear child who has written something which applies to me, and gives me that spiritual comfort which the world knows not of, and I am made to rejoice with joy unspeakable and full of glory. The SIGNS is edited with great ability, much more so than any other paper published in our denomination; and as a dear brother remarked to me a short time since, and who has seen all the different papers published, that he would rather have one copy of the SIGNS than all the other papers. You ask if the price is too high. I will answer for myself only, that if it was four dollars instead of two, I would not do without it as

long as I had the money to pay for it, and there are hundreds of brethren who are more able to pay than I am. And I would suggest to the brethren and sisters, that when they renew their subscriptions for the coming year, to consider whether they cannot spare another dollar, or even two dollars, in addition to the price paid, and whether they would not feel to be amply repaid in upholding the hands of our brethren in the continuation of the publication of our valuable paper. And I wish to say to those who are in arrears in their payments, and are able to pay, that it is certainly not becoming in brethren to receive the paper without paying for it; for if we receive from them that which is for our spiritual comfort, we should by all means contribute to their support of our temporal things. I do not wish the brethren to think that I wish to dictate to them, or find fault, but only to stir up their pure minds by way of remembrance, hoping that each one of us may be led by the Spirit of the Lord (not any other spirit) to inquire of ourselves what is our duty to our brethren in sustaining and upholding them in their arduous duty of editing and publishing the SIGNS OF THE TIMES.

Inclosed find Post Office Money Order for three dollars, for one year's subscription for the SIGNS, commencing with January, 1879.

Yours in love of the truth,

W. L. CRAVEN.

GALLUPVILLE, N. Y., Dec. 19, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The following letter I have copied from one written by our dear sister Borthwick some time before her death, to her brothers and sisters, and left by her to be read to them before her funeral, which was done. We have felt that others would like to read it, and so will send it with her obituary, for publication. It is hard for us to give her up, to know that we shall see her here no more; but I do not feel to wish her back, for I know she is at rest. I feel to say,

"Submissive to thy will, O God,
I all to thee resign;
And now, before thy chastening rod,
I mourn, but not repine."

Your sister in sorrow,

HELEN WEBB.

BROOME, Schoharie Co., N. Y., 1867.

I feel that the Lord has been very merciful and kind in sparing my unprofitable life to the present time, and giving me a degree of health and strength sufficient to earn my living, as yet, and I feel that all I am and have has come from his bountiful hand, and my desire is to try to make a good and right use of what he has given me. I know that life is uncertain, and I feel that I have but a few years to live, at the longest, and perhaps but a few days. The Lord only knows. One thing I feel sure of, I shall live all the days of my appointed time, whether my days be few or many; but I do not feel as if I had any desire to live long, if it could be the Lord's will to take me; but I

should be glad to be reconciled, and in submission to the will of God in all things, let it be what it may. I find there is no lasting comfort in the world; it is nothing but a world of sin and trouble, and I realize it more fully every day I live. I can say with the poet,

"I would not live always, I ask not to stay," for I feel that the hope I have in Jesus is worth worlds like this to me. But I have no goodness of my own to plead; I am a poor, sinful creature at the best, always wandering from the path that Jesus has marked out. I say and do so many things that I ought not, it causes me a great deal of trouble. This one thing I know, if I am ever saved it will be through the blood and sufferings of Jesus Christ; yes, all of grace, from first to last; nothing that I ever have done, or ever can do, that will merit salvation. I feel willing to leave my all in the hands of the just and holy God, knowing that he doeth all things well, and he will never leave nor forsake his redeemed people. He will bring them all home to glory; not one will be missing; for he has all power in heaven and upon earth.

[After disposing of her earthly effects, she then adds:]

I now feel to say with the poet,

"Just as thou wilt, O gracious God,
Let my condition be;
I would not raise a murmuring word,
But leave it all to thee.

Just as thou wilt, though poor, distress'd,
While in this vale below;
With boundless riches I am bless'd,
In climes to which I go.

Just as thou wilt, and not as I
Would have my blessing come;
Thou knowest best what to supply,
While on my journey home.

Just as thou wilt, and not my will,
Though sore thy chastening rod;
Though hard the strokes, I would be still,
And know that thou art God.

Just as thou wilt—thy time I'll wait
To lay my armor down;
Then, at thy word, I'll cease to fight,
And fly to take the crown."

[Then, in July, 1878, she added a few lines.]

It is a number of years since I wrote down what I wanted done with the most of my things, if I should not live to use them all up myself, and the Lord has seen fit to spare my unprofitable life until the present time; for what purpose, is only known to him. Yet life is uncertain, but death is sure, when our appointed time comes. May we be patient and submissive to wait all the days of our appointed time, until our change comes. The things of this world have but little charm for me. Farewell.

ORPHA BORTHWICK.

BOOK NOTICES.

LIFE OF ELDER JOHN B. MOORE.

A sketch of the life and travels of the late Elder John B. Moore, written by himself, is in my possession, and I expect soon to have it in pamphlet form, ready for distribution, at cost—perhaps about fifteen cents per copy. Those desiring copies will address

THOMAS COLE,

ROYALTON, Fairfield Co., Ohio.

ORDINATIONS.

Pursuant to a call of the Regular Baptist Church at Monon, in Pulaski County, Indiana, brethren from sister churches met in council with the said church, on the second Saturday in November, 1878, to consider the gift of brother HIRAM DOOLITTLE, and, if thought advisable, set him apart by solemn ordination to the full work of the gospel ministry. The following named brethren were present:

Bethel Church—Eld. P. K. Parr.

South Stott's Creek—Elder G. R. Riggs.

Antioch—Elders Wm. P. Jones, T. J. Jones, and brother H. Newman.

Monon—Eld. Joseph Witham and brethren Wm. Covertand and J. W. Blankenbaker.

The council organized by choosing Eld. P. K. Parr Moderator, and Eld. G. R. Riggs Clerk.

Brother Doolittle was called on to give a relation of his christian experience, his call to the work of the gospel ministry, and his views on various prominent doctrinal points of the scriptures, which he proceeded to do. The Moderator, by appointment of the council, took the lead in the interrogations.

The council withdrew for consultation, and unanimously agreed to proceed with the ordination as follows, all the ordained ministers present to constitute the presbytery, namely: Elders P. K. Parr, Wm. P. Jones, T. J. Jones and G. R. Riggs.

Laying on of hands by the presbytery, and prayer by Elder Wm. P. Jones.

Right hand of fellowship by the presbytery.

Charge by Eld. P. K. Parr, on Sunday, in a sermon from Matt. xxviii. 19, 20.

The council requested the Clerk to furnish brother Doolittle with a copy of these proceedings, and also send a copy to Elder G. Beebe & Son, for publication in the SIGNS OF THE TIMES.

P. K. PARR, Mod.

G. R. RIGGS, Clerk.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Please publish the following appointments for me upon the eastern shore of Maryland:

Monday p. m. after the second Sunday in January, at Cow Marsh.

Tuesday p. m. at Broad Creek.

Wednesday a. m. at Delmar.

Wednesday night at Berlin.

Thursday night at Snow Hill.

Friday a. m. at Indiantown.

Friday night at Mr. Levi Laws.

Saturday a. m. at Nassaongo.

Third Sunday at Salisbury.

Monday night after the third Sunday, at brother Holland's, near New-Market.

Tuesday to Friday at Fishing Creek.

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1879.

The Twelve Stones taken from the midst of Jordan.

Remarks on Joshua iv. 8, 9, 15-17, in reply to our esteemed friend, Geo. W. Lindsey, Esq., of Newark, Del.

"And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan."

Our young friend desires us, if we have any light on the subject matter of these scriptures, to give our views upon them. We dare not say that we have no light, and yet we feel deeply conscious of our inability to give a clear elucidation of what we conceive to be their figurative import, so as to satisfy our own mind or edify our readers. But however distrustful we may be of our ability to present the subject lucidly to others, we cannot doubt that these figures contain the shadow of good things which were to come, and which have now come. The types and shadows of the Old Testament, with all that was written in the law and the prophets, testified of Christ.—John v. 39.

The children of Israel, chosen of God in the flesh of Abraham, and by covenant made and confirmed of God, made heirs to the land of Canaan, were to sojourn in a strange land four hundred years. "But in the fourth generation they shall come hither (Canaan) again; for the iniquity of the Amorites is not yet full."—Gen. xv. 13, 16. The psalmist says by inspiration of God, "He hath remembered his covenant forever,—which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—Psa. cv. 8-11.

This seed of Abraham after the flesh are clearly the type of the seed of Christ, or of that "seed that shall serve him, and be accounted to the Lord for a generation."—Psalm xxii. 30. This seed, the apostle Peter says, are "A chosen generation, a royal priesthood, a holy nation, a peculiar people," &c., "which in time past were not a people; but are now a people."—1 Peter ii. 9, 10. This chosen generation, the same apostle calls "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. In writing to the Gentile churches of Galatia under the gospel or anti-typical dispensation, Paul says, "Christ hath redeemed us from the curse of the

law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, [a mere type or shadow of good things to come, and made to Abraham, a man in the flesh, embracing a temporal inheritance for his fleshly descendants,] yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. [That is, in the type.] He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." The apostle continues to speak of the law, of what it can and of what it cannot do; that it has power to hold all who are under its dominion, under its curse. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." "Wherefore the law was our school-master unto Christ." That is, as illustrated in Gal. iv. 1-7, while we were under the dominion and tuition of the law, or until the coming of Christ, the law with its types and shadows was our tutor or governor, pointing to Christ as the glorious Anti-type, and to our inheritance in him; and so recognizing all who are Christ's in the everlasting covenant of God in Christ, which was according to the types of the legal dispensation, as being anti-typically the seed of Abraham, and heirs according to the promise.—Gal. iii. 13-29.

Having thus far endeavored to show that the fleshly seed of Abraham was included with him in all the temporal provisions of the covenant that God made with him before any one of them was developed by birth, existing only in his loins, and in all this they were typical of the chosen generation of Jesus Christ, which were chosen in Christ Jesus before the foundation of the world, and therefore before any of them were developed, either by a first or second birth, and were included in the everlasting covenant, which is ordered in all things and sure, and that all the spiritual blessings and heavenly places of the covenant of life and peace were firmly, graciously and irrevocably secured to them in Christ their spiritual Head before the world began, and that the temporal inheritance secured to the carnal seed of Abraham, including their earthly inheritance in Canaan, was typical of the gospel church, we will now pass to consider the servitude of the children of Israel, their intolerable burdens and severe suffering in Egypt, their exodus from Egypt, sojourn in the wilderness, their passage through the Red Sea and through Jordan, and their entrance into the promised land; also of the leading of Moses, his death in the wilderness, and the triumphant leadership of Joshua, and

endeavor to point to some things which seem to us to be prefigured by all that is presented in their history.

While Israel in the flesh and under the law, was typical of the spiritual Israel under the new covenant, their bondage and suffering in Egypt may represent the captivity of God's chosen people when aliens from God, servants of sin, and without power to deliver themselves. Moses seems to us to personify the law, of which he was the minister unto the chosen tribes of God's people. He was raised up and sent of God to lead them forth out of Egypt. As in the first experience of every quickened sinner the commandment comes with convincing and killing power, and demands of them, as Moses demanded of Israel, perfect and perpetual obedience, marking every transgression and disobedience, as subjecting the offender to a just recompense or penal judgment, even so the law, which knows no mercy, pursues the quickened, guilt-stricken sinner through a dreary, trackless wilderness to the Mount Sinai, which might be touched only with the certainty of being thrust through with darts or stoned to death. The ministry of Moses was a ministration of condemnation. From the time he was sent with his rod to Pharaoh until his death, his rule was stern and severe, as the personification of a law that could not give life; they that despised his law died without mercy. "For if there had been a law given which could have given life, then verily righteousness should have been by the law."

In contemplating the types and shadows of the Old Testament dispensation, we are reminded of the expressive words of the poet,

"The types and shadows are a glass,
In which we see our Savior's face."

And the still more reliable words of divine inspiration, which assure us that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. xv. 4. There is, to our limited understanding of the scriptures, an inexhaustible fountain of instruction and comfort to the saints in the endless variety of the types and predictions of the law and the prophets, pointing to their anti-types and fulfillments under the gospel dispensation.

Moses, who personates the law which God gave by him to the tribes of Israel, had led forth the chosen tribes from Egypt through the Red Sea and through the wilderness to the mount of God, to Sinai, where God's voice once shook the earth, when he in thunder-tones proclaimed to them the precepts and predictions of his covenant; and the tables of stone, on which this covenant was written by the finger of God, were placed in the ark, to be borne upon the shoulders of the priests. The ministration of that law which Moses represented was an administration of condemnation, having no power to give life to any of the sons of men; for if it could, then verily righteousness should have been by the law.

Moses, having smitten the rock at Horeb, was not permitted to go over the Jordan, nor to set his foot on that land which prefigured the gospel church, and which was divided from the wilderness by the river Jordan. It is true that Moses was allowed to see that goodly land from Pisgah, even as the law foresaw and foretold the day of Christ, and as Abraham saw it, rejoiced, and was glad. The rock which Moses, at God's command, smote at Horeb, the apostle informs us, was Christ.—1 Cor. x. 4. When the rock was smitten by Moses, the water came out of the smitten rock, and saved the perishing tribes from death. So when Christ, the Rock of Ages, was smitten by the rod of eternal justice, held in the hand of the law, justice could demand no more; the righteousness of the law was fulfilled in them in whose flesh he was put to death, and the law could pursue them with its curses and vengeful wrath no further. That spiritual Rock, or that rock spiritualized, was Christ; and that water which streamed from the smitten Rock, as spiritualized by Paul, was the pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb, and it followed them. As Moses represented the fiery law of God, so Joshua (or Jesus, as the Hebrew names are synonymous, and signify a Savior) clearly was a type of our Lord Jesus Christ. As Moses, having smitten the rock, had no power or commission to pass over Jordan, (which signifies, *The river of Judgment*,) or to extend his dominion into the promised land, so the law, having exhausted its wrath upon Christ, and being perfectly fulfilled in all its jots and tittles, held no further power or dominion over them who became dead to the law by the body of Christ, and therefore could not follow the redeemed of the Lord into their gospel state.

"Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, into the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."—Joshua i. 1-3. As Joshua had served under Moses as his minister, as long as Moses lived or held dominion over Israel, so Christ was made under the law, in being made of a woman, and, though he were a Son, and thought it no robbery to be equal with God, yet learned he obedience, and became obedient even unto death; and having poured out his soul unto death, the law could demand no more, for the law hath dominion over a man as long as he liveth.—Rom. vii. 1. Now the fiat from the eternal throne commands the resurrection, "Arise, O Lord, into thy rest, thou and the ark of thy strength."—Psalm cxxxii. 8. Even as it was said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, (the river

of judgment,) thou and all this people," &c. Until the death of Moses, Joshua could not lead the children of Israel over Jordan into the promised land of typical rest; nor was it until all the demands of law and justice were canceled, that Christ could arise from the dead and ascend his Mediatorial throne, and pass his people over from legal bondage into that rest which remaineth for the people of God. We are warranted in making this application of the figure of rest by the inspired writer in the third and fourth chapters to the Hebrews. Joshua, who is called Jesus, (Heb. iv. 8,) gave only a temporal rest to Israel from their journeying in the wilderness of Mount Sinai, yet it was typical of the Sabbath rest remaining for the people of God in their gospel state under the glorious reign of their spiritual, anti-typical Joshua, of whom the son of Nun was but a type.

Now the Jordan of our text, being the river of judgment, was the dividing line between the wilderness of Sinai and the Canaan of rest, between the dominion of Moses and of Joshua; it therefore clearly, as we believe, points to the baptism of the Head and body of the church into and out of that death to which the apostle alludes when he says, "How shall we that are dead to sin [The sting of death is sin, and the strength of sin is the law,] &c. live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man [in which we were legally recognized by and held under the law] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."—Rom. vi. 3-10.

The ordinance of christian baptism figuratively sets forth the doctrine of the death, burial and resurrection of our Lord Jesus Christ, as the Mediatorial Head over all to his church, and the "one baptism" in which his body and all its members were buried with him in that one baptism, wherein they are also risen with him to newness of life in the regeneration, wherein being buried with him into that death to which the law of God consigned them, and are risen and quickened together with him, and made to sit together with him in heavenly or gospel places and privileges of the gospel church. Hence the passage of Joshua and all the tribes of Israel over Jordan was strikingly emblem-

atic of the deliverance of the church of God from the wrath, curse and dominion of the law, and of her regeneration into the glorious gospel rest of the kingdom of our Lord Jesus Christ. As no Israelite could pass from the wilderness into the promised land of rest without passing through or over Jordan, so no sinner can enter into the gospel kingdom of Christ who has not been buried with him by baptism into his death: as it is only by his death any can be delivered from the dominion of the law, and enter into the liberty of the gospel. The death, burial and resurrection of Christ, and through them the redemption of the children of God, are strikingly set forth both by the passage of Israel through Jordan, and by the ordinance of christian baptism. The personal experience of every child of God shows the indispensable necessity of our being slain by the law, and becoming dead to it by the body of Christ, and of being raised up from the dead by virtue of his resurrection. Christian baptism is therefore, in its figurative import, a dividing line, a river of judgment, between the church of Christ under the gospel dispensation and the world. Not that the ordinance of baptism will give life to one that is not already a partaker of the resurrection life of Christ, nor yet that all who are born of God, are heirs of immortal glory, are baptized in obedience to the express command of Christ: for to be baptized in the absence of a good hope through grace, would only be to have the sign without the things signified; and the disobedient child or believer, while neglecting or refusing to obey the command, cannot be admitted to the privileges of the gospel church, but must remain outside of the gates, among "dogs, sorcerers," &c.—Rev. xxii. 14, 15.

If we are correct in understanding the Jordan, which was the boundary line which separated the wilderness state of Israel from their promised land of rest, as figurative of the redemption of the church of God by the death, burial and resurrection of Christ, then the twelve stones which were taken from the midst of Jordan will beautifully represent the twelve tribes of the anti-typical Israel, redeemed from sin, death and hell by the redemption which was effected by our spiritual Joshua, when he divided the waters of death by the baptism which he endured when all the billows of divine wrath went over him, and Jordan was driven back at his approach. All the way down the shadowy dispensation "the law and the prophets, which were until John," held the carnal tribes in their legal bondage, and in a wilderness condition, until the coming of John; then the soles of the feet of the Levitical priesthood stood in the brim of Jordan, and the time of the harvest was at hand, and Jordan overflowed its banks; but even then "Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills

like lambs." And the enraptured psalmist inquires, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?"—Psa. cxv. 2-5.

The number of the stones taken from the Jordan has a very important significance, agreeing not only with the patriarchal names of the sons of Jacob, but with many extraordinary types and figures presented in the scriptures in both testaments. The sacerdotal equipment of the priests required a breast-plate of judgment containing four rows of precious stones, three stones in each row, making twelve in all, and in these twelve precious stones the names of the tribes for whom the priests were appointed to officiate in their priestly office. "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be, according to the twelve tribes."—Ex. xxviii. 15-21. Thus the twelve stones redeemed and brought up out of Jordan represent the definite and exact number of God's chosen people, for whose salvation the swelling tide of Jordan was driven back by the presence of the God of Jeshurun, in the person of our spiritual and anti-typical Joshua, who rideth upon the heavens in their help, and in his excellency upon the sky. Thus,

"When Aaron in the holy place
Atonement made for Israel's race,
The names of all their tribes expressed
He wore conspicuous on his breast.

Twelve letter'd stones with sculpture bold,
Deep-seated in the wounded gold,
Glow'd on his breast-plate richly bright,
And beam'd characteristic light."

These precious stones in the breast-plate of the high priest, on which were written the names of the twelve tribes of Israel, correspond with the twelve precious stones in the foundations of the holy city, New Jerusalem, which bore the names of the twelve apostles of the Lamb.—Rev. xxi. 14, 19, 20. Showing that as the commonwealth of Israel was built upon the twelve sons of Jacob, so the gospel church is built upon the foundations of the prophets and apostles, Jesus Christ being the chief corner stone. These precious stones answer to the promise, "O thou afflicted, tossed with tempest, and not comforted: behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—Isaiah liv. 11, 12. We might speak of the twelve oxen on which the molten sea of brass in the house of the Lord rested, (1 Kings vii. 25,) the twelve stars in the crown which John saw upon the head of the woman (the church) which was clothed with the sun, (Revelation xii. 1) and many other passages where the definite and significant number of twelve is used to represent the twelve tribes of Israel in the types and the apostolic church, as resting upon and continuing steadfastly in the doctrine of God our Savior, as taught by the

twelve apostles of the Lamb; but we deem it inexpedient at this time to extend our references.

The twelve stones rescued from the midst of Jordan represented all the tribes of Israel, no more, no less, and emblematically set forth the election of grace, redeemed by our spiritual Joshua, and delivered from the deep waters which came into the soul of their deliverer when all the billows of divine wrath went over him, and when he exhausted all that wrath, dried up the Jordan of death, and obtained eternal redemption for all those whose sins were laid on him. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. Thus showing that where sin had reigned unto death, there did grace reign through righteousness unto eternal life, by Jesus Christ our Lord. And in the midst of Jordan, or of the river of judgment, where the feet of the priests which bare the ark of the Lord stood firm, this monument of the almighty power and grace of God is by our anti-typical Joshua built up of lively stones, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ.—1 Peter ii. 5. Thus predicated on the special atonement which was made by our Lord Jesus Christ when he endured that baptism of suffering of which he said, "I have a baptism to be baptized with: and how am I straitened till it be accomplished," (Luke xii. 50,) the Zion of God, the monument of grace, this tower of invincible strength, is built up, in all things answering to the figurative import of the twelve stones taken by Joshua out of the midst of Jordan, and by him built up as a memorial of what God wrought in bringing his people into the promised land of rest, and is strikingly illustrative of the regeneration of the Israel of God from a legal to a gospel state.

As all the tribes of Israel were baptized unto Moses, in the cloud and in the sea, when they passed under the cloud, and the waters of the Red Sea stood as sepulchral walls on either side of them, and Moses was magnified over them in power to conduct them to Mount Nebo, where he died, and his dominion ceased, so the Israel of our God, who were baptized into death with Christ, are raised up by the resurrection of Christ from the dead out of the midst of Jordan, and are built up in the place where the feet of the spiritual priesthood stood firmly, as a monument of the power and grace of God, and as a memorial of their salvation forever.

OUR highly esteemed brother, J. E. W. Henderson, editor of the *Primitive Pathway*, is informed that we did not intend to brow-beat him, for we have observed nothing from his pen that we do not approve; but while we recognize the right of every one, who chooses to do so, to publish their sentiments, it is nevertheless

true that the multiplicity of publications not only restricts our circulation, and thereby the original design, to make the SIGNS a medium of general correspondence among the old order of Baptists throughout the length and breadth of our land, but also hazzarding the perpetuity of all, by publishing a greater number of papers than can be sustained. Besides all this, there are among the newly introduced publications some, who by opening their columns to our avowed adversaries, have caused seism and confusion among the saints, of which class we do by no means include the *Primitive Pathway*.

MISCELLANEOUS.

THE Chester correspondent of the *Middletown Argus* writes:

"A movement towards providing some amusement for the children is on foot among the teachers and officers of the M. E. Sunday School. Since Christmas trees, picnics, etc., seem to have gone out of date with us, our Sunday Schools have been gradually running down, and we think that the step now taken is one in the right direction."

Query: Did Christ or his apostles, in giving rules to be observed throughout all time by the church of God, make any provisions for funny plays and attractive amusements, to induce children to attend Sunday Schools? If Sunday Schools are divinely authorized appendages to the church of God, in what part of the sacred volume is that authority found, and why were not instructions given as to what kind of plays should be employed when picnics, christmas trees, &c., should go out of date?

ACKNOWLEDGMENTS.—We received from our friend, Mr. James Delaney, now a merchant in Florida, and who many years ago learned the printers' trade in our office, two boxes of excellent oranges as a present, for which we tender to him our grateful acknowledgments.

We are also in receipt of a package of choice wine, from the vintage of our esteemed sister, Mary Carrick, of Black Rock, near Buffalo, N. Y., for which she will please accept our thanks.

L. J. BAUGHMAN informs the *Battle Flag* that he has "commenced a meeting of days." How many days he has succeeded in getting together, he has not told us, or by what process he has removed the intervening nights. Could this have been effected by gas, or was it only fox-fire?

BROTHER Craven, of Philadelphia, and sister Exall, of Richmond, and others who have contributed in money to aid us in supplying the SIGNS gratuitously to those who are unable to pay for them, have our grateful thanks.

"THE EDITORIALS."

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

MARRIAGES.

In this village, Dec. 30, 1878, by Elder G. Beebe, Mr. Andrew Berr and Miss Rachel Mortland, all of Middletown, N. Y.

Dec. 30, 1878, at Otego, N. Y., by Eld. Balas Bundy, Mr. Aaron B. Shepherd, of Otego, to Miss Kate Kuiskern, of Schoharie, N. Y.

By Eld. Wm. Quint, at North Berwick, Maine, Jan. 1, 1879, Mr. Perkins J. Allen, of Wells, and Miss Marsha M. Chadbourn, of North Berwick.

By Eld. R. M. Simmons, on Sunday, Nov. 3, 1878, at the residence of the bride's father, (brother Joseph Maxidon) in Adams County, Iowa, Mr. Elbridge Clayton, of Adair County, Iowa, and Miss Elizabeth Maxidon.

By the same, on Sunday, Nov. 10, 1878, at the residence of Mr. Samuel Hostetter, in Nodaway Co., Mo., Mr. M. J. Moffitt and Mrs. Almyra Peterman.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—It is with a sad heart that I take my pen to fulfill a promise I made to sister **Orpha Borthwick**, that if she should be taken away first I would prepare and send her obituary to you. I little thought at the time that her end was so near; but the summons came, and she is gone, and we are left to mourn, but not as those who have no hope. She died at her father's residence, in Broome, Schoharie Co., N. Y., Dec. 13, 1878, aged 45 years, 9 months and 10 days. She united with the Middleburg Church, July 24, 1858, and was baptized August 8th following, by Eld. Wm. Choate. She has been a great sufferer for many years with heart disease, and it was thought by her friends that were with her in her last sickness that it was the same that caused her death, although her physician, who was to see her but once before she died, said it was congestion of the lungs. She was confined to her bed but one day, but had been rather poorly for some weeks, still none thought of her going so soon. The evening before her death she seemed cheerful, and talked with those who were with her. She would not have them sit up with her that night, so a friend laid down with her, and at 12 o'clock she took her medicine and talked some. She then laid quiet, and her friend soon thought she breathed differently. She looked at her and saw a change, and called others in, but she was gone. She passed away without a struggle or groan. Truly her desire was granted, for she often said she desired that her last sickness might be short, so that she might be no trouble to any one, although her many friends would have thought it no trouble to have cared for her much longer. Although she was so afflicted through her life, she bore it without a murmur, and was ever ready to assist others. Her greatest enjoyment was to wait on the Old School Baptists. Her father's house was ever a home for the Baptists, and she was always there to make them feel at home, as many of the brethren can testify. I have heard her so often say that the Lord gave her strength to go to meeting, and to wait on the dear people of God when they came to her father's. But she can never welcome us again. She is now with the saints above, and we ought not to mourn for her, for there she longed to be.

She attended our last meeting, which was on the Saturday and Sunday before she died. Many of the brethren will remember meeting her at the Otego yearly meeting, and also at the Schoharie, and O how she did enjoy them. I saw her for the last time in life at the Otego yearly meeting, as we went together there. I feel that I can hardly give her up, for we have walked together to the house of God so many years, and enjoyed sweet communion together; but the Lord has taken her, and we feel that it is all right.

She leaves an aged and afflicted father, for whom she had a great care, also brothers and sisters, to mourn their loss. The church has met with a great loss. Her seat was seldom vacant, and she was ever ready to defend the cause. The ministers of our faith and order were not forgotten in her last arrangements.

Her funeral sermon was preached by Eld. L. P. Cole, from Rom. viii. 28-30, after which

her remains were conveyed to the silent tomb.

HELEN WEBB.
GALLUPVILLE, N. Y., Dec. 19, 1878.

MY DEAR BROTHER IN CHRIST:—Another member of the spiritual family of our God, as I confidently believe, has been removed from a terrestrial to a celestial abode.

Our dear brother, **Kinzea Stone**, closed his mortal career at the residence of his step-son, D. M. Dodge, in Bourbon Co., Ky., on Tuesday evening last, after being confined to his room, and most of the time to his bed, from which he was unable to get in or out, without assistance, for more than three years, with inflammatory rheumatism throughout his system, which he bore with extraordinary patience and fortitude. But he rests from his labors, and his works do follow him. I baptized brother Stone in the fellowship of the church at Elizabeth, very many years since, where he was chosen and served as deacon for many years, to the satisfaction of the church. He has left a devoted widow and seven children, with a large number of warmly attached friends, and the church at Elizabeth, to mourn their loss; but "they sorrow not as others who have no hope."

As ever, most truly and affectionately your friend and brother,

THO. P. DUDLEY.

LEXINGTON, Ky., Dec. 27, 1878.

P. S.—Sitting and reflecting on the death of brother Stone, and also brother Colier, another member of the church at Elizabeth, whose obituary you published a short time since, I called to mind more than 150 white, and a large number of colored persons, who had been members of the church at Elizabeth, almost all of whom have passed from this to another state of being within the 55 years I have served that church as pastor, and a still larger number have passed away from Bryans since my connection with the latter church—58 years. I have just learned that Elder Dillard died last night.

T. P. D.

[We deeply sympathize with the bereaved family and relatives of our dear departed brother, Col. Kinzea Stone, with whom we have enjoyed a long and pleasant acquaintance of the most friendly and fraternal character. He has been a constant patron of the SIGNS from about the commencement of their publication, and an occasional contributor to our columns. The church at Elizabeth, Ky., and the Licking Association, will feel most deeply their bereavement in the dispensation of the inscrutable providence of God by which he has been removed from the militant to the triumphant state of the blessed of the Lord; but what we must feel and mourn as our loss, we confidently believe is his unspeakable gain.—ED.]

By request, it becomes my solemn duty to announce, through the SIGNS OF THE TIMES, the death of **Huldah A. Ringo**, of Clackamas County, Oregon, who departed this life Sept. 1, 1878, aged 45 years, 1 month and 1 day. Her bereaved husband had taken her to her father's, east of the Cascade mountains, in Washington Territory, where she died, hoping it would be a benefit to her health. Her disease was brought on by bronchitis, which ended, after a long, protracted illness, in pulmonary consumption.

The subject of this notice was born in Randolph Co., Mo., July 31, 1833. She received a hope in Christ, of the pardon of her sins, and made a profession of the same, by presenting herself to the Old School Baptist Church called Little Zoar, and was received, and baptized by their pastor, Eld. D. Wortman, and continued in the faith of which she was baptized, until she was taken from this sin-stricken world. But a short time before she died, her sorrow-stricken husband wishing to know the state of her mind, asked her if she was still in the faith which she had so long professed. She answered in the affirmative, saying and making signs that her own arm was too short to save.

She moved from Missouri with her husband, H. C. Ringo, in the spring of 1865, and arrived in Oregon the fall of the same year, and joined the Mount Pleasant Church of Regular Baptists, and was still a member at the time of her death. She was the subject

of a long and protracted illness, but she bore it with christian patience. I have visited her at different times, and always found her in a calm state of mind, and apparently resigned to the will of her heavenly Father in all his dispensation toward her. She has left a family of six children, (two married) with her bereaved husband, to mourn their loss, which we have all confidence to believe is her eternal gain.

M. LOVERIDGE.
MOLALLA, Clackamas Co., Oregon.

DIED.—At her home, in Mercer County, Ky., on the 14th of November, 1878, sister **Catharine Sale**, aged 68 years, 8 months and 4 days.

The subject of this notice was baptized by Eld. W. W. Penney, in the fellowship of the church at Goshen, about fifty years ago, of which church she remained a worthy member up to the time of her death. I have been well acquainted with our dear sister for forty years, and can truly say that she lived the life of an humble christian. I am informed that her disease was dyspepsia and enlargement of the liver, of which she suffered much, yet bore her affliction with patience and resignation to the will of her heavenly Father, anxiously waiting her appointed time to depart and be with Christ. The last meeting she attended was the association at Salt River, and she enjoyed the meeting very much. A few days after, she was confined to her bed, and gradually declined, until death released her from all her sufferings, and I confidently believe she is now enjoying the sweet smiles of her blessed Redeemer. She leaves seven affectionate children to mourn her absence; for she was a kind and affectionate mother, and a good neighbor, being esteemed by all who knew her. We shall miss the presence of our dear sister at our covenant meetings, as her seat was seldom vacant, except when providentially hindered. But we should all bow in submission to our heavenly Father, who works all things after the counsel of his own will, and for the good of his people.

Our dear, venerable brother, J. F. Johnson, preached a very able and comforting discourse on the occasion, from Isa. xxv. 8, 9, to a large and solemn congregation.

May Israel's God comfort and console her bereaved children, and prepare them to meet her in that world where parting will never be, is my prayer for Christ's sake.

Above the blue, above the stars,
Beyond our mortal sight,
Above, far up above, she wears
A robe of spotless white.

I remain as ever, yours in hope and tribulation,

A. J. BICKERS.
ANDERSON CO., Ky., Dec. 16, 1878.

OUR dear father, **Wm. C. Flanary**, died on the 16th day of December, 1878, aged 64 years, 1 month and 14 days.

The deceased was a member of the Old School Baptist Church for over forty years. He leaves many friends and relatives to mourn their loss, but we feel that our loss is his gain.

SHELTON FLANARY.
VALEY VIEW, Cook Co., Texas.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,
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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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B. L. BEEBE.

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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

Imitation Morocco, Elegant style, single copy, \$1 75; per dozen, \$18 00.

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At these prices we will send (postage or expressage pre-paid) any quality or quantity that may be ordered. But at these low prices cash must come with the orders, as we need the funds to pay our heavy expenses.

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We have just received from the bindery a lot of our large type books, handsomely bound in a variety of styles, which we will mail to any address at the following prices:

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Middletown, Orange Co., N. Y.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., FEBRUARY 1, 1879.

NO. 3.

POETRY.

NEW YEAR'S GREETING.

As swiftly speeds the flight of years
Allotted unto man,
Like hasty planets round their spheres,
We fill out our brief span.
Yet as we hurry on through time,
Like mile-posts by the way,
Successive years roll on, and chime
The knell of our decay.
We have had changes bright and grave,
Of days and years, since we
Launch'd forth upon the tidal wave,
To prove a fearful sea;
Yet, through the favor of our God,
Who holds our destiny,
Through calms and tempests we have rode;
Spared by his wise decree.
Our banner, nail'd to our mast-head,
For many years has waved,
Unawed by fear, unmoved by dread,
Is still through mercy saved.
No cause for boasting do we plead,
That we have been sustained,
For we had perished in our need,
But God our cause maintain'd.
Preserv'd from dangers on all hands,
From all our foes and fear,
We live to wish all friendly bands
A New and Happy Year.

SIGNS OF THE TIMES.

CORRESPONDENCE.

LEXINGTON, Ky., Jan. 8, 1879.

MY DEAR BROTHER BEEBE:—Sitting and reflecting this morning, I remember this day is the anniversary of what was called the great battle of New Orleans, fought on the 8th of January, 1815; and I was led, not for the first time, to ascribe the victory achieved by the American arms on that memorable day to the God who rules in the army of heaven and among the inhabitants of earth. The victory was so astounding to all parties, when the result came to be known, I commenced a letter to my father as follows: "The Lord has blessed us with the most extraordinary victory on record." But how little I then knew of the power, providence and grace of our God. I had not then read that Saul shall slay his thousands, but David his tens of thousands; nor the declaration of Moses, "O that they [Israel] were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them?" Nor yet the victory achieved by Gideon and his little army of three hundred men, over the innumerable hosts of his enemies. When the battle was over, the victory won by the American arms, it was reported, two thousand, six hundred and fifty of the enemy killed, wounded and prisoners, while the American army had lost but six killed and

eight wounded! You will not wonder that I should have written to my father as I did. The contrast between the loss of the contending armies was so great as to almost bewilder.

Our God made a covenant with Abraham and his seed, which ran thus: "If ye be willing and obedient, ye shall eat the good of the land; [not go to heaven for your obedience] but if ye refuse, and rebel, ye shall be devoured with the sword; for the Lord hath spoken it." According to the statute, God required a mark to be placed on his covenanted people, which should distinguish them in all time from the other nations of the earth. Hence he commanded him to circumcise his son Isaac; not to constitute or make him his son. The command reached all the male descendants of Abraham, and those males bought with his money. This sign of circumcision was intended to distinguish this people from all other people; hence the Lord said unto them, on a certain occasion, "You only have I known of all the nations of the earth; therefore will I punish you for your iniquities." A statute of Israel forbade the giving of their sons or daughters in marriage to the heathen nations by whom they were surrounded, that the seed might not be corrupted. Few of the violations of the statute to keep the seed holy was more severely punished than the foregoing. "Thou shalt not bring the uncircumcised into the congregation of the Lord." The uncircumcised were positively forbidden to eat of the passover. And yet we hear a prophet say, "In those days saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." If there was nothing in the statutes given to Israel forbidding those unlawful marriages, why does the prophet bring them up, as showing the divine displeasure, in that the offspring could speak neither the language of father or mother, but a confounded language that neither father nor mother could understand? We learn from the divine word that "Whatsoever was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope." Israel in her corporate capacity was a type of spiritual Israel, or the church of the living God. The vessels of the sanctuary were committed to the priests under the law, and they were held responsible for safe keeping and proper use.

I now come to the matter I had in

contemplation when I commenced this letter. Allow me to say at the outset, our God did not command any to see, whose eyes of the understanding he had not opened to see "wondrous things out of thy law," or whose ears he had not circumcised, or opened to hear the holy messages he was about to deliver to them. It is but too manifest that the professed Baptist ministry of our day, like those other denominations, have turned their backs on the teaching of the divine word, listening to fables, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm; worshipping the idols of men's hands, bible, missionary and tract societies, theological and Sabbath Schools, by which they "worship and serve the creature more than the Creator, who is over all God blessed for evermore." The Lord by the prophet Jeremiah said, "Among my people are wicked men: they lay snares, they set traps, they catch men." Again, "The prophets prophesy falsely, and the priests bear rule, and my people love to have it so, and what shall be in the end thereof." And yet again, "O my people, they that lead thee cause thee to err."

The first temple was demolished, razed to its foundation, because of violation of the statutes and judgments given to govern Israel. With regard to the building of the second, we are told, "When the adversaries of Judah and Benjamin heard that the children of the captivity were about to build to the Lord God of Israel, they said, Let us build with you: we worship your God, even as ye do." But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said, "Ye have nothing to do with us: we ourselves together will build to the Lord God of Israel, according to the decree of king Cyrus, king of Persia." These very pious adversaries set about immediately to obstruct the building, throwing obstacles in the way, so that the builders, before the work was consummated, had to hold their weapons for defense in one hand, and rear the building with the other. And seeing their hypocrisy, shall we, dare we, enter into partnership or make a compromise with such men? Now let us hear the solemn warning of our God, in the prophecy of Ezekiel, xlv. 5-9: "And the Lord said unto me, Son of man." [I do not recollect that the expression, son of man, is ever applied to any but this prophet, and to the Lord Jesus, in the bible. "No man hath ascended up to heaven, but he that came down from heaven, even

the Son of man which is in heaven." Again, "What and if ye shall see the Son of man ascend up where he was before?" Ezekiel is addressed in that way in the 37th chapter of his prophecy. "Son of man, can these dry bones live? O Lord God, thou knowest." Again, in the 43d chapter, "Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities." "Mark well [give the most earnest attention] all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." I know of only two ordinances pertaining to the anti-type, the gospel church—baptism and the Lord's Supper.

But the prophet was commanded to mark well the entering in of the house, with every going forth of the sanctuary, as well as "the laws thereof." The law of the spirit of life in Christ Jesus, and the law of sin and death, together with all the laws pertaining to the government of the house, or church of God. "And thou shalt say to the rebellious, even to the house of Israel, O ye house of Israel, let it suffice you of your abominations, in that ye have brought into my sanctuary strangers uncircumcised in heart and in flesh, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of your abominations."

I remember, when I was a soldier in the war of 1812-15, and was posted on picket guard, I forfeited my life if I suffered a stranger to enter the camp who did not give the watchword. And are we less criminal, as the servants of our God, if we allow persons to enter the sanctuary of our God who are unable to pronounce *shibboleth*, the pass-word of safety? And are we not guilty of causing them to break the covenant? I remember to have heard a minister asked the question, many years since, "Ought not great allowance to be made for ignorant or illiterate persons, in telling their experience to churches?" He replied, "O yes; but if they have sense enough to tell when the pigs get into the corn-field, they can tell a christian experience if they have one."

Allow a short digression. I have heard some contend that baptism is the anti-type of circumcision. Now, the latter was an external sign by which the circumcised identified themselves as the children of Abraham, and bore with them in all countries whithersoever they went, that they

belonged to the family of Abraham. Now, what evidence does the sprinkling of a few drops of water on the face carry with it that they belong to the family of our God? Or what evidence do they give to others that they so belonged? Are not both the sign and substance lost in the operation? Again, as circumcision pertained alone to the *male* descendants of Abraham, and those *males* bought with his money, where do you get your authority for baptizing *females*? The whole system is anti-christian—utterly without divine warrant. Circumcision in the flesh, made by hands, is typical of the circumcision of the heart; hence an apostle said, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Hence we hear it said, "He fashioneth their hearts alike." And, "As face answereth to face in water, so the heart of man to man." Again, "The secret of the Lord is with them that fear him, and he will shew them his covenant." And yet again, "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Hence the exhortation of the apostle Peter, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This is indispensable, as the only means of obtaining gospel fellowship, without which a seat in the gospel church has no charms for me. Christ said, "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." A double wrong is committed in receiving persons into the church who fail to give evidence that their heart has been circumcised by the Spirit of God. They must realize their utter helplessness, their just condemnation as violators of the divine law, and be brought to rely alone on the atoning blood of Christ to cleanse from sin, and his righteousness to clothe and present them faultless before the divine throne, and have been baptized by immersion, by an administrator called of God as was Aaron, and in fellowship with the church, or they have no right to membership in the church. If brought in otherwise, they eat the bread and drink the wine unworthily, not discerning the Lord's body, and the church is justly chargeable with the wrong.

"And ye have not kept the charge of my holy things, but have set keepers of my charge in my sanctuary for yourselves." They have employed men as professed ministers, whom the Lord has not called to the work, "desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." They lack an important qualification—"The husbandman that laboreth must be first partaker of the fruits." "Therefore thus saith the Lord, No stranger uncircumcised in heart and uncircum-

cised in flesh shall enter into my sanctuary, [dwelling place] of any stranger that is among the children of Israel." Remember the Lord said, "They are prophets of the deceit of their own hearts, prophesying lies in my name." But our adversaries tell us, "All these warnings, admonitions and exhortations were well enough in that dark and cloudy day, under the legal dispensation; but we live in a day of light and liberty, the gospel day, and they are inappropriate when applied to us." Let us see. But do we remember it is said, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done?" The Savior said, "Beware of false prophets that come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits"—the doctrine they preach. And the apostle Paul says, "I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Again, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they *heap* to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Where do the denominations of that order look for teachers, but to the theological schools? One of which boasts of having graduated more than four hundred. How many have other schools graduated, I know not, but presume the aggregate very far exceeds the number of Baal's prophets. The apostle Peter tells us, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction." And the apostle John says, "And hast tried them which say they are apostles, and are not, and hast found them liars." The King of Zion has given a rule by which to try them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." I well remember when the Baptists of this state were pretty much one people; but how is it now, when Fullerism, Arminianism, Campbellism, Two-seedism, Non-resurrectionism, Missionism, with its kindred heresies, are made tests of orthodoxy? Divided and subdivided. God grant that we may take warning, dear brethren, and may we be found contending for the faith which was once delivered to the saints, remembering the chief Shepherd has said, "Be thou faithful unto death, and I will give thee a crown of life that fadeth not away."

Brother Beebe, you will pardon this long letter when you remember I spend much of my time alone, and that I can neither read a sentence in print or manuscript, and am utterly unable to read what I have written. There may be mistakes, especially in

quotations, but I am unable to correct them. Truth is omnipotent, and enlightened public justice certain. If you see anything in this letter that will compensate you for reading, and your compositor for setting the type, it is at your disposal.

As ever, with warm affection, your brother, I hope, in the kingdom and patience of Jesus Christ,

THO. P. DUDLEY.

I cannot suppose that any of the people of our God are so bewitched as to conclude that the blood of the lamb of the passover, sprinkling the lintel and side-posts of the door of the houses occupied by the children of Israel in Egypt, was more efficacious in protecting the inmates from the sword of the destroying angel, than the blood of Jesus Christ is in protecting his redeemed from the curse of the law, being made a curse for us. The law of sacrifices for atonement was made with Abraham and his seed, and was continued in their generations, until the "bringing in of a better hope." Hence it is said, when one of the congregation of Israel had sinned against God, "Aaron [the high priest] shall make atonement for his sin, and it shall be forgiven him." Again, when the whole congregation of Israel had sinned against God, "Aaron the high priest shall take from the congregation of Israel two goats, one for the Lord, and the other for the scapegoat." "And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." And it is expressly said that the scapegoat *bore away* all the transgressions of all the children of Israel. Hence it is seen that the priests under the law were confined to national Israel, in all the atonements made. As the High Priest of our profession is, in making atonement, alone for the children of God. Paul says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, that is to say, not of this building, neither by the blood of bulls and of goats, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." Again, "By one offering he hath perfected forever them that are sanctified."

"Christ, for the sins of all his elect,
Hath a complete atonement made;
And justice never can expect
That the same debt shall twice be paid."

Of what avail then is all the appliances which Arminians rear up for the purpose of evangelizing the world, combining protracted meetings, pathetic tales to work on the passions, anxious-benches, and proselyting to their false systems, when brought in contact with the announcement from on high, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption?" "Who then can be saved?" "With men it is impossible; but with God

all things are possible." We know, as rational beings, that we have flesh and blood, and that we are corrupt, or we could not die, and that all the agencies under heaven cannot transform our flesh and blood into spirit, nor remove our corruption. Hence we are compelled to acknowledge the sovereignty of God in the salvation of his people.

As ever yours,
THO. P. DUDLEY.

MY DEAR BROTHER BEEBE:—I have been fully satisfied for more than fifty years, that the difficulty with the people of God in explaining the warfare which so distressingly annoys and perplexes them, results from want of understanding the relations they sustain to the Lord Jesus Christ, and their complex character as the sons and daughters of the Lord Almighty. They have not considered the complex character of the Husband, that he was composed of two whole and distinct natures, the divine and the earthly; and the bride must partake alike of the same, or they could not enjoy each other's society. She sustained the relation to him originally, as "created in righteousness and true holiness;" but according to the divine arrangement, she must partake of flesh and blood, and in thus partaking she transgressed the divine law, and became exposed to its curse. Hence it is said, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise [after the same manner] took part of the same," &c. He was the Christ of God before, and they were the children of God before partaking of the same. Under the Jewish law, when a Jew became indebted beyond his means of payment, he was sold into bondage, and the nearest of kin possessed the right of redemption; but if he declined, the statute required that he should take off his shoe and cast it to the next nearest of kin, and thus transfer his right to redeem. But, thank God, Jesus, our nearest of kin, did not transfer his right. "For we are members of his body, of his flesh, and of his bones." It is admitted on all hands that the entire family of the earthly Adam were created in and with him. Is the mystery, that the spiritual family should have been created in their spiritual Head before the foundation of the world, less true? Of the earthly family it is said, "and called their name Adam." What is more common than to call children after the name of their father? Hence, all born of the flesh are nothing more than Adam multiplied. But Paul tells us of another family: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." And we hear Christ say, by the prophet, "I will say to the north, Give up: and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. For I have created him for my glory, I have formed him; yea, I have made

him." Very soon after I became a member of the church, I heard a minister say from the pulpit, "In the new birth the soul, or man, is changed from the love of sin to the love of holiness." This plunged me into deep distress, finding this was not my case, that I was continually sinning. I ventured to inquire, Who changed him? The reply was, God. I remember that Moses said, "He is the Rock; his work is perfect." My reason told me that if that change were wrought in me, I would be as wholly devoted to holiness after, as I had been to sin before the change. This increased my agony. This was not all; he said, "In the new birth the enmity of the heart is slain." I knew well, if this were true, I was no christian. Such was my distress, laboring under a heavy domestic affliction, I went to the church, and told them I was satisfied I was no christian; if they could see into my heart, they would have as much fellowship for the devil as for me. My distress seemed to be almost unbearable. I found myself murmuring at the providence of God, and could not suppress it. Go where I would, by day or by night, I felt rebellion rise in my heart; and on the third Saturday evening in 1820, riding alone, mourning over the rebellion of my poor heart, the text occurred, "When I would do good, evil is present with me." Again, "The good I would, I do not; but the evil which I would not, that I do." This was Paul's experience, but he was not as rebellious as I. I had gone but a short distance when another declaration of Paul occurred to my mind, "The flesh [or fleshly man] lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would." This startled me. This is Paul's experience; is it not yours? I could doubt no more on the subject. So strong was the impression on my mind, that while riding along I spoke aloud, Paul is right, and those who differ from him are wrong. The correctness of this conclusion was so irresistible, that from my earliest ministry I maintained the doctrine that "the old man is corrupt, according to the deceitful lusts;" but "the new man, after God, is created in righteousness and true holiness." And these are the antagonistic parties in the people of God, which cause the wrestling, striving and fighting which so disturb their peace. I preached the doctrine for five and twenty years, without its being called in question, so far as I know and believe. At the session of our association in 1845, I was appointed to prepare a Circular Letter for the following year. I wrote the Circular on the "origin, nature, and effects of the spiritual warfare." On my way to our association the next year, and calling at the house of a dear ministering brother, whose wife had been confined to her bed two or three years, the brother remarked, "Brother Dudley, I remember you were appointed to write the Circular; have you written it?" I replied, "I

have written two." He said, "My wife has been confined to her bed for two or more years, and could not get out to preaching; have you any objection to reading them?" I replied, "No; I have no secrets from my brethren." While reading the Circular, tears ran freely down her face, and when through, she exclaimed, "O, brother Dudley, that is the letter," placing her hand on her breast; "I have it here." I left to attend other appointments, and on the morning the association met, the brother to whom I have alluded came to me, and said, "I spent last night with two of our ministers, who will object to the adoption of the letter." Then said I, "I will not offer it, as I will not intentionally cause difficulty." The next year the committee declined to recommend the adoption of a Circular which had been written, and were about to adjourn, when a brother, who had seen the Circular on the warfare, (contrary to my wish,) brought it to the attention of the committee, who offered it as a substitute for the one which had been written. Two members said, "The letter contains some things too deep for my understanding, but I will go with the association if they wish to adopt it." I immediately objected, saying, "I have no misgiving as to the truth of the doctrine taught in the letter, but I will not burden my brethren." Many misrepresentations of the contents of the letter were made, and in February, 1849, I had one thousand copies printed, the association had three thousand more printed, and twelve thousand or more were published in the SIGNS OF THE TIMES, which caused, or rather was made a pretext for, two small churches to withdraw from the association. Recently the war on the Circular has been renewed in certain quarters, and it has been denounced as the worst kind of heresy. Strange as it may appear, while so many hard things have been said against its teachings, there has not been one man found in the ranks of the opposition who has had the courage to bring it to the test on its merits or demerits, as the case may be, and show a want of harmony with the divine word. Truth is omnipotent, and enlightened public justice certain. It is gratifying to believe there is not a dissenting person in our connection from the doctrine of the warfare, as illustrated in the foregoing illustration.

As ever, your brother in hope of eternal life,

THO. P. DUDLEY.

HERRICK, Bradford Co., Pa., Jan. 13, 1879.

DEAR BROTHER BEEBE:—I spent the week beginning with Christmas and ending with New Years with the brethren in and about Crawfordsville, Indiana. I wish now to let them know, through the SIGNS, of my safe arrival at home. I left Crawfordsville about four o'clock on Wednesday evening, intending to be in Utica, N. Y., at 9.25 on Thursday evening. But I have long since known that what I predestinate can only be accomplished when it perfectly ac-

cords with the predestination of God. The train was delayed by the storm so that I did not reach Utica until Monday evening, four days late. At Buffalo the storm was exceedingly heavy, so that we moved very slowly from there. About five o'clock on Thursday evening, one day late, the train moved out of Rochester through the heavy snow, drawn by nine engines, the leader being a snow-plow. About eight miles east, and while going at the rate of fifteen or twenty miles an hour, five of the engines were thrown from the track by the heavy snow-banks. One engineer died of his injuries in about two hours. Two firemen and two or three other train men were very seriously injured, but none of the passengers were hurt. It was very cold, and the air was filled with the falling snow, driven fiercely by the wind. To many it appeared a very dismal night. The storm continued to rage through that night and the following day. In the forenoon of Saturday the citizens of Fairport, a beautiful town two miles east of our wrecked train, sent many baskets of provisions by footmen to the hungry passengers. In the afternoon some sleighs were forced through to us, and I with many others went to Fairport, where we were very kindly treated. I was very cordially and hospitably entertained in a pleasant family, whose kindness I cannot forget. There, instead of with the church at Utica, I spent the first Sunday in this new year, which was my birth-day. I was not where I would have been, but I humbly hope the Lord owned me as his servant where I was, enabling me to speak of his glorious salvation and declare his precious truth in the hearing of some whom he had prepared to gladly receive the word. My cold and hard heart has been much broken and melted under a sense of his goodness and mercy to me, a vile, ungrateful sinner. Most of the passengers remained upon the train over Sunday. When I reached Utica I left upon the train some with whom I had become well acquainted in the past few days, and among them were some who, I hope, know the truth, although they had never heard it spoken by any man before. May the Lord's word have free course and be glorified wherever spoken.

At Utica many of the dear christian friends met me on Tuesday, and we had a pleasant interview. I have never spoken through the SIGNS particularly of any of the churches which I have visited regularly. I now wish to say that the kind expressions of fellowship and personal esteem which I have received from them as churches, and from the individual members, are more deeply felt than I can express, and are remembered with gratitude to them and to that God who has so highly favored one so unworthy. I remember many precious seasons of spiritual comfort I have had with them, when the Lord has favored us together to enjoy his presence and blessing. I remember also how kindly they have borne with me and encouraged me in those many

seasons when I have felt dark and depressed in my spirit.

From Utica I came to Osborn Hollow, where there is a branch of the Otego Church. Here I met many dear brethren in the Lord, with Elders Balas Bundy, K. Hollister and Marvin Vail; and during Wednesday and Thursday we felt that the Lord favored us with his presence in our meeting. It was through some difficulty that I got there, but I felt that I had reason to be thankful for this one more pleasant meeting with those brethren, many of whom it was my privilege to baptize some years ago.

Within a few miles of Crawfordsville are a number of churches belonging to the Sugar Creek and Danville Associations. I spoke once, and most of the time twice, each day I was with them. On Saturday and Sunday, and on Wednesday, (New Years) the meetings were with the church in Crawfordsville. Three ministers now reside there, Eld. M. M. VanCleve, the pastor of the church, and Elders Lot Southard and Harrison Darnall. My visit with the brethren and friends there and at the other churches was very pleasant to me, and I was given reason to hope that it was not entirely unprofitable to the cause of truth there. I feel much drawn to the brethren and friends there, and have a grateful appreciation of their kindness to me. I greatly missed our dear sister Johnson, whose conversation was so delightful to me on my former visit in September, 1877. She was deeply experienced, and had a wonderful gift to speak of the things of the kingdom and grace of God which were revealed to her; and this made her loss doubly felt by her brethren and sisters. She wrote occasionally for the SIGNS, but left much more in manuscript, from which we may hope to have morsels occasionally. Our bereaved brother, Chilion Johnson, feels very desolate in his old age. He was able to attend the meetings.

There are three serious errors held and taught by some ministers in that part of Indiana, and in a portion of Illinois, with which a few of the dear brethren and sisters have become entangled. I will not now name them, as I do not wish to be lengthy; and besides I do not know that it is profitable to dwell upon erroneous notions that are held by very few of the Old Baptists, and confined to a very limited territory, with a few scattering exceptions. I had an opportunity of a full conference upon these subjects with one who is regarded as the ablest defender of those theories, and I was surprised to find, upon a rigid and thorough examination, how weak were the foundations upon which those false theories are supposed to rest. After parrying the thrusts of ridicule, the attempts to brow-beat, to obtain verbal advantage, the expressions of irony and of anger, which generally characterize the efforts to defend error, I found the arguments so feeble and so inconsistent with the experience of the saints that I should have greatly wondered how

any of the Lord's people could have been entangled by them, did I not know by observation and by a painful experience how utterly lacking in power to take care of themselves the sheep are, and how constantly they need the good Shepherd's faithful and tender care. These errors can be traced back but a few years, before which there is no evidence that they were ever entertained by anybody. While it is undoubtedly true that some scriptures are opened to the church at one time that had not been understood before, yet I know that we are warranted in believing that upon all vital points of doctrine and order the church has been fully taught by the Holy Ghost through all the ages of the gospel dispensation, and in all parts of the world; and therefore, notwithstanding all the errors that have from time to time crept in, we can see the church as a unit, by the unity of the faith and of the order that has still prevailed sufficiently to trace the church by it even through the dark ages back to the day of pentecost. Every erroneous doctrine or practice that gets in the church can be traced back to some man or to some council, and is always limited to some locality; while every vital truth concerning salvation has shone forth in the experience of the Lord's people through all the history of the church, leading the eye of faith away from men, to Jesus its divine and glorious author.

The speculative notions of men are sometimes very ingenious, but they are not comforting to the children of God. Those who preach them are, while preaching them, clouds without rain. Such doctrine does not drop like the rain and distill like the dew; like the small rain upon the tender herb, and as showers upon the grass. The truth is full of comfort to the Christian, agreeing with what he has been taught in his experience. It says that by nature he was a child of wrath, even as others; that he possessed no more merit in the flesh than they; that all the reason he has to give for being chosen and called of God is, "Even so, Father, for so it seemed good in thy sight." It says that he was loved with an everlasting love, and therefore with loving-kindness he was drawn; and it tells him that this love, with all spiritual blessings, was given him in Christ, according as he was chosen in him before the foundation of the world. Should I believe that the elect were by nature any better than others, then I must believe that I am not one of them. But I have a hope in God, and with all who have felt his distinguishing love and grace in their hearts, I have to say,

"Twas all of thy grace we were brought to obey,

While others were suffered to go
The road which by nature we chose as our way,

Which leads to the regions of woe."

I observed here what I have noticed elsewhere, that when a preacher takes up with any of these erroneous doctrines, he is very apt to fall out with the SIGNS OF THE TIMES, and try to stop its circulation among those

to whom he would teach his theory. I have therefore found those who stand directly antagonistic to each other in opposite extremes of error, as, for instance, concerning the Mediatorial character and existence of the dear Savior, one asserting that he existed in a body of flesh and bones in eternity, and the other denying that he existed as a Mediator at all until he was born of the virgin Mary; I say, I find both of these opposed to the SIGNS, because the plain and simple bible truth taught in its pages is a steady refutation of both these errors. But I also find among the dear brethren whose minds have been bothered with these subtle reasonings, much candor and honesty of spirit, a sincere desire to know the truth, and to acknowledge every argument that appears to have force. Such win one's love and respect at once. The great body of the Old Baptists I have met during my late visit, and in all of my travels, are firm in the truth; and the preaching of the truth in the power and experience of it draws them at once away from any dark shades of error towards which they may have seemed to be tending. What a blessing is a faithful ministry. But O how careful ought those to be who are recognized by the church as ministers of the gospel, that they, as stars, send forth no light but what is given them by the Sun of Righteousness; that they, as earthen vessels, give forth nothing as gospel treasure but what has been assured to their own souls and sealed in their experience as such; that they, as clouds, let fall no doctrine but that which has watered their own soul from the word of God, for such only will fall as heavenly rain and dew upon the hearts of the dear children of God. I feel glad and thankful for the unity there is among the Old Baptists throughout all this part of the land, and through the region of our correspondence south and west, as well as far beyond our immediate correspondence. May the Lord be pleased to gather his dear people more and more closely in the sweet bonds of fellowship and love, and enable them to keep the unity of the Spirit in the bond of peace.

Your unworthy brother in the hope,
fellowship and labors of the gospel,
SILAS H. DURAND.

HARE'S CORNER, Del., Jan. 14, 1879.

BROTHER BEEBE:—Some reflections are hereby offered for your consideration, upon the following portion of scripture:

"Thus saith the Lord, Cursed be the man that trusteth in man, and that maketh flesh his arm, and whose heart departed from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places of the wilderness."—Jer. xvii. 5, 6.

The Lord declares unto us, in and by his word, what is the truth, and what would be and remain the truth if he had not so declared it. We have it in his word repeatedly, "Thus

saith the Lord," for that he always speaks *thus*; that is, what he says is always the truth, and not only so, but it is always in harmony. It harmonizes with his government, and with the eternal fitness of things. Cursed be the man, or rather, *cursed is the man*. We are not to understand here that the Lord has threatened somebody with a curse, or with wrath, if they do this thing. Neither is it presented to the volition of men for their consideration, with conditions of reward on the one hand, or conditions of penalty on the other. The Lord does not trifle with his creatures, menacing them with threatenings on the one hand, or endeavoring to allure them with rewards on the other. *God is a Spirit*. He is holy, and the fountain and embodiment of holiness. Whoso is averse to holiness, is averse to God. It is not necessary that a special curse, or an infliction of judgment and wrath, should be visited upon those who neither fear nor love God. As many as are of the works of the law are *under the curse*. And as many as are of the works of the flesh are also *under the curse*. The curse is in the law that condemns the sinner. It is in those works of the flesh that show his corruption and depravity. We are not to suppose for a moment that the Supreme Being, who is infinite in divine perfections, is susceptible of such passions as anger, wrath, hatred, &c. These belong to finite men, and not only so, but to depravity. They are the fruits of our fall, and characterize the carnal, unrenewed heart. They are passions that are counted base and detestable even in men, and where they reign and prevail they mark and designate the most degraded of men. God is to be received as the spirit of purity and holiness. He is seen and known only to be loved and adored. The idea is utterly discarded that God goeth about inflicting curses and special judgments on particular sinners, because of one or another of their sins. The word of the Lord announces what sin is, and what its end must be. It announces the sinner's lost condition. This is not to make it so, but simply because it is so.

Now what shall we do for the poor man that trusteth in man? The man who hath no other arm or refuge but himself, or one like unto himself. Is it not a vain hope, and a refuge that will fail him? He maketh flesh his arm. And what can the flesh do for him? As the curse rests upon him, so does it rest upon all that which constitutes his dependence. *His heart departeth from the Lord*. Where shall he go now to find anything but curse? Continually departing from the truth, and from the way of life, his way leads down to death and destruction. Alienated from God and from holiness, he turns away from the blessing. His ears are deaf to the joyful sound, and the things to which he inclines are the things wherein is the curse. *He shall be like the heath of the desert*. The sunshine and the showers of rain, the gentle zephyrs and the genial dews of heaven, are

all alike wasted upon the heath of the desert. There are not only no plants there to be nourished, but there is not even a soil capable of being enriched. While ever the man trusts in man, such is his condition, and such the blighting and desolating effects of this vain and delusive hope. Will you place him under the droppings of the sanctuary, and proclaim the blessed gospel in his hearing, like showers of rain upon the mown grass? Will you point out and minister to the hungry soul, and to the thirsty, famishing spirit, that is thirsting for the presence and favor of God, as the hart thirsteth for water-brooks? Will you search out the faint and trembling germs of hope, and desire for the knowledge of God, and for the peace and pardon that God alone can give, in your ministry of the word, and have the heavens to drop down dew? What will all this be to him that trusts in man, and has never seen or felt the need for any other trust? Will not the blessing be as far from him as Lazarus was from the rich man? Will any body preach the gospel to him in that case? Is there anything there to "revive as the corn, and grow as the vine," under the distillings of the word? The Lord declares this truth, but the Lord does not make it so. It is so already, always has been so, and always must remain so. It was just so before ever Jeremiah prophesied.

He shall not see when good cometh. This good is that which comes from the favor of the Lord. He sometimes brings his scattered children together, and they come with singing unto Zion. He opens the gates of Zion unto them, and they enter into them and praise the Lord. We rejoice in *the Lord's doing*; it is wondrous in our eyes. He has turned the captivity of many, like the streams of the south, and we say, he has done great things for us. But how about the man that trusteth in man, and maketh flesh his arm? Can he see this? Can you show it to him? Can you persuade him or convince him of the divine and heavenly good that has come, and the occasion for rejoicing and thanksgiving, or that man's work will not do just as well? Has the Lord blessed you with an able minister of the New Testament? You were, perhaps, destitute. You were hungry, thirsty, and discouraged. And one that you had not thought of is suddenly brought out, as a vessel of mercy and a minister of the everlasting gospel, and you are constrained to say, "Blessed be the Lord God of Israel, who only doeth wondrous things." But here is a character that shall not see when good cometh. Will you show him now this good that has come? Alas! his heart departeth from the Lord; and until that ceases to be so, he *shall not see*. You can never make him understand but what the rivers of Damascus are better than all the waters of Israel. His arm of flesh makes all the provision for him that he sees any need of. *He shall inherit the parched places of the wilderness*. This,

like Ishmael of old, he has chosen. There is "a garden inclosed" which he has no disposition to enter. That paradise of God where the tree of life is, he has not seen, neither has he eaten of that fruit. For our first parents, I think it was Eden anywhere. Their happiness depended upon the state of sinless innocence they were in, and not on the locality. After the fall, it was Eden nowhere. It is paradise for the saints anywhere where saints are gathered and where Jesus dwells with them. But take him that trusts in man right into the midst of a company of saints, and within the sound of the most blessed gospel ministry, and it will be to him about as much *parched* and *wilderness* there as anywhere else. These results are inseparable from trusting in man, and it is a vortex into which the children of men are plunged, from which an arm of flesh will never rescue them. The curse is in and upon *man*, the flesh, and everything earthly and fleshly; and its blighting, withering death must attend all those who trust in them. That land is uninhabited and uninhabitable by those who trust in the Lord, and whose hope the Lord is.

Yours to serve in the gospel,
E. RITTENHOUSE.

OPELIKA, Ala., Jan. 3, 1879.

ELDER G. BEEBE—BELOVED BROTHER IN CHRIST:—For some time past I have felt some inclination to write you and the numerous readers of the SIGNS; but when I receive a number, and read therein so many well-written, able, instructive and edifying letters, I have said, No, I will not write, to occupy space which can be and is filled with so much more important and edifying matter than I can possibly write. But after reading your editorial, "Introductory to the forty-seventh volume," I am encouraged, from a sentence or two therein, to hope that a few remarks from even one of the weak ones of the flock would find room in the columns of the SIGNS, without being considered intrusive. You say that "Many of the most gifted writers of the age will continue to enrich our columns with communications, instructing, edifying and entertaining to all the scattered members of the household of faith; while the more feeble ones of the flock will also find room for their communications, as the forty-eight columns of each number, almost exclusively devoted to original reading matter, afford ample room for the insertion of all that will be edifying and useful to the general mass of our readers." Encouraged by this last suggestion, I write a few scattering thoughts, leaving it to your sound judgment whether or not to give them a place in the SIGNS, as useful or edifying to the general mass of your readers.

When I speak of being one of the weak ones of the flock, (if one at all,) I do not say it in this connection sarcastically, nor with a feigned humility, but because it is honestly felt from my heart to be so. I have had so much adversity and affliction in this

life, that I am continually reminded of my weakness and continual dependence upon God, and am often made to cry, in spirit, "O Lord, rebuke me not in thine anger, nor chasten me in thy hot displeasure. Have mercy upon me, for I am weak; O Lord, heal me, for my bones are vexed. My soul also is sore vexed; but thou, O Lord, how long?"—Psa. vi. 2. On Sunday, the 10th of November last, my horse became frightened at the cars near the high railroad bridge in Opelika, and wheeling around suddenly I was thrown from my buggy, and fell near the feet of the animal, and was kicked by the horse in the left side, breaking two or three of my ribs. This, with other long standing injuries and afflictions, has caused me much suffering, and confined me most of the time since to the house and yard. I have been a short distance twice recently to meeting, but was not able to speak in the order of preaching but about fifteen or twenty minutes. "Who then is weak, and I am not weak?" But even the weak, if they are indeed weak in a proper gospel sense, are not left without hope or comfort. The Lord giveth command to the weak to say, "I am strong."—Joel iii. 10. And the apostle through the Spirit of Christ says, "When I am weak, then am I strong."—2 Cor. xii. 10. Of some it is written that "out of weakness they were made strong." Heb. xi. It is according to God's plan in the gospel of his dear Son to give "power to the faint, and to give increased strength to them that have no might."—Isa. xl. 30. May I not hope therefore in the Lord, that with all my afflictions, sufferings, infirmities and weakness, I shall have the care, forbearance and prayers of the more gifted and favored ones of the household of faith? Our heavenly Father has shown a special care for the weak ones of his flock. "He will gather the lambs with his arm, and carry them in his bosom." When the great Shepherd was smitten, and the sheep scattered, his hand was turned upon the little ones. Our God has shown that there is equality in the kingdom of Jesus, by giving command to those who are strong to bear the infirmities of the weak, and not to please themselves, as though their strong faith and great gifts were to be used and exercised only for their own individual use and benefit.—Romans xv. 1. According to the power and authority given from heaven to the apostles of Christ, to expound his laws and speak in his name, the church of God is commanded and exhorted to "Warn the unruly, comfort the feeble minded, support the weak, and be patient towards all men." God has thus regulated the gifts and proper position of each and every member of his church, and has set them in the body as it hath pleased him, and all are useful in the place assigned them. "The foot cannot say to the head, I have no need of thee; nor the hand to the foot, I have no need of thee." Nor would it be proper for the foot to say, "Because I am not the hand, I do not

belong to the body." Neither is it proper for those feeble and weak members of the body to say, "Because I am not stronger and more gifted, like some others are, I am not one of the body at all. The more feeble members are necessary, however uncomely they of themselves may appear. If there be any difference in point of honor, God hath given more abundant honor to that which seems to be the most feeble."

In this view of the subject, there is no need of repining over our weak gifts, nor of boasting of the greater ones. God has adjusted all according to his own sovereign will. The greater the gifts, the greater the responsibilities upon him who hath them. There is more work, more toil, more hardship, more patience and forbearance required of those to whom much is given, than there is of those to whom little is given. Every one, however, is to contribute something to the general good, and labor according to his ability. All things are enjoyed in common. Like the manna gathered by the Israelites in their journey through the wilderness to the land of Canaan; it was all thrown into one common heap, and divided out "to every man a homer," so that there was equality. He that gathered much, had nothing over; and he that gathered little, had no lack.

But I did not intend writing in a way of expounding any particular text, but simply to speak a few words once more through the SIGNS to those of its readers who may wish to hear from me. The time has come to renew my subscription, and I herewith send the amount. It has now been nearly thirty-five years since I first became a reader and subscriber of the SIGNS. Many whose names were once familiar as able correspondents are now cold in death, and others will soon follow.

In conclusion, suffer me to say to Elder W. L. Beebe, that I was truly glad to hear from him once more through the SIGNS, and would be much pleased to have a private letter from him, with instructions how a letter should be addressed to reach him. When we last separated at Middletown, N. Y., about the first of July, 1876, we were not aware that we should now be so far apart, or that we should no more meet upon the shores of time. Such, however, is very likely to be the case.

Very affectionately, your brother in adversity,

W. M. MITCHELL.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Having a little leisure, and feeling something of a drawing towards the brethren scattered abroad, I desire to express my feeling of gratitude to them, as correspondents of and contributors to the SIGNS, and also to the God of all grace, for the gifts and graces he has bestowed upon Zion. How often, while reading those excellent editorials and communications, (although many of the dear children have been at a loss to understand the meaning of some

portions of the word, as are often used by those whom the Lord has called to proclaim the unsearchable riches of Christ) am I led to wonder how these things can be; yet only as the Lord opens the "understanding of his people, to understand the scriptures," will his word appear plain. And although it is given them to know the mysteries of the kingdom, flesh and blood cannot reveal these things, but our Father in heaven; and the weaning from those early exercises of the mind to trust in the word of the Lord, causes so much questioning, doubting and fearing, that many of the children are ready to give up, thinking their case hopeless. Yet as the Lord is neither slack concerning his promises, nor unmindful of their needs, he only designs to try them; and surely many of the dear children have such sore trials in this respect, that they cannot be persuaded to think there is rest for such as they feel themselves to be. But as the Lord has not designed to bestow his blessings upon the rich in spirit, but upon the hungry, poor and afflicted ones, these are the evidences he gives them, though they appear to be all against them. And what profitable lessons they are, when rightly understood; for the Lord teaches as man never taught, "working in them both to will and to do." What a measure of wisdom, to show to us our helpless, dependent condition, and then satisfy our longing desire in his own time and way, by making us understand and feel and know that he "only is good," and his mercy endureth forever. What a stronghold in the day of trouble, and how well he knows them that trust in him. Yes, Job, with all his sorrows, had unshaken confidence in his Maker. Jonah, from the belly of hell, cried unto the Lord, and came forth to pay his vow. Daniel refused to acknowledge any but the living God. The three Hebrew children much more feared the Lord of hosts than the furnace of fire. And Peter concluded that even a fiery trial was necessary to try the saints, for only when tried will they come forth as gold. How often in my experience do I find myself promising to reform, to follow more straight the path, and more attentively watch over myself. But alas! as often I am made to cry out on account of my leanness and barrenness, for all my wisdom is folly, and all my strength weakness. So I must depend alone upon the Lord for wisdom, strength, righteousness, sanctification and redemption; and when "Christ of God" is made such unto me, then only have I joy unspeakable, and that full of glory. What a precious Husband, Maker, Lord and Law-giver the Zion of our God, as well as each individual member, has; yet how defiled and loathsome she is by nature. And although her nature is not made white by his coming to her, yet she has received the seal of the Holy Spirit of promise as an earnest of her inheritance, the certainty of conquest through her Lord. Well might the apostle say, "Blessed be the God and Father of

our Lord Jesus Christ, who hath begotten us to a lively hope by the resurrection of Jesus Christ from the dead." And if the only begotten Son of God was not spared, but freely delivered up for us all, how shall he not with him freely give us all things? And in this great gift may not the feeblest saint receive a portion of the severest trial as an heir with him, to suffer and partake with him of his Father's glory? "For if we suffer with him, we shall also reign with him." How necessary then are the trials of the people of God, although one has said, "All these things are against me;" and another, "Not so," because it was with a cross; and another, "I shall one day fall by the hand of Saul;" evincing to us that

"Blind unbelief is sure to err,
And scan God's work in vain;

But

God is his own interpreter,
And he will make it plain."

So he still "lets," for the trial of the faith of his people is more precious than gold. And as it is given the saints not only to believe on Jesus, but also to suffer for his sake, through much tribulation they shall enter the kingdom. And how plainly evident in my experience I feel that if it is only in this life I have hope in Christ, I am of all men most miserable, so great a share of my life is vanity. I do not feel, however, the entire casting down from the hope which I trust I have received, or the entire withdrawal of light for a length of time, neither do I experience the height of joy as a continual feast; but withal an earnest desire to contend for the faith once delivered to the saints, and to know no other foundation than that which is already laid, which is Christ Jesus the Lord, who I trust has called me from my laboring and heavy laden condition, to experience that blessed rest which he only can give the poor sinner. Can it truly be that one poor, erring mortal has become a yoke-fellow with King Jesus in the reception of the heavenly sealing and belief? Yes, for as the whole body, Head and members, are of one, he (the Head) is not ashamed to call them brethren. What manner of love it is, then, that the Lord has bestowed upon us, that we should be called the sons of God. So now we are saved by hope, yet that hope we cannot see; but as we are troubled, and receive patience, so are we waiting for it. Now we are the sons of God, notwithstanding we have so many and sore trials; and these are the evidences we may safely rely upon, as being given us for our good and the glory of God, although it does not yet appear what we shall be. It need not then be a terror to the children of God to feel themselves in the furnace of affliction, which can only loosen their bands.

May the Lord comfort his children often while passing through the fire, is my prayer for Jesus' sake.

J. D. HUBBELL.

NORTHPORT, Ala., Dec. 30, 1878.

DEAR BRETHREN BEEBE:—I wish to express through the SIGNS my appreciation and indorsement of a com-

munication that appeared in a recent number of the SIGNS, from the pen of brother D. Bartley, and subsequently copied into the *Primitive Pathway*, by Elder J. E. W. Henderson. I did not pay much attention to it when first published in the SIGNS, but after reading it a second time I was very much taken with it, and have read and re-read it to other brethren. Now I do not know brother Bartley, where he lives, nor anything about him; but one thing I wish to say, that the article above alluded to meets my approbation. And as I have been asked from a distance, by private letter, if brother Beebe satisfied me in reply to my inquiries, I will say here, that if brother Beebe did not, brother Bartley did, without any solicitation on my part. And I will say further, that if brother Beebe indorses brother Bartley's views on the new or spiritual birth, then he and myself are in harmony; and I should be glad if he would say whether or not he is in harmony with brother Bartley's views, and I am inclined to the opinion that he is. It now seems perfectly plain to me, (although once mysterious,) that the very same man that is once born of the flesh, is in the new birth born of the Spirit, else it could not be being born again. The Savior said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Nicodemus had once been born of the flesh, and in that birth developed only a natural man; but before he could see and enter into the kingdom of God, he must be born again, be born the second time, and it must be a spiritual birth, in which case he would develop a spiritual man. I have had much study upon this important subject, and with it much trouble, having spent many sleepless hours on account thereof, and that from reading often and hearing brethren trying to tell what part and how much of a man was born again; and I feel thankful that the Lord, in answer to my prayers, put it into the heart of brother Bartley to write something to effectually (as I hope) clear the mist from my eyes. It is a great pity that all our brethren do not confine themselves strictly to the written word of God; then might Zion's children see eye to eye in all things. Many a poor, tempest-tossed child of God has been led into trouble by these wild theories and vain speculations. Should we not be content with what is revealed, and let secret things alone? The strife and confusion now existing among those who call themselves Primitive Baptists, is in my opinion keeping many a dear child of God from uniting with the church, and no doubt many of them are anxiously inquiring,

"Tell me, Savior, from above,
Dearest object of my love,
Where thy little flock abide,
Sheltered near thy bleeding side.

"Tell me, Shepherd, all divine,
Where I may my soul recline;
Where for refuge shall I fly,
While the burning sun is high?"

O how my heart goes out after such, and may the blessed Savior gently

lead them to the fold, is my prayer for Jesus' sake.

I hope it will not be thought by any that I have introduced this subject for the purpose of gendering strife or eliciting controversy; far be it from me. I only wished to express my approbation of brother Bartley's views, and hoped that I might say something that would through the blessing of God comfort some dear child of God, and unite them, instead of severing them from each other, for I believe they are united on the essentials, if they could understand themselves and each other; and I trust I may be enabled by the grace of God to spend the remaining days of my mortal life in trying to promote this happy and much-to-be-desired result. I should be pleased to receive a private letter from brother Bartley, and any other brother or sister who may read this.

Now, brother Beebe, if you think this will be any injury to the cause of the Old Baptists, just drop it in the waste basket. I do not want anything published from my pen that will mar the peace of Zion. I would not be understood that I have received no comfort from others who write for the SIGNS, for I think it has many able and precious writers, and I hope I love them all. But I must close.

Yours, I hope, for the truth,

H. J. REDD.

REPLY.—We have re-read and carefully examined the letter of brother D. Bartley, referred to by brother Redd, and do most heartily agree with every sentiment in it expressed. In fact, we find in it nothing that we have not repeatedly published as our understanding and sentiment on the subject of the first and second birth of all the children of God. Brother Bartley may have expressed the sentiment more lucidly, but not more emphatically than we have endeavored to do repeatedly.—ED.

FALMOUTH, Ill., Jan. 1, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Through the tender mercy and long-suffering of God, who changes not, we are brought to see the close of another year, and are led, sweetly led to adore and bless the God of all grace, for his protecting care and providence in bringing us thus far through the rough journey of this mortal life, and sustaining us through the many and sore trials and afflictions incident thereto. How truly can we say that his goodness and mercy have followed us all our days, and we will dwell in the house of the Lord forever; for this God is our God forever, and he will be our guide even unto death. O the sweetness of that promise, even unto death! It is as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither Christ the forerunner is for us entered. Dark, threatening clouds of unbelief may hang low and heavy over our heads, the deep waters of tribulation and distress may be seen; but why should we fear? for this God is our God, and he will be our guide

even unto death. Is this all? O no; he will not leave us in the cold embrace of death, for our Savior has informed us that in his Father's house are many mansions, and he has gone to prepare a place for us; and he will come again and receive us unto himself, that where he is, there we may be also, to behold his glory, the glory which he had with the Father before the world was. Dear brethren, my mind has of late been resting on the subject of death. We read, John xi. 26, "Whosoever liveth and believeth in me, shall never die: believest thou this?" Do any of us believe that the testimony contradicts itself? I think not. The first question to be considered is, who is it that lives and believes in Jesus? Is it the natural man? Surely not; for the apostle informs us that the natural or outward man is a body of death. Hear him, "O wretched man that I am! who shall deliver me from the body of this death?" It would seem that it was not Paul's outward or earthly man that believed in Jesus, or he would not have called it a body of death; but the new man, which is after God, and is created in righteousness and true holiness, longs to be delivered from the body of this death. Brother Beebe, it is evident to all of us that mortality must be put off, and this, by some at least, is called death; but to my mind it would more properly be called sleep. I speak of the saints; their bodies fall asleep, and we lay them in the grave, and to the world of mankind this appears to be death; but with the christian, it is a passport to enter more fully into that eternal life which is the gift of God through Jesus Christ our Lord. True, we lay off our earthly house of this tabernacle; but we, the spiritual children, that are born of God, or that which the apostle calls the new man, have a building of God, a house not made with hands, eternal in the heavens. These are they which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and they shall behold Christ's glory, the glory which he had with the Father before the world was. These are they which live and believe in Jesus; and they have the promise that they shall never die. What will become of the bodies of the saints? will they be left in the grave? I answer, No; they will sleep in the grave until the great resurrection day, when the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, saith the apostle, comfort one another with these words. What subject is there in divine revelation, which we could present for the consideration of the whole family of saints, that would be more comforting than that of the redemption of Christ's church, or bride, from the cold embrace of death. Says Jesus,

"He that liveth and believeth in me, shall never die: believest thou this? I answer, Yes, I do believe that the great King, eternal, immortal, the only wise God our Savior, was then declaring heaven's own truth, which the natural man receiveth not, because it is foolishness unto him; but God hath revealed it unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. Brother Beebe, I do not understand the scriptures to teach that the natural man, so to speak, is born of God in the new or second birth; therefore we cannot know anything of the spirituality of the gospel of the Son of God, only as the Spirit takes of the things of Jesus and shows them unto us. Therefore it cannot be that the natural children are here spoken of as believing in Christ; for the body is dead because of sin, but the spirit is life because of righteousness; and this spirit is the new man that is born of God. So you see, brother Beebe, that I do not believe that the natural man is or ever will be born of God while in this time state, for then would he be spirit, and mortality with him would forever cease; sin could have no more power to distress him, for that which is born of the Spirit is spirit. Strange as it may appear to us, there are some who believe in the doctrine of God our Savior, and hold and teach that that which is born of the Spirit is not spirit, but a complex being, partly flesh and partly spirit. I confess that if there is any such doctrine taught in the holy scriptures, I have failed to find it. I do not believe that the natural man will ever be born of God until mortality shall have put on immortality; then, and not till then, will the natural man be born of the Spirit, and then will he be spirit; then, and not till then, will we, the natural sons and daughters of Adam, see the kingdom of God. But, says one, are you not too fast? O no, I think not; for the apostle teaches me that flesh and blood cannot inherit the kingdom of heaven, neither doth corruption inherit incorruption. Are we mortal? are we corrupt? do we possess a body of flesh? If so, we have not in our fleshly nature seen or entered the kingdom of God's dear Son, only by faith. But, says the apostle, if we hope for that we see not, then do we with patience wait for it. We are commanded to put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness. This new man lives and believes in Jesus, and shall never die.

Now, dear brother Beebe, I have briefly told what are my views on the above portion of scripture, and leave it with you, to publish or cast aside, as you may deem best, and all will be right with me. Praying that the Lord may long spare you to preach the unsearchable riches of Christ, I remain, as ever, one of the humble poor,

M. JANE PIERCE.

PATERSON, N. J., Dec. 8, 1878.

I felt especially favored in the great privilege bestowed upon me last June, in attending the Warwick Association, the first I have enjoyed since I was mercifully led, I trust, to that little branch of Zion in New York City, and learned that God still had a people scattered abroad, who still maintained the faith and practice of the apostles, and contended for that faith, desiring not to be conformed to this world, but to be transformed by the renewing of their minds, and prove what is that perfect and acceptable will of the Lord.

With this digression, or preface, I will proceed at once to my subject. While looking over the SIGNS this evening, I felt strongly impressed to write of the wonderful goodness of God in putting it into the hearts of the brethren in New York to appoint a yearly meeting there, and of the blessed results. The call was answered from Canada, Maine, and all our ministering brethren nearer, and O what liberty the Lord gave them. In Elder Quint's opening sermon, how clearly he expressed himself as to the old and new covenants. Yes, although the new covenant is written with the clearest ink, none can read it but those who have an interest in it. To them, how legible is every word, beyond every doubt, because it establishes, if possible, still clearer God's sovereignty, his justice and his great mercy. I have no right to dwell upon each sermon that I heard, but the connection seemed more perfect and harmonious than at Middletown, for there I made an exception, and if I am in error I implore forgiveness; for it may look very presumptuous in one so ignorant to criticize; but I do so with the kindest feeling, I trust, and would that it were so received.

But to return. Dear brethren and sisters, was not Elder Bundy's sermon especially comforting to you? It was, to me, "from the least to the greatest." O, then my poor soul took comfort. "There is room for thee, thou poor, despised one, cast off, as it were, from all that life holds dear; there is a place for thee." Dear Elder Beebe's sermons are always comforting to me, I think. Elder Polard's text in itself was precious; but I feel that the Revelation has been opened wonderfully to him, and I fain would hear him there. Not that I was disappointed; O no. He closed his remarks before my interest waned. I felt to rejoice, too, that the Lord did not withhold when Elder Benedict explained so clearly Ezekiel's vision, and I felt to say, Surely the Lord is blessing the speaker as well as the hearer. This was my first meeting with Elder Purington, and I had been led to expect a more powerful sermon, judging from his communications in the SIGNS; but as my mind has reverted to it, I find it contained much depth of sweetness and simplicity, just what we needed; but his second sermon, from Isa. l. 1-7, the text is a wonderful sermon of itself, and it seemed to me if he had preached as long as Paul did, I could not

grow weary of listening. "The Lord God will help me." O that these words may go with us where we go, stay with us where we stay, comfort us in our various trials, and keep us from all evil, and may he who hath the tongue of the learned be with all his servants who are called to declare his truth, that he may frequently talk with them by the way, opening their understanding more and more, to declare his whole counsel, bringing forth treasures new and old. That they may be kept unspotted from the world, and at last, when their work is done, may they be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith," &c., and may they hear the welcome salutation, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

But I must close. May the Lord, in his own time, grant us a renewal of his great love and favor, that we may hear his word declared, and his word shall not return to him void.

MARIA HELLINGS.

LACONIA, Ind., Dec. 22, 1878.

DEAR BROTHER BEEBE:—I have received and read the last number of the SIGNS OF THE TIMES for the present year. I wish now to renew my subscription for the coming year. I would feel more at a loss at the present time without the SIGNS, than when some twenty years ago I first subscribed for it. I was then blessed with the privilege of hearing the truth preached, and of meeting with God's dear children once a month, if no more; but the little church of which I was then a member is no more. One by one that little band of brethren have finished their pilgrimage here on earth, and gone to their long home, where the wicked cease from troubling, and the weary are at rest. The SIGNS OF THE TIMES is now all the preaching I have, and by reading it I can hear from my dear kindred in Christ. It is truly refreshing to know that there is still a people on earth who know and love the good Shepherd's voice. None but the living children of God know and love this precious voice. The truth alone must separate the precious from the vile, the living from the dead; for those who are strangers to God's grace see no beauty nor comeliness in the religion of Jesus. It is like casting pearls before swine: they trample them under foot. And why? Because they are strangers to that heavenly birth that causes the living children of our God to hunger and thirst after spiritual food, that precious food that is handed to us from above, to strengthen the poor, weary, heavy laden children's pilgrimage through an enemy's land. This heavenly manna is given them day by day. The good Shepherd feeds his flock, he leads them about and instructs them, and no weapon formed against them shall prosper. All their afflictions while here on earth are for their good, for who shall lay anything to the charge of God's elect? or what enemy has power to

pluck one of them out of the Father's hand? Our sins like mountains rise up before us, causing us to fear and tremble, and we cry out, "Lord, save, or I perish." And the poor, helpless children would perish, if left to themselves; but they are kept by the power of God. What a comfort, what a sweet resting place it is, when the poor, weary children can realize this rest, when they can feel secure from all harm. Let the path they have to travel be ever so rugged, when supported by an Almighty power, they can "smile at Satan's rage, and face a frowning world." What a precious gift is faith—faith in God. This faith leads us to Christ, and we lean upon and look to our good Shepherd for light in darkness, strength in weakness, a balm for every wound, a hiding place from the tempest. God's dear children have many trials, many enemies to encounter; the world, the flesh and Satan are all enemies to their peace in this life. Aside from my own sins, I have found the wolves in sheep's clothing to be the most destructive to my peace and happiness, for they led me into bondage by false doctrine. They took my dear Savior from me, and told me that my second salvation depended upon my own works, and that I had the ability to drive Satan, with all those dark seasons, away from me. The very desire of my soul was to be free from sin, and I mourned because I could not cease from sin. I thought I loved the dear Savior, but I longed to love him more and serve him better. I thought all God's dear children served him far better than I did. But when I conversed with a dear old servant of Christ, he had traveled the same road, and I felt much refreshed, and rejoiced in the doctrine that caused me to cease from my own works, and to trust in Christ's righteousness, not only for my first salvation, but for my second also. But there is but one salvation, and that is Christ, to save and guide his dear children to himself; for they are poor beggars, helpless and dependent. They have no spiritual enjoyment or knowledge, only as revealed to them from above. Flesh and blood cannot reveal these things to them, but our Father in heaven.

"In every storm, in every sea,
My Jesus makes a way;
His light shall make the darkness flee,
And turn the shade to day.

"Tis he in trouble bears me up,
And leads me safely through;
My Jesus doth maintain my cup,
And daily strength renew."

KATE BARTLEY.

EASTON, Kan., Dec. 15, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It is time I sent you the money for 1879, but owing to my recent afflictions, alluded to by our beloved brother Demaree, in the SIGNS for December 15th, I cannot at this time send it, but wish you to still send it to me. I believe I have been a regular subscriber for about twenty-five years, and as I am now confined to the house, except in good weather, I cannot well do without it, and will send the money as soon as I can.

Brother Beebe, as brother Demaree has given notice of my afflictions, and as it was considerably known before, and believing that brethren and friends are anxious to know of my welfare, by your permission I will give a brief statement. About the latter part of last June I became over-heated, and the third day after was caught in a rain, which immediately gave me the neuralgia, and for three weeks it seemed that I could neither live nor die. It settled in the left side of my face, and after extracting some of my teeth, I began slowly to improve. On the 25th of last September I started for Leavenworth City with a load of apples, my son, seventeen years old, driving, and as we were crossing Big Stranger, near Easton, on the bridge, my son remarked, "Pa, if the planks were out of the floor of this bridge, it would be awful"—he was going to say, "dangerous," but at that instant the whole span of the bridge (the approach) fell, excepting one sill. It was twenty-one feet from the floor to the ground, and we were sitting on top of the wagon, which made it about twenty-six feet we had to fall. Down we went, wagon, horses and all, in one general smash. It was so dark that I could not see my hand before me. I called to my son, and asked if he were hurt. I then heard him groan, and say, "O, Pa, I am killed." I immediately rushed in the direction of his voice, and feeling around among the wreck, I found him lying on his face, with one horse lying across his body, and his head near the other one. I sprang between the struggling animals, putting my left shoulder against the horse that was on my son, and rolling him as far as I could, raised my son's head with my right hand, holding the horse at the same time. My son then came to his senses, and begged me to free him; but I had to roll the horse up hill, and against some of the fallen timbers, so that I could not get him up any further than to my son's hips. Then I would fail in strength, and the horse would roll down again. This I repeated until my strength was almost gone, and gave up all hope of delivering my son. But the horse then made an effort to rise, and I siezed my son and drew him out before the animal fell again. Then the other horse, that had been kicking me all the time I was trying to deliver my son, in trying to get up, knocked me down and fell upon me, so that we were both mangled from head to foot; but by the grace of God we are both recovering slowly.

Brother Beebe, I have had more afflictions, more doubts, more persecutions, more fiery trials, more fears, not only natural, but spiritual, by false brethren, in the last twelve months, than in all my life before; and yet I have had more evidences that the Lord has been and is now directing all for my good, praises be to his matchless name.

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

JANUARY 2, 1879.

Since writing the above I have been growing worse, and for the last five days confined to my bed. I am now sitting propped up in my bed, writing on my dictionary, not able to make corrections. If you publish this, please make all necessary corrections, and may God sustain and bless you, is the prayer of your afflicted brother,

WM. F. JONES.

ELLAVILLE, Schley Co., Ga., Dec. 13, 1878.

DEAR BRETHREN BEEBE:—Please find inclosed five dollars for the SIGNS OF THE TIMES. It is probable that I shall change my residence, and, of course, in that case my office.

I offer you christian greetings, though I can hardly claim the spirit, even if I do possess the name. It is a time of great famine, spiritually, in this section of the Israel of God. Famines naturally result either from the rains being withheld, or, if the rains are given, from the ravages of pestiferous insects, as locusts and caterpillars, or from idleness, or from enemies invading the land and wasting the fields, and destroying and devouring the harvests, and leading the people into captivity. If from the first cause, and the former and latter rains are withheld, the land could not be seeded, it being impervious to the ploughshare, and, of course, no harvest would follow; and in this case it would seem to be providential, but still a blessing withheld for some purpose. In the second case, it would be a greater affliction for a promising harvest to be destroyed by insects, as dashing to the ground hopes raised high in promise. And in the latter case, it would seem to be the worst of all, to lose not only the crops matured and gathered, but the houses, vineyards, olive-yards, lands, country and all, and to go into captivity. But those who suffered the latter affliction did not forget Jerusalem in their captivity, but doubtless prized higher than ever, as being in their captivity better enabled to set the value upon it. Then indeed they had it in faith, and that is about all the way we can have and retain any spiritual blessing; and after all it is the best way, for then we are never puffed up, but are ever conscious, by our captivity, of our sins, and yet dare, in spite of it, trust no longer in ourselves, but in the promise of God. I see no other way but to wait and see what the Lord will do for us, with the cry in my heart, "Master, carest thou not that we perish?" If we can only realize our need of him, our helplessness without him, then surely he will come to us, and the calm will come with him, and the dawn upon the sea. All must be thrown overboard, and the ship go to pieces; but if we escape to land with our lives, how glad we will be.

Yours in hope,

J. R. RESPESS.

THE EVERLASTING TASK.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1879.

REVELATION XIX. 5.

Reply to brother W. H. Blanton, of Clay Village, Kentucky.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great."

In the preceding chapter we have a record of what John saw in his vision, of the glorious triumph of our God over the powers of darkness, the fall of Babylon, the disclosure of her abominations, and the display of the justice of God in her final and fearful doom. "After these things," John heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God, acknowledging the truth and righteousness of God in his judgment of Babylon; and again they said, Alleluia, and the smoke of her torment rose up forever and ever. "And the four and twenty elders and the four beasts (or living creatures) fell down and worshiped God that sat on the throne, saying, Amen, Alleluia." Immediately following this wonderful display of triumphant joy and praise, we have the text on which our views are solicited. Without attempting to locate the time of triumph indicated, when Babylon shall sink like a mill-stone, and be found no more, we will only at this time call attention to the certainty of the judgment of God, upon the anti-christian powers, their inevitable destruction, and the ultimate joyful triumph of the church of Christ, and the glory of God that shall be displayed, both in the destruction of anti-christ, and the deliverance of the saints of God from all the sorceries, witchcraft and violence, which she has endured in the ages which are past; and will, as light may be given us, offer some remarks on the verse proposed for consideration.

At least four very important considerations are presented in the text, to which we desire to call attention. First, the throne; second, the voice; third, the utterance or the saying of the voice; and fourth, the servants of God, and all who fear him, both small and great, to whom the voice is addressed.

First. A throne always signifies a place of regal power, and the amount of power in a throne is estimated by the ability of the king or potentate by whom it is occupied to execute his mandates. All earthly thrones are mutable, and vary much in dignity and power; they rise and fall, according to the limitation of power and duration fixed for them severally by him whose name is written upon his vesture and upon his thigh, "King of kings and Lord of lords." None of them, however great and terrible, have unlimited power. Earthly monarchs, like other men, must die; and earthly palaces and thrones must fill the little period assigned them, and then crumble to the dust. But the throne spoken of in our text is occupied by God himself,

before whom the elders and the four beasts fell down; for they worshiped God, who sat upon this throne, out of which the voice, of which we propose presently to speak, emanated. This throne is, in Rev. xxii. 1, called the throne of God and the Lamb, out of which proceeded the pure river of water of life, clear as crystal. It is the throne of him who is both God and the Lamb. In his eternal Deity he is one with the Father and the Holy Ghost, and is called in the scriptures the only wise God our Savior, and beside him there is no God; for all the fullness of the Godhead dwells in him bodily, and as the Lamb of God, he is the sacrificial offering for the taking away from his people the sins of the world. Thus as the Lamb of God he said, Rev. i. 18, "I am he that liveth, and was dead, and behold, I am alive forevermore, amen; and have the keys of hell and death." He is Immanuel, God with us; God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—Matt. i. 23; 1 Tim. iii. 16. The heaven spoken of in connection with our text is, we believe, generally understood to mean the kingdom of heaven, the church of God; and God has said, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?"—Isa. lxvi. 1. Again, "I have set my King upon my holy hill of Zion."—Psalm ii. 6. The throne out of which the voice came is the church, over which God our Savior presides in all his kingly power and supreme glory. It is therefore in the preceding verses called the voice of much people in heaven, including the four and twenty elders, the four beasts, and all his servants, and all who fear him.

Second. The voice emanating from the throne is the voice of God, uttered through his inspired prophets and apostles, by whom "God, at sundry times and in divers manners, spake in time past to our fathers, and hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds."—Heb. i. 1, 2. The voice of God was heard by Adam and Eve walking in the garden; which represented the church or throne of our Redeemer.—Gen. iii. 8, 10. "The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire."—Psa. xviii. 13. That the voice of God is in his church, or throne, appears from Psa. xlv. 4-7: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved; God shall help her right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge." Of the might of this voice, and of its being sent out of his church, or throne, it is said, "O sing praises unto the Lord, to him that rideth upon the heaven of heavens, which were of

old; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places."—Psa. lxxviii. 32-35. This voice of God which is in the clouds (of his witnesses,) which are the chariots of him who "maketh the clouds his chariot, who walketh upon the wings of the wind, who maketh his angels spirits, and his ministers a flaming fire."—Psa. civ. 3, 4. "They are twenty thousand, even thousands of angels," (or messengers.)—Psa. lxxviii. 17. This voice was uttered from the cloud or Shekinah of God's awful majesty at Horeb, or Sinai, when Moses feared and did exceedingly quake at its sound, which once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven; signifying the removing of those things that are shaken, as things that are made; that the things which cannot be shaken may remain.—Heb. xii. 26, 27. This voice, when heard in the terrific thunder of the holy law, to those who are by it convinced of sin, and slain by its ministration of condemnation, is sweet music to those who hear it as the voice of the Beloved, speaking life and peace to them through the gospel; then they can say, with the spouse, "The voice of my Beloved; behold, he cometh, leaping upon the mountains, and skipping upon the hills."—Song ii. 8. This is the voice which the watchmen shall lift up together, (or proclaim,) when they shall see eye to eye, when the Lord shall bring again Zion.—Isa. lii. 8. And it is the voice which was heard in the wilderness, at the coming of John the Baptist; and of which Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. And he hath also said, "And when he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice." Again, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 4, 27, 28.

Third. The utterance of the voice of God, whether it be at the mount which might be touched, which burned with fire, unto blackness, and darkness, and tempests, and the sound of a trumpet, and the voice of words, which they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded, or in "the still, small voice," as heard by the prophet Elijah, (1 Kings xix. 12,) or in the sweet sound of the gospel of peace, is always definite, powerful and effectual. It invariably comes out of the throne of the eternal God, and with infallible certainty secures the end designed. So shall be the word of God that goeth out of his mouth: it shall not return unto him void, but it shall accomplish that which he please, and it shall prosper

in the thing whereto he sent it.—Isa. lv. 11. The voice spoken of in our text, unlike the thunder-tones from Sinai's fiery mount, is free from terror, when heard by the circumcised ears of those to whom it is addressed; for they are by it commanded to "Praise our God," and to them his commands are not grievous, but full of joy and comfort, seeing God has put this new song in their mouth, even praise to his holy name. They desire above all things to sit like Mary at his blessed feet, and hear his blessed words; and like Peter and the other apostles, they say, To whom shall we go, for thou hast the words of eternal life? To them,

"His voice, as the sound of the dulcimer sweet,
Is heard through the shadows of death."

"He looks, and ten thousands of angels rejoice,
And myriads await for his word;

He speaks, and eternity, filled with his voice,
Re-echoes the praise of the Lord."

The mandate uttered from the throne, clothed with all the power and majesty of the throne from which it came, commands all his servants, and all who fear him, both small and great, to "Praise our God." These words are very definite and clear, as well as potent and effectual. Although God has winked at the idolatry of the heathen world in ages past, and Joshua bade those idolatrous Israelites, who had no delight in serving the true and living God, to "choose whom they would serve" among the heathen gods, on either side of the flood, yet no such volition is allowed to the servants of the true God. They have but one God, nor do they desire any other. Of him it is written, "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." "For this God is our God forever and ever: he will be our guide even unto death."—Psa. xlviii. 10, 11, 14. If we are the servants of the true and living God, the God who rideth upon the heavens in our help, and in his excellency on the sky, or if his fear dwells in our hearts, though we may feel deeply sensible of our littleness, still this God is *our* God, and the voice that came out of the throne bids us praise him. If he is our God, then are we embraced in the new and everlasting covenant, in which he has covenanted, saying, "I will be their God, and they shall be my people."—Jere. xxxi. 33; Heb. viii. 10. How truly then it is testified, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."—Psalm xxxiii. 12. The mandate, "Praise *our* God," is discriminating. None but the God who dwells in Zion, presiding in majesty and power upon the throne of God and the Lamb, is worthy of praise. Of all the gods of the heathen, none can be praised without involving the sin of idolatry. Our God, to the exclusion of all others; for if we are of that nation whose God is the Lord, let us remember that he will have no other god before him. He has said,

"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8. When John, who saw and recorded this vision, fell at the feet of his interpreter to worship him, he said to him, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.—Rev. xix. 10. To know of a truth that the Lord is indeed *our* God, is a most blessed privilege; for we cannot by searching find him out. It is only by revelation to the faith (not to the reason) of his people that he can be known. There is but one Being in heaven or on earth that can possibly reveal him. "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Matt. xi. 27; Luke x. 22. Nevertheless, all who have seen the Son have seen the Father: for the Son is in the Father, and the Father is in the Son.—John xiv. 9-11. Jesus and the Father are one.—John x. 3. And Jesus has said to the Father, "Glorify thy Son, that thy Son may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 1-3. Then to know Jesus is to know the true God, and to know the true God is eternal life. But this revelation is not by any demonstration to our human or carnal reason; it is only demonstrated to the faith of the children of God by the indwelling of his Spirit in their hearts. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. These are therefore the people who can in truth say of the eternal God, "Lo, this is our God; we have waited for him, and he will save us."—Isa. xxv. 9.

We are thus particular in speaking of him who in our text is called *our* God, and who only is to be praised, because "There is none like unto the God of Jeshurun, who rideth upon the heavens" in the help of his people; and of his people it is said, "Who is like unto thee, O people saved by the Lord?"—Deut. xxxiii. 26, 29. "And a voice came out of the throne, saying, Praise our God." It is not in the past or perfect tense, but it is a continuous *saying*, Praise our God. "And I beheld, and I heard the voice of many angels (messengers, or ministers) round about the throne, and the beasts, (or living creatures,) and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. v. 11, 12. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred, forty and four thousand, having his Father's name written in their foreheads. And I heard a voice

from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps. And they sung, as it were, a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. xiv. 1-7.

Fourth. Our last proposition, which was to speak of the servants of God, and they that fear him, has been, to some extent, anticipated in our remarks on the utterance of the voice which came out of the throne; still much remains to be said, and much more than we have either space or ability to say. This message from the throne is, beyond all controversy, addressed to the servants of God, and to all who fear him, both small and great. A servant, in the sense in which the word is used generally in the scriptures, is one who is not his own, one who is the property of his master, and consequently is bound to obey and do the will and pleasure of his rightful lord and master. An inspired apostle said to the saints at Corinth, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20. Again, "For he that is called in the Lord, being a servant, (in the flesh,) is the Lord's free man: likewise also he that is called, being free, (in the sense of which the apostle is speaking,) is Christ's servant. Ye are bought with a price; be not ye (in spiritual matters) the servants of men."—1 Cor. vii. 22, 23. Those who are recognized in vital relation to God, are in that relation called the sons and daughters of the Lord Almighty. But as the redemption purchase of our Redeemer, we are bought with a price; not with corruptible things, as silver or gold, but with the precious blood of Christ; and when we take his yoke, we acknowledge him, not only as our Savior, but also as our Lord and Master. And as the eye of the servant is to his master, and as the eye of the maid is to her mistress, so the servants of our Lord should receive all their orders from the voice that came out of the throne, on which he reigns. Truly, his yoke is easy to his servants, and his burden is light; for to them his commandments are not grievous, but

joyous. To be manifestly the servants of our Lord, we must serve him by obeying his commandments. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness."—Romans vi. 16-18. The servants of God are those who were once the servants of sin, but who have been made free from sin, and dead to it, having been buried with Christ by baptism into death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 6-8. It is painfully true that even the redeemed servants of God, who with their mind serve the law of God, do still with their flesh serve the law of sin. They delight in the law of God after the inward man, but find another law in their members, warring against the law of their mind. But still, trusting in the promise and grace of God, they are sure of final victory over the body of this death, through him that has loved them and given himself for them.—Rom. vii. 21-25.

But there is, in our text, another characteristic mark by which the subjects addressed by the voice are identified; for while, as servants, they are known by obedience to the voice that comes to them clothed with all the power and majesty of the throne, and by refusing all the commandments and traditions of men in faith and practice, they are also known by the fear of the Lord, which God in his covenant faithfulness has put into their hearts, that they should not depart from him. Theirs is the fear of the Lord; it is the filial, reverential fear which is of the Lord, and which he has given them. All who are truly the recognized servants of the Most High God, and all who fear him, both small and great, are commanded by the saying of the voice which came out of the throne, to praise our God. Even the small, who being first named, have the precedence, and with the great, or such as they esteem greater and better than themselves, with the honored elders and the four beasts, and with all holy beings in earth and heaven, are to join in the worship of our God. And while the elders and the four beasts fall down before our God in humble adoration and praise, how it becomes all the servants of God, and all the small and great of those into whose hearts God has put his fear, with sacred reverence to prostrate themselves before the throne and awful majesty of our eternal God, and praise him with the spirit and with the understanding, and in the inspired notes of all whom God has sealed, saying, "Blessing, and glory,

and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."—Rev. vii. 9-12.

"Then give all the glory to his holy name, To him all the glory belongs; Be ours the high joy to sound forth his fame, And crown him in all of our songs."

BLOOMINGTON, Ind., Dec. 13, 1878.

DEAR ELDER G. BEEBE:—Will you please give your views in the SIGNS OF THE TIMES on 1 Samuel x. 9? What kind of a heart do you think the Lord gave Saul? In short, do you believe he was a christian, as it seems he committed suicide?

Very unworthily yours,

ALLIE A. HALL.

REPLY.

We are not told that the Lord changed the heart of Saul, or that he took away from him his old heart; but that he gave him another heart, and so fitting him to occupy the position which God had assigned him, as a scourge to Israel, who had rejected God as their King, and whom God gave to them in his anger, and took away in his wrath.—Hosea xiii. 11. By the heart, in this case, we understand the disposition, inclination, or will. For we are informed that "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—Prov. xxi. 1. As God controlled the heart or disposition of Pharaoh, by hardening or softening his heart, until he had accomplished his sovereign purpose in him, to make his power known, &c.—Ex. vii. 3, 4. See also Ezra vi. 22.

We do not believe that Saul, the son of Kish, was a christian, for the term *christian* is only applied in the scriptures to the disciples or followers of our Lord Jesus Christ; and it is not even applied to the saints which were under the old, legal dispensation. A christian, in the scriptural use of the term, is not only a child of God, and an heir of immortal glory, but an obedient follower or disciple of Christ. Whether Saul was a subject of the sovereign grace of God or not, we are not told, therefore we cannot tell. It is true the spirit of prophecy came upon him, and he prophesied, and so did Balaam, and others who were compelled to utter the words which God put into their mouths.

The manner of Saul's death, falling upon his own sword, neither proves to us that he was or that he was not a subject of grace, nor do we feel at liberty to speculate upon that subject. He was sorely, and, for aught we know, fatally wounded by the Philistines, into whose power God had, in his righteous judgment, delivered him, according to the word of the Lord by Samuel.—1 Samuel xxviii. 19.

We have briefly answered the several questions proposed, according to what light we have, and trust that our replies may be satisfactory to our inquiring friend. We believe that the life, death and history of Saul have a figurative application, as setting forth things of a more spiritual import, and things which we do not feel at this time prepared to write upon.

ELDER WM. M. MITCHELL.—It will be seen by his letter in this paper that our very highly esteemed brother has experienced another painful affliction. Truly he has been a great sufferer for many years; but it is equally true that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." May our dear brother regard his sufferings as evidences of the love of God to him. May this assurance solace and comfort him, and while suffering in body, may the Lord "grant according to the riches of his glory, that he may be strengthened with might by his Spirit in the inner man."

BOOK NOTICES.

LIFE OF ELDER JOHN B. MOORE.

A sketch of the life and travels of the late Elder John B. Moore, written by himself, is in my possession, and I expect soon to have it in pamphlet form, ready for distribution, at cost—perhaps about fifteen cents per copy. Those desiring copies will address

THOMAS COLE,

ROYALTON, Fairfield Co., Ohio.

REPORT ON THE HISTORY.

The undersigned, who was requested to prepare a history of the Kehukee Association, at its session in 1876, begs leave to report that he has completed the history proper of said Association, from its origin to the present time; but there is yet to be added a few articles on different subjects. Also a separate history of all the churches now composing the body, then a statistical table of all the Associations in America, and lastly, a history of the church in all ages, from the fall of man to the present period. This will require at least another year to arrange, and the undersigned craves further indulgence.

Respectfully submitted.

C. B. HASSELL.

Our Clerk, brother Joseph D. Biggs, reported about 1,450 copies of the History subscribed for up to the present time, and this number not being thought sufficient by the Association to justify the printing of the work, he has requested to send out with the Minutes additional subscription papers to the churches of our own Association, and all the Associations with which we are in correspondence.

Resolved, That we call the special attention of our brethren composing the churches of this Association, and the various Associations with which we are in correspondence, as well as all the Associations of our faith and order in the United States, to the history of the church in general, and our association in particular, that we have now in progress of preparation, and earnestly invite their co-operation in obtaining additional subscriptions for the work. We hope it will be ready for the press in about one year from this time, but think we shall need subscriptions for about 3,000 copies before it is put to press.

All Primitive Baptist papers please copy.

APPOINTMENTS.

Elder S. H. Durand will, the Lord willing, preach in New York, at 154 West 36th Street, on the second Sunday in February.

INQUIRIES AFTER TRUTH

BLOOMINGTON, Ind., Dec. 13, 1878.

Will Elder S. H. Durand please give his views through the SIGNS on Matt. xii. 43-45, especially the 43d verse? Explain the sentence, "When the unclean spirit is gone out of a man." Does it mean when he is converted by the Lord, and given a new heart, as some hold?

Very unworthily yours,

ALLIE A. HALL.

UTICA, N. Y., Dec. 11, 1878.

Will our dear Elder Beebe, or some other brother in the ministry, give their views on the law given to Adam, referring to Elder E. Rittenhouse's communication, which has stirred up, but not cleared our mind.

Yours in hope,

R. & L. ALEXANDER.

OBITUARY NOTICES.

Our dear sister in Christ, Mrs. Louisa King, was the daughter of Job and Sarah Braddy. She was born January 20th, 1805, in Edgecombe County, seven miles from Tarboro, was married to Coffield King on the 22d of April, 1823, and professed a hope in Christ on the fourth Sunday night in November, 1828, at a prayer meeting held by the Primitive Baptists at brother Eli Porter's house in Tarboro. She had previously been deeply concerned on the subject of religion for several years, and on this occasion her Savior was revealed to her as the One altogether lovely, and the chiefest among ten thousand. She united with the church in Tarboro on Saturday before the first Sunday in December, 1828, and was baptized the next day by Elder Joshua Lawrence, and remained a member of the same church until her death, a period of nearly fifty years.

She was a member before the division took place in the church at Tarboro, between the Missionaries and the Regular Baptists, and sided with the Regular or Old School party in the division. The latter had a bare majority in the church, and could have retained possession of the meeting-house, but would not. They had experienced trouble there, and indignantly refused to claim it or occupy it any longer. Elder Lawrence declared he would never preach in that house again, and went to the old free meeting-house, belonging to the town, and the church followed him and clave unto him.

It has been very interesting to the writer to hear sister King relate the trying and exciting scenes of that period. She had five children, three daughters and two sons. She survived her first daughter, Sallie Ann, who married Mr. Elisha Cromwell on the 8th of December, 1842, and died the 21st of January, 1845. She also survived her first son and fourth child, William Coffield, who died at home on the 26th of June, 1862. He belonged to the Confederate Army, and was a member of the Edgecombe Guards at the time of his death. Both these children of sister King expressed a hope in Christ before leaving the world. She also survived her husband, brother Coffield King, a few years. Two daughters, Mrs. Field and Mrs. Lawrence, and one son, Charlie King, survive her.

She attended her regular church meeting in Tarboro on the first Saturday and Sunday in December, 1877, apparently in good health and spirits, but no doubt took cold by standing on the wet ground with thin shoes, near the river on Sunday morning, witnessing a baptism, and then remaining in church meeting on that day with wet and cold feet, the weather being very cold. On Saturday and

Sunday nights she remained with a friend in the neighborhood, and did not go home. Her daughter, Mrs. Lawrence, went for her on Monday, and found her suffering with headache. She became rapidly worse, and not long after reaching home was seized with paralysis, and became speechless for a while. Medical aid was immediately procured, and Dr. L. H. Staton was called in attendance, whose kindness and attention to the deceased will ever be cherished in the memory of every member of the family. Afterwards her speech gradually returned, but it was discovered that her left side was permanently paralyzed. She continued somewhat in this condition during the remainder of her life, sometimes sitting up, and at other times being rolled about the house and yard, but was confined to her bed mostly. She was taken to Goldsboro during the time, to consult some physician there who belonged to the Infirmary at Atlanta, Georgia, but they could give no permanent relief. She was always bright and cheerful, and bore her afflictions with christian fortitude, and often repeated these words,

"A few more days on earth to spend
And all my toils and cares shall end."

Her neighbors and friends generally, both far and near, were ever ready to administer to her desires and wishes. She desired to have her friends around her, and especially her christian friends. When brethren in the ministry visited her, she would occasionally have them preach Jesus, so that she and her family could hear them, and enjoyed their sermons and conversations very much. She desired for a long time previous to her death to depart and be with her blessed Jesus, and begged her christian friends not to pray for her recovery.

She departed this life at two o'clock p. m., on Wednesday, the 28th of August, 1878, after an illness of nearly nine months. Elder Jas. S. Woodard preached on the occasion of her funeral, from John xi. 25. She was interred in the Primitive Baptist church-yard in Tarboro, where her body is expected to remain asleep in death until raised in the morning of the resurrection, to be reunited with her spirit, and become immortalized and glorified with her Redeemer God forever and ever.

Not much need be said here in regard to the christian character of the deceased, because she was so well known in North Carolina. All will readily admit that a mother in Israel has left us, no more to give the word of encouragement or advice to her brethren and sisters in the Lord.

The writer first met her at the Kebukee Association, held with the church at Little Coneto, Edgecombe County, in October, 1829, and was particularly struck with her vivacity and christian zeal shown on that occasion, and can truly say that he has never seen any abatement of those virtues from his first to his last interview with her. This was the first association that he or she attended after their baptism, which was in 1828, his in March and hers in December of that year. Their acquaintance has been close and precious from first to last, a period of about half a century. A great many times has he been at her house, and enjoyed the kindness and hospitality of herself, husband and family. Numerous are the occasions when he has met with her at monthly meetings of the churches, and at union meetings and associations, and always found her uniform in her zeal for and attachment to the cause of Christ. So prompt to attend the union meetings and associations was she, however far distant from her house, that the saying passed into a sort of proverb among the brethren, "No union meeting without sister King;" "No association without sister King." Her privileges were equal to her zeal. The Lord was kind to her in opening the way for her to leave home and attend her meetings in all directions; her husband and children, if some one of them did not accompany her, took great pleasure in providing for her accommodation, and taking good care of things in her absence. So that things seemed always to work favorably, both when they lived in town and in the country. She entertained more Baptist company, perhaps, than any woman now living in North Carolina. Her life affords another example worthy of imitation by all the followers of Christ, and will long shine

brightly in the recollection of her acquaintances and children, no doubt exercising a salutary influence on them.

May the Lord bless this affliction to the good of the souls of her children, and prepare them by his grace to take up the cross and follow their Lord and Master down even to the liquid tomb, and thenceforth enable them to adorn a profession of his name, with an upright walk and godly conversation, while on earth they stay.

C. B. HASSELL.

OUR beloved sister, **Amy F. Hulse**, died Dec. 6, 1878, aged 38 years. She was of very delicate health for many years, but was able to be about most of the time, until her last sickness, which lasted about a month. She had been to meeting at Waverly, and from that meeting went to Vaughn's Hill to meeting, which she said was one of the most enjoyable and comforting meetings she had ever experienced. From that time until her death her mind seemed to be soaring above the vain and trifling things of this world. I, with my wife, called to see her a few days before she died. She seemed pleased to have her friends call and see her, but could talk but little at that time. I spoke of having some one sit up with her nights, but she said she did not wish any one to do so, for she had the company of her Savior night and day. She said that not one cloud had passed over her mind since she was taken sick.

Sister Hulse was baptized by Eld. St. John Aug. 11, 1866, and stood connected with the Chemung Old School Baptist Church, at Waverly, N. Y., until the Lord removed her by death. She was very highly esteemed by her brethren as a dear sister in Christ, always ready to testify of the goodness and mercy of God to her, a poor sinner saved by grace, being firmly established in the truth, and contending earnestly for the faith once delivered to the saints, and always ready to give a reason of the hope that she had received, with meekness and fear. Meeting with the brethren was a great privilege with her, always attending meeting when not providentially hindered.

In this dispensation of the providence of God the church has lost a worthy member, and her friends have lost a friend indeed. May those who have been made to mourn for the love that they had for her, in this manifestation of the providence of God in removing her from us, experience that which none but God can give, a spirit of reconciliation, and be still, and know that he is God; for we mourn not as those who have no hope, and with Job we would say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

In hope of eternal life, I remain your unworthy brother,

MARVIN VAIL.

WAVERLY, Tioga Co., N. Y.

Elder Daniel Vanbuskirk departed this life at his residence, one hundred rods west of the Savannah Depot, Andrew Co., Mo., on Sunday, Nov. 24, 1878. He had lived in said county about thirty-five years, had filled the office of Probate Judge for a length of years, was once editor of a general newspaper, had filled the office of Justice of the Peace, and was again elected to that office last November. He was born, I think, in the state of Pennsylvania, April 4, 1808. He joined the Old School Baptists in 1843, and was ordained to the full work of the ministry in 1861. He was a member and pastor of the Mt. Carmel Church. This church, since the war, has not been identified with any association, but still holds her church house and her visibility as a church.

He leaves his dear aged companion to mourn her loss, also three children; all members of the church, together with grandchildren and (I think) great-grandchildren; but they mourn not as those without hope, for their loss is his eternal gain.

His sickness was of about six weeks duration, and the last three weeks he seemed to suffer intensely with deafness and a stroke of paralysis, which impaired his speech and his hearing. He begged not to take remedies, as his time had fully come, and he was going to rest from his labors and have peace with God.

I received a telegram the day following to preach his funeral sermon on the 26th, which I did, in the old Mt. Carmel Church House, Andrew Co., Mo., from 1 Cor. xv. 53, to a large and attentive audience, after which his remains were interred in the church yard.

May God abundantly bless the bereaved companion and her children, and all who mourn.

ALSO,

DIED—Nora May Davison, infant daughter of sister May Bell and — Davison, in Page Co., Iowa, aged about 47 days. She was born Feb. 15, 1878, and died April 3, 1878. She was sick only three days. The writer gave a discourse the day following, in the city of Bradyville, after which the remains were interred in the Burch Grave-yard.

The deceased was a grandchild of sister Hannah McClure, and a great-grandchild of old brother R. C. Mason, formerly of Bradyville.

Sweetest Nora, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He will all our sorrows heal.

ALSO,

Myrtis Elvira Cox, infant daughter of brother Charles T. and Sarah M. Cox, and a granddaughter of the writer, died of membranous croup, after ten hours of suffering, at the home of its parents, in Nodaway County, Mo., on the evening of Dec. 13, 1878, aged 2 years, 6 months and 9 days. By request of her parents she was brought to my residence on Sunday, the 15th, and I tried to comfort the grief-stricken parents, in a discourse from Mark x. 13-16, Luke xviii. 16, 17, and Luke xx. 35, 36. We feel to mourn, but not as those who have no hope. As strangers in a strange land, and as my family had no graves in this far western country, we had to ask for a burial place, as did Abraham. I obtained consent at the Dougherty Grave-yard, in Independence Township, Nodaway Co., Mo.

"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." But why he takes our loved little ones so soon, neither you nor I can say, but so it seems good in his sight. I tell my dear daughter that she ought to shout glory to God in the highest, that her child's sufferings are ended, and she is now in the presence of her dear Redeemer.

As ever yours,

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

My father, **Elder Thomas Gray**, died at his residence near Pelahatchie, Rankin Co., Miss., Nov. 12, 1878, aged 65 years, 9 months and 15 days. The disease which terminated his earthly existence was apoplexy. He had been in ill health since last March, having received a paralytic stroke, from which he had not recovered.

Father was born in Washington Co., Ga., Jan. 27, 1813. He emigrated with his father to Early Co., Ga., in 1827. In 1835 he joined the Pertoller Church, Randolph Co., Ga., and was baptized by Eld. Peter Eldridge. In 1836 he united by letter with Smyrna Church, in Early County, Ga. Feb. 28, 1837, he was married to Martha Philips. In the latter part of 1849 he began to exercise his gift in public. In 1851 he moved a short distance and united with Antioch Church, in Early County. From thence he moved, in 1852, to Henry County, Ala., and united with the church called Mt. Zion. In April, 1853, he was ordained to the full work of the gospel ministry by a presbytery composed of Elders P. H. Edwards and Martin Armstrong. This church he served as pastor for twenty-one years. In 1872 he moved to Rankin County, Miss., and soon after united with Mt. Olive Church, in Scott County, where he remained a worthy member, serving them as pastor, till his death.

In the division of the Baptists he stood firm. He was a peaceable, quiet man, as all who knew him can testify. In his death the church has lost a faithful servant, and his children a kind father. His sufferings here were great, but he is now at rest and, we believe, experiencing the joys which he Lord has prepared for those that love him.

ALSO,

DIED—Sept. 19, 1878, our mother **Martha Gray**, wife of Eld. Thomas Gray, in the 63d year of her age.

She was born in Wilkes Co., Ga., Nov. 3, 1816, united with the church called Smyrna, in Early Co., Ga., in November, 1834, and was baptized by Eld. Peter Eldridge. In the division of the Baptists she took sides with the Old School order, with whom she remained a worthy member till her death. For many years she had been a great sufferer, but she bore her sufferings with christian fortitude. Her disease baffled the skill of the best physicians. Often did she express a desire to depart and be with Jesus.

Thus in less than two months we have lost both our parents. Deeply do we feel our loss; but we know that our loss is their eternal gain, and we are constrained to say, Not our will, Lord, but thine be done.

JAMES M. GRAY.

PELAHATCHIE, Miss.

DIED—At his residence in York County, Pa., brother Elisha Reynolds, formerly of Lancaster County. He was baptized by Eld. Thomas Barton, and united with the church at Rock Springs. After purchasing a home in York County, he moved his family to that place, and finding then that the Harford Church was more convenient to him, he (accompanied by his wife) united by letter with that church. Since that time we have formed a most intimate acquaintance with him. Although living at a distance of about fourteen miles from our meeting house, he found time to be in his seat. Brother Reynolds was a very plain, honest and unassuming man, walking in the truth, which he held in high esteem. Those who held the truth set forth in the scriptures were his companions in tribulation. He was warmly attached to the cause, and to the brethren, and was blessed with much patience and forbearance in the relation which he sustained to them. But the Lord has been pleased to remove him from his family, all of whom were present, except two, which two, I believe, are in Kansas; also from the church, where he had lived an orderly and consistent member, having lived to see his "three score years and ten" pass quietly away.

His funeral was largely attended on the 24th, and his remains taken to the burying place at Fawn Grove, York Co., Pa.

May the Lord sustain the bereaved ones.

WM. GRAFTON.

FOREST GROVE, Harford Co., Md.

OUR beloved sister, **Lucinda Savidge**, departed this life in Jefferson, Marion County, Oregon, Dec. 8, 1878, after an illness of nearly two months, with something like a heart disease. Her maiden name was Jones. She was born August 10, 1816, and was married to her first husband, Robison Hozier, March —, 1833. His obituary appeared in the SIGNS some three years ago. After his death she lived a widow something over one year, and then was married to Dr. J. M. Savids, who survives her, though quite feeble. She leaves two sons and two daughters, and several grandchildren, to mourn their loss. May the Lord give them, and also the church, grace to bow to his will, who doeth all things well. We believe our loss is her eternal gain. May it be our happy lot to live as she lived, and to die as she died, in the triumph of faith.

"E'en down to old age all God's people shall prove
His sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in his bosom be borne."

At the laying away of our dear sister, the writer tried to pray and return thanks to the friends for their kindness.

A. SHANKS.

DIED—At her late residence near Elmira, Stark Co., Ill., Aug. 4, 1878, of paralysis, Mrs. Phebe Sharer. Deceased was born in Wayne County, Pa., April 15, 1804, united with the Primitive Baptist Church in early life, and remained a worthy member to the day of her death. She married Robert Sharer in July, 1830, and soon after removed with him to their late residence in Illinois, where brother Sharer preceded her to the dark valley, some five years. Sister Sharer had been almost entirely helpless for seven years, having received a stroke of paralysis in 1871. She bore her affliction almost without a murmur, until she was relieved of her sufferings, and quietly fell asleep. A short time before her

death, probably an hour, her four daughters, all of whom were present, decided to send for her widowed sister, residing some four miles distant, and started a messenger, who had proceeded but a short distance, when he met another messenger with the sad news of her death, which had taken place about 11 o'clock the night before, after an illness of ten hours. Thus was presented the sorrowful sight of two sisters laying dead at the same time. The writer was present when sister Sharer passed away, and on Monday, the 5th, attended her funeral at the Presbyterian Meeting House near by, and tried to preach to the sorrowing friends and neighbors, after which her remains were borne to their last resting place.

Yours to serve,
SMITH KETCHUM.
KEWANEE, Ill., Nov. 25, 1878.

AFTER some delay, I write for announcement in the SIGNS the death of my dear wife, **Cornelia C. Elliott**, who departed this life March 6, 1878, aged 42 years, 1 month and 26 days. She was a great sufferer for a long time before her death. At first she could hardly be reconciled to it, but towards the last she said it was all right, or it would not be so. Although I sometimes feel I can hardly be reconciled to my loss, yet I am comforted with the evidence I have that she has left this world with all its trials, for a better, brighter world on high. She was a member of the Methodist Church, but from what conversation I had with her, she did not seem to rely on any works of righteousness she had done, as the ground of justification. She was respected and beloved by all who knew her. She was perfectly conscious as long as she had strength to talk, and I shall never forget that sweet, calm voice, and that pleasant look, while talking to us a short time before her spirit took its departure. May we all be made to feel,

"Submissive to thy will, O God,
We all to thee resign,
And now, before thy chastening rod,
We mourn, but not repine."

ALSO,

My dear aunt, and sister in Christ, I hope, **Maria Catlin**, wife of Cyrus Catlin, departed this life June 2, 1878, aged 72 years, 3 months and 13 days. Her disease was dropsy, from which she suffered a great deal, but I do not think she was ever heard to murmur or complain through all her sickness. Her trust seemed to be wholly in the Lord, who, she felt, would do all things well. Yes, I believe "Her faith embraced substantial joys,
Soaring beyond the starry sky."

She joined the Baptist Church in early life, and in the midst of many trials exhibited that meek and quiet spirit which in the sight of God is of great price. She was a faithful wife, a loving mother, a consistent christian and an orderly member, ever ready to administer comfort to the afflicted. We miss her in our meetings, and perhaps there is none that would have been more missed in the neighborhood where she had lived for (I think) nearly fifty years. May God grant us grace to say, "Thy will be done," especially to her little family, whom she has left to mourn.

Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh?
When Jesus calls, the saints must go.
'Tis her eternal gain to die.

J. W. ELLIOTT.

Mrs. Nancy Boyd was born April 22, 1803, married in 1824, united with the Old School Baptist Church in August, 1833, and out of ten children leaves five to cherish her memory.

The knell of departed worth once more excites the sympathetic tear. On Sunday morning, Oct. 6, 1878, about sunrise, the spirit of Mrs. Andrew Boyd left its frail tenement for a habitation of rest and joy forever. This is the utterance of confidence and intelligence; yea, it is the declaration of God, not only as respects her, but all that are like her. If moral worth and spiritual consecration, if faith, hope and charity have an existence as well as a name, the subject of this notice was eminently prepared for a higher and nobler life. If in olden time it was interesting to

show the garments made, as an evidence of the useful industry of the woman that was "full of good works and alms deeds," how much more to see in all the surviving children the ability and disposition to imitate a worthy example. While her immediate family shared the solicitude and affection of her noble heart, the active sympathies of her nature were only circumscribed by her opportunities to gratify the demands of a rational benevolence. Always dignified, she seemed deeply impressed with the importance of making a good life the foundation of happiness. Such is the invaluable legacy she has bequeathed, undivided, to the little flock she has reared with a mother's love, and left with a christian's faith. While bright and happy spirits triumph in the conquests of the blood of Christ, may her faithful companion and loving children find comfort in tears. While angels chant a song of victory, her earthly friends may "in expressive silence muse her praise."

J. L. R.

DIED—At the residence of her son, D. Burnett, near Back Creek, Shelby Co., Ky., **Mrs. Elizabeth Burnett**. She was born April 6, 1812, and died August 21, 1878, aged 66 years, 4 months and 15 days. She was born and raised in this county, and joined the Baptist Church before the division, and lived a christian life, standing steadfastly in the faith. She claimed no sufficiency of herself, but her hope was all centered in Christ, and she longed for the time to come when she should fall asleep in Jesus. She told her sister, the winter before, that she was going to die, and told her what she wished to be dressed in, and where she desired to be buried. But she recovered to some extent, and the next summer was taken with dropsy, which soon drew her to the grave. She was buried, at her request, in the grave-yard of brother William Montgomery. We feel assured that she has entered into that glorious rest,

"Where sickness, sorrow, pain and death
Are felt and feared no more."

She leaves three bereaved sons, besides many relatives and friends, to mourn their loss; but we mourn not as they who have no hope, for we feel assured that our loss is her eternal gain.

"No more shall sickness break her rest,
Or pain create a smart;
No more shall doubt disturb her breast,
Or sin afflict her heart."

No more the world on her shall frown,
No longer Satan roar;
Her man of sin is broken down,
And shall torment no more.

Delightful concord always reigns
In the fair realms above;
There hymns are sung in rapturous strains,
With ceaseless joy and love."

W. H. BLANTON.

CLAY VILLAGE, Ky.

DIED—In McDonough County, Ill., Dec. 4, 1878, **Simon Spangler**, wanting two days of being 78 years of age. The deceased was born in Jefferson County, Ky., but was raised mostly in Indiana, and in 1840 came to and settled in the county where he died. He was married to Hannah Jane Johnson, Feb. 22, 1827, which excellent woman he leaves, together with four sons and four daughters.

Funeral services at the residence, on the 5th, from Job xiv. 14, by the undersigned.

I. N. VANMETER.

MACOMB, Ill., Dec. 9, 1878.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., FEBRUARY 15, 1879.

NO. 4.

POETRY.

WHY CONTEND ABOUT WORDS?

O children of God, what a grace,
Ye, striving, condemn and disown;
And all, too, a strife in the case,
Of what the "new birth" claims its own.

The words of our Lord ye forget,
Who likens this birth to the wind:
We hear it, and feel it, but yet
We search not its SOURCES and find.

Remember, O Christian, with heed,
When sunk under sentence of death,
How Christ you received, your whole need,
And breathed in his life with your breath.

On Christ your affections then fixed,
You were glad his whole arm to allow;
No cavil of words came betwixt;
Then why should you call for them now?

He then was your sun and your song,
And all your desire was in this;
Ye hastened to greet the glad throng,
Who found the same Lord all their bliss.

Ye never stop'd once to inquire
What PART of you so was made glad;
Then whence is a present desire
To comminute what you then had?

It casts but your confidence by,
To cavil and strive about words;
Ye cannot on Jesus rely,
In the gleam and the brandish of swords.

Christ's kingdom is mercy and peace,
And war is the bane of our rest;
Then let our contentions all cease,
And doubly our souls shall be blest.

SECOND PART.

We must look but alone to the fact,
That Christ, from the heart, we embrace,
Relying alone on HIS act,
In giving unspeakable grace.

And leave out contention and strife
About the LOCATION it found;
Enough that we own him our LIFE,
Eternal as he to abound!

It may, or it may not, embrace
A PART, as the seat of its growth;*
But this we're assured, it is GRACE,
Secured by immutable oath!

What more do we need, than this boon,
To cheer us and give us sweet rest?
It changes our midnight to noon,
To thus be unspeakably blest.

Away with contention for more
Than, we must be all born again,
By God's holy will and his power,
Or never God's presence we gain.

But this we're assured, we must fight
The lusts of the flesh, while we live;
The spirit and flesh give the plight,
The clanking of battle to give.

Then let us our armor put on,
To fight evil passions within;
And let all "surmisings" be gone,
While holiness wars against sin.

But in our own bosoms the blows
From the armor of faith must be paid,
While leaving all malice to those
Whose neighbors need more of their aid.

CHRIST IN US, OUR HOPE—NO CONTENTION IS
PROFITABLE THAT ABATES OUR LOVE.

O grievous thought, that kindred souls,
Born of the Spirit's power,
Should heat to strife, as burning coals,
And be to friendship sour.

*So far as the argument is concerned.

Why should we strive the meaning of
Dark words not understood?
Much better hail the voice of love,
That always fosters good.

If Christ be in us, love we must,
For love is all his own;
But envy, pride, and worldly lust,
Are all to Christ unknown.

Contendest thou what part of man
Receives the Spirit's birth?
Or, none at all? In either plan
The strife is all of earth.

In meekness let us both put off,
And hold the single strain,
That MAN his former walk must doff,
When he is born again.

No calculations can avail
To tell him whence it came;
But only this, grace did prevail,
In kindling love a flame.

That love inspires to holy thoughts,
That witness Christ within;
It cuts the cords, unties the knots,
That bound us fast to sin.

We now see Jesus, pure as light,
And long his Spirit pure,
And have no more in sin delight,
For Christ is now our cure.

No more uncertain "words" we strive,
But cling to this one theme,
His grace, our feast, will make us thrive,
While owning God SUPREME.

W. B. SLAWSON.

CORRESPONDENCE.

THE MERCIFUL.

"Blessed are the merciful; for they shall obtain mercy."

Thus far in this wonderful teaching of Jesus, concerning the marks by which those who are the blessed of his Father are manifested in the world, we have contemplated those experiences that result from a knowledge of their vile condition, as given them by the searching light of the law. Poverty of spirit, mourning, meekness, and hunger and thirst after righteousness, these in themselves, abstractly considered, do not possess the quality of goodness or righteousness, being only the effect of a sinful and helpless condition felt in the soul. They are evidences, however, of the implantation of a divine principle, without which this sinful condition could never have been known in a bitter experience. Poverty, meekness, and lowliness of heart could only be applied to Jesus in connection with the likeness of sinful flesh which he took upon him, that he might come under the law, and be smitten for the transgressions of his people; therefore let no one be startled that I do not recognize in these any intrinsic merit or righteousness. The blessing of God causes them, yet they are not the experience of the blessing, but rather the preparation for that happy experience.

Now we are called upon to contemplate qualities intrinsically good

and holy; mercifulness, purity of heart, and peace-making. These are caused not merely by the blessing, but by the *experience* of that blessing; the effect, not merely of the painful knowledge of our vile and justly condemned condition, but of a sweet taste of the divine remedy. The poor in spirit has had an earnest of the infinite riches of the kingdom of heaven, which is given him for his poverty; the mourner has received a sure token of everlasting consolation; the meek, who regards himself as so utterly undeserving that he cannot possibly expect a favor until it is bestowed upon him, and even then is apt to fear that he has received by mistake what was not intended for him, has been infinitely surprised by receiving a title to and possession of the whole of the "new earth, wherein dwelleth righteousness;" and this righteousness has been tasted by him who hungers and thirsts after it, and has been found to be the only thing that can truly and perfectly satisfy his soul. Thus, then, has been given "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." And we now behold the sunshine of God's glorious favor reflected from the heart and life.

We know that in us, that is, in our flesh, dwells no good thing; therefore, whatever that is good is ever found in us, must be directly the work of God, the fruit of the Spirit, the manifestation and reflection of heavenly favor experienced in our poor hearts. Mercy is a divine principle in the heart, expressed in word and action towards those who have offended us. We do not possess it naturally. It is tenderness of heart, mildness, benevolence, pity, clemency towards offenders, leading us to forgive injuries, forbear punishment, and deal compassionately with those who have wronged us. But it is not to be confounded with that natural quality, manifested by many men in their natural estate, of tenderness, mildness, pity, and clemency. It bears no more true resemblance to that, than the love of God which is shed abroad in the heart by the Holy Ghost bears to the natural love which exists among men. The one principle has its root in the divine nature; the other goes no deeper than our corrupt, human nature, and can extend no further. True mercy looks to the good of the offender alone in the light of God's honor and truth, which are held above all things in esteem. That which is called mercy in the natural heart has always some reference to our own comfort or bene-

fit in some way, rather than exclusively to the honor of God and the good of another.

When we realize that God has been merciful to our unrighteousness, what brokenness and tenderness of heart we feel. A feeling of guilt and a sense of the anger of God, seems to make the heart harder; but an intimation of his tender compassion and his pardoning love melts it at once. Under a sense of his wrath, those who have never known his love fear him with a slavish fear, and desire to avoid his presence. But his love felt in the heart draws us towards him with humble supplication, even though we know that he must be angry with us, and though our heart appears to us hard and unfeeling as a stone. With all our hardness of heart, we try to get near to the throne of grace, and plead his promise that he will take away the heart of stone and give a heart of flesh. But O, when the infinite depths of his mercy are manifested in our behalf, when we feel the assurance that he has forgiven our sins, then how soft our heart becomes. ~~At the same~~ ^{At the same} divine principle of mercy, which has been so wonderfully displayed in our behalf, manifests itself in our own breast. The psalmist says, "Thy gentleness hath made me great." This is the only true greatness, which is thus produced by the gentleness of the Lord's hand towards us, in not dealing with us after our sins, nor rewarding us according to our iniquities; but in giving us infinite riches of grace and tender mercy, and thus putting away our sins and healing all our backslidings. Yes, true greatness is only experienced and manifested through the grace that brings salvation, and the mercy that remembers our sins no more forever. Through this grace and mercy we rise up in strength and majesty, in the name of our dear Redeemer, and reign as kings, victorious over all our foes.

Blessed are the merciful. With the sense of God's great mercy to us fresh in our hearts, how could we feel like punishing any offender? However great the offense, however deep the guilt, it would not appear to us as great as our own, which had been so mercifully forgiven. Therefore we would feel a desire to forgive, and to pray for forgiveness for them, from the same principle which caused the dear Savior to pray, almost with his last breath, "Father, forgive them, for they know not what they do;" and the dying Stephen to cry, "Lord, lay not this sin to their charge." With the power of God's

tender compassion and loving-kindness to us resting like the refreshing dew and the warming and healing sunshine upon us, we could not desire to allow any suffering if we could help it, unless for the sufferer's good. We can have, at such a time, no other feeling that would be at all gratified by any suffering of any offender, whether of body or mind. When in such a tender state of mind through the goodness and greatness of God to us, we could not even remind one of his wrong, for the mere purpose of producing a pain in his mind because he deserved it; but only that, for his own sake, he might have godly sorrow, that worketh repentance unto life, which it is then our desire and prayer that the Lord would give, if according to his holy will.

But, as has been already suggested, the quality of this mercy is divine, not natural, and it is therefore in harmony with the desire for God's will to be done, and his honor to be maintained. It is far more than the natural indiscriminate tenderness of heart, that often in men and women makes them strongly averse to the sight of suffering, and would cause them to desire a criminal to be released from punishment even at the expense of justice. This mercifulness of those whom God has blessed is a fruit of the Spirit, and is directed by the Spirit and will of God. It is contrary to the desires of the flesh, and the flesh lusts against it, as against all that is of the Spirit. We are therefore, in contemplating this quality of mercy in the child of God, brought into the gospel church, and directed to the consideration of the walk that becomes him in the light of such exhortations as these: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii. 12, 13. "For I verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 3-5. "Them that sin rebuke before all, that others also may fear."—1 Tim. v. 20.

All the requirements of the gospel are in perfect accordance with the desires of the new man, that divine nature of which we are made partakers in and by the new birth. In the exhortations above quoted, and the many others of a like nature, the christian is called upon to act in ac-

cordance with the true principle of mercy which he has experienced; to put on or manifest in his walk what is in his heart. Mercy is a principle entirely devoid of selfishness. It seeks nothing for personal satisfaction, nothing to gratify the least spirit of revenge, no redress for injuries to us; but so far as the wrong is a personal one, it says, Forbear, forgive. But it seeks the true benefit of the offender, and the honor of God's house, and therefore shrinks not from reproving, and rebuking, and even delivering unto Satan, when the case requires it, that the spirit may be saved.

"Blessed are the merciful; for they shall obtain mercy." Not that they obtain mercy as a reward for being merciful, for, on the contrary, the mercy of God experienced by them is the cause of mercifulness manifested by them; and therefore their being merciful is one of the evidences that they are those who are blessed of the Father, who were chosen in Christ before the world began, and who therefore shall obtain mercy from day to day, of which they all stand in need while they remain in this sinful world. How often the psalmist cried for mercy. "Be merciful unto me, O God." "Withhold not thy tender mercies from me, O Lord." "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." Then again how triumphantly he would sing of the mercies of the Lord, acknowledge that by the mercy of God he was upheld, and express the holy assurance that goodness and mercy should follow him all the days of his life. So all the redeemed of the Lord need his mercy daily for their unrighteousness, and have to cry unto him for it, and are permitted to rejoice from time to time in the experience of it, and to know that mercy is built up forever, while righteousness and judgment are still the habitation of God's throne. Mercy is not obtained by sinners at the expense of judgment, but in their salvation "mercy rejoices against judgment," because the judgment of the law which condemned them to death was fulfilled in the death of Jesus Christ, the dear and only begotten Son of God; and therefore he who took all their sins upon himself, and satisfied the law for them, can forgive them. Until justice was satisfied there could be no mercy. Jesus satisfied justice, but asks no satisfaction to himself. He paid the debt, but demands no payment by them to him. It is his to forgive. He freely pardons them of all. He abounds in mercy towards them. Having paid the ten thousand talents which the debtor owed, he freely forgives him the debt; and now that debtor, that poor, vile sinner, stands free from that heavy burden, and lives in the free favor of his kind, loving and merciful Surety, and upon his glorious bounty, in the church of the living God. But now if the flesh prevails in his walk and conversation, if he fail to be merciful to those

who offend against him, if he exact payment of his fellow-servant, who owes him five hundred pence, and has nothing to pay, as is the condition of every brother who trespasses against another, then while thus failing to observe mercy, he shall fail to obtain it in his experience, but shall be cast into prison, into bondage, into coldness, doubts and fears.

When we are feeling our great need of the mercy of our dear Savior, and are permitted to rejoice in it, we cannot but be merciful. No offense of any brother appears too great for us to forgive; because the greatest is as nothing compared with our daily offenses against Jesus. As his love and tender mercy to us cover us with a glorious robe that hides our multitude of sins, so the love of God which is shed abroad in our hearts covers the multitude of faults in our brother. And when it becomes our duty to deal with an offending brother according to the direction of the King in Zion, love and mercy prompt to the performance of that duty, and are alone to be manifested in it. Self has no claim to be advocated there, and therefore has no right to interfere. The labor is only for the benefit of the offender, and for the honor of God's house.

The Lord hath shown to all his people what is good, in showing them his salvation and the multitude of his tender mercies; and what doth he require of them, but to do justly, and to love mercy, and to walk humbly with their God.—Micah vi. 8. This is to them the path of pleasantness and peace. May the Lord constrain them thus to walk, to the comfort of one another and to the honor of his most merciful name.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Jan. 16, 1879.

EAST COBLESKILL, N. Y., Dec. 16, 1878.

DEAR FATHER IN CHRIST:—I have felt for the past few weeks like telling you the leadings of my mind, although you may think me foolish for so doing; but I am aware of my foolishness and weakness, and unless I am led by the Spirit, I will not be able to write anything that will be edifying to the dear saints abroad.

For the past year my path has not been a smooth one. I have had a great many ups and downs, and my travel has been over hills and valleys, sometimes on the house-top, and then I am brought down low in the valley of humiliation, just ready to sink. But just in time the good Lord would raise me up and establish my goings by some portion of his precious word and promise. I feel that the Lord has been very precious to me, and a present help in every time of need. Although we are beset on either hand with manifold temptations, yet I find that the Lord is ever ready to bear us up, and his everlasting arm is underneath those that put their trust in him. I feel that all our troubles, trials and afflictions are needful to try our faith, and bring us nearer to Christ; and I am often made to say, "Nearer, my God, to thee." Every trial we are made to pass through

brings us out the brighter, to see clearer the hidden mysteries of the kingdom. So I find there is a need that offenses come for the trying of our faith, which is to be tried as gold is tried in the fire, and is more precious than silver or gold, that perish with the using. I have thought within the past year, while listening to some of the precious brethren preach the gospel in its purity, How can these things be? I could hardly believe my own ears, and would have to say, Great and marvelous are thy works, Lord God Almighty; how unsearchable are thy riches, and thy ways past finding out. I feel to praise and adore the great and good giver of every good and perfect gift, for having the eyes of my understanding enlightened, which is all the work of the Lord. How can I be thankful enough for bestowing such riches upon one so unworthy? for goodness and mercy have followed me all my days, and I have nothing to render but uncleanness. About two weeks ago my mind was wonderfully troubled in this respect, If I am what I profess to be, why do I have such vain and evil thoughts? and tried to reconcile matters with myself; but the more I strove, the more unreconciled I became, and grew very impatient with myself, and said, If I am not what I profess to be, I want to know it; and if there is anything more than nature, I want to know that too. I retired, feeling very anxious to know why I was thus troubled, and a strong desire for an understanding of those things. I fell asleep with such thoughts in my mind, and at two o'clock I awoke with this portion of the word, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Here I was made to see where works belonged. I have often thought I would be willing to work, if I knew what to do; but always when examining myself I have to say, I am altogether unprofitable. But in this text my mind was kept busy for twenty-four hours, working out what God worked in, both to will and to do of his good pleasure. The fruit of the carnal mind was very plain to me, that nothing grew in nature's garden but envy, hatred, malice, strife, ill-will, evil surmisings, and that I need not look for any perfection in the flesh, for the natural man receiveth not the things of the Spirit; neither can he know them, because they are spiritually discerned. Thus I was made to see my helpless state by nature, and how vain it is to try to gather figs from thistles, or grapes from thorns. On the following morning I awoke with these words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ." What a change in the subject! My mind was then led into the hidden things that belong to God, there seemed to be something deeply seated within me, and I cannot find words to express the joy and comfort I received for a few days. I enjoyed the presence of my dear Redeemer, and it seemed to me like a garden inclosed, a spring

shut up, a fountain sealed; and by an eye of faith I was permitted to see the beautiful fruits which grow in the spiritual garden, watered with the dew from heaven, which is the word, which liveth and abideth forever. It is a well of living water, and streams that make glad the city of our God. And if the stream is so sweet what will the fountain be? I feel that the little stream of living water is secure to-night, let what will come. It still goes on and on, unseen, unheard, unmolested, and undisturbed. I can say,

"Though the tempest may howl, and the loud thunders roar,
Though friends should all fail, and foes all unite;
This one thing revives me, whate'er may betide,
The promise secures me, the Lord will provide."

What a sure foundation the saints stand upon, a Rock which cannot be moved. I feel to say that the Lord has triumphed gloriously, the horse and his rider he has thrown into the sea; and he will bring us off conquerors, and more than conquerors, through him that loved us and gave himself for us. The Lord giveth beauty for ashes, and the oil of joy for mourning. My desire is to be kept in that strait and narrow path which is as a shining light, that shines more and more unto the perfect day, and that I may not be permitted to turn either to the right hand or to the left, and that I may not listen to the "lo heres" and the "lo theres." Though an angel from heaven bring any other doctrine, believe him not, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. There is nothing but the truth that will stand the test; for the Savior says, "I am the way, the truth, and the life." I ever want to be ready and willing to contend earnestly for the faith once delivered to the saints; for I know of no other sure foundation than that of the apostles and prophets, Jesus Christ the chief corner-stone. Well might the poet say,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."
What more can he say to you, who have fled unto Jesus for refuge?
What precious promises for those that can receive them.

I will bring this scribble to a close, though the half is not told. And to you, Elder Beebe, I will say,

"Farewell, faithful soldier, you will soon be discharged,
The war will be ended, your bounty enlarged;
With shouting and singing, though Jordan may roar,
We'll enter our haven, and rest on the shore."

I feel since writing the above that the Lord has prepared his table, and filled it with the fatness of his house, and said, "Eat, O friends; drink, yea, drink abundantly, O beloved." I think I have enjoyed some refreshing seasons of late, but cannot express the comfort and joy I received while partaking of his rich feasts. I can say, from the very depths of my inmost soul, "Glory to God in the highest, and on earth peace, good

will to men." And if I know my own mind, I have a strong desire for the peace and comfort of the saints of the Most High. I am sensible that there is a God in Israel, the same yesterday, to-day, and forever; and he will put down error, falsehood and delusion, and will separate the precious from the vile. What a glorious God is ours!

Your unworthy sister,

LOUISE GUERNSEY.

GARDINER, Maine, Dec. 15, 1878.

DEAR BROTHER BEEBE & SON:—

Inclosed please find money order for two dollars, in payment for my paper for the coming year, to be sent as formerly. This is the first year I have taken your valuable paper, and I would not be without it, even if it cost three times the subscription price. It comes to me laden with gospel truth from the dear children scattered abroad, and I have to lay business aside to read the rich communications published therein. The editorials are a bright and shining light to the weary pilgrim, while traveling this strait and narrow way. What a privilege it is to have such a paper fall into the hands of God's dear children, who are taught by the Spirit of Christ, for such can receive it, and they do hunger and thirst for the truth, which makes them free. But we must be born again before we can see the kingdom of God, and then we can hear the words spoken by our Savior. Yes, we can hear with spiritual ears, and see with spiritual eyes. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and they will not mix, any more than water and oil. But after being born again, the elder shall serve the younger; or where sin did abound, grace did much more abound. We must be begotten of God, or surely we can never be brought forth as his sons. He says of those who are not begotten of the Father, John x. 26, "But ye believe not, because ye are not of my sheep, as I said unto you." But of his dear lambs he says, in the three verses following, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." He that is begotten of God is in just as safe a place as he that is born of God; for their sins are covered by the blood of Christ, and are not imputed to them. Although the Son has not revealed the Father to them, and they have no evidence that they are children, yet they must come forth, because they are God's chosen people; and whom the Lord begets, he causes to be brought forth through his dear Son. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good

pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i. 4-10. A short time since I was talking with one who professed to be an Adventist, and he believed in working for the Lord a good deal, and I felt a desire to know if he knew anything about spiritual things. The word tells us, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." This question came to me, Have you been born again? Said he, "I have been begotten of God." This was all the answer I received. A brother was present at the time, and the next day this brother called to see me, and I told him to ask the man how he knew that he was begotten. He did ask him, and received the same answer. I have been accused by this man of having learned it from others; but I believe he cannot learn it until the Son reveals to him the Father, and then he will know that he is begotten of the Father. I feel that I am nothing but a poor sinner, saved by the unmerited grace of God; and when I see my unworthy self, I am led to inquire, Is it possible that such a poor, vile worm of the dust as I, am a subject of God's tender mercy? Then the scripture comes to me cheerfully, that he did not come to call the righteous, but sinners to repentance; for they that are whole need not a physician, but the sick. Our dear Savior is the Physician for all poor sinners; and we are all poor, and have nothing to pay, and he freely gives us the water of life, and we often feel it spring up in us like an anchor to the soul, both sure and steadfast, entering into that within the veil, and we look forward to the time when this vile body shall be changed, and be fashioned like unto his most glorious body. Then, dear brethren and sisters, we shall be free from our pains here in the flesh. I often think of these things, and sometimes my heart leaps within me when these truths are brought before me with an understanding of them. I have lived here in the flesh much longer than I or any of my friends thought I could, and am now living the Lord's appointed time; and I can say, by the unmerited grace of God I will wait patiently until my change comes. Four years ago all the doctors gave me up to die, and said I would have to have my leg amputated, and there was not one chance in a thousand for me to live; but all this did not trouble me, for I knew the Lord did all things well. We cannot go over the

boundary lines of the Lord, and he is too wise to err, and too good to be unkind. We know that all things work together for good to them that love God, to them who are the called according to his purpose. I did not have my leg taken off, and I do not know but my health is as good now as it ever was. I can see now where many things have worked together for my good, but could not see it then; still I felt they would, for my trust was in the Lord, and I waited patiently for him, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings, and put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord. I would like to see all my dear brethren and sisters while here in the flesh, and trust I may see some of them some time; but I can see you in the spirit by your communications in the SIGNS. There is but one church and one Spirit, and there is no variation in the teachings of the Spirit; and we are all of one body in Christ, and one cannot suffer without the other feels it, and we cannot say one of another, I have no need of thee.

"God works in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

I will bring my scribble to a close for this time, as I do not wish to weary your patience. Dear father Beebe, if you have anything that you think will be of more interest to the readers of your paper, please consign these lines to the flames, and all will be well with me.

Your unworthy brother, I trust, in Christ,

LEWIS D. GOWELL.

SULLIVAN, Ind., Jan. 10, 1879.

ELDER BEEBE & SON:—Having to write to renew my subscription for the SIGNS, I thought with your permission to talk a little with the scattered saints. When contemplating the goodness and long-suffering of that Being who has brought us through another year, and from his rich bounty so freely supplied our many temporal and spiritual necessities, should we not render the tribute of our hearts, and implore a continuance of the same? For we read that every good and perfect gift comes from his bountiful hand. Let us each and every one remember the admonition of our beloved editor, and give him our aid in sustaining our much-valued family paper, the SIGNS; for it comes to us regularly, laden with its rich editorials and contributions from correspondents, and I am truly glad on its arrival. It contains most of the preaching I have, and through it I can hear from many I have met with in former days. I had the privilege of attending the Conn's Creek Association last year, and it was indeed a feast of fat things to my poor, hungry soul. The theme was salvation by grace, and grace alone, which is a glorious doctrine to such a poor, sinful creature as I feel myself to be.

I feel all unworthy a place among those I love and esteem so much; yet I feel I have none else to converse with. My Arminian associates do not understand me, and it is no pleasure to talk with them on spiritual subjects. We are regarded by them as the offscouring of all things unto this day. But I believe this despised people to be the only true worshipers of the only true and living God. Truly the Old Baptists are hated by all nominal professors, and their name is cast out as evil. We are hated by all, and called narrow minded, because we cannot unite with them and contribute money to christianize the world. But God has said his people shall dwell alone, and not be numbered with the nations. And I do rejoice that God has a people saved by grace alone, who worship him in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Sometimes I am made to rejoice in the hope that I am one of them, who, being poor in spirit, are rich in faith, and heirs of the kingdom of heaven. But it is not in any worth or merit of our own, but according to his grace and mercy he hath called us out of nature's darkness into his marvelous light, and hath put a new song into our mouth, even praise unto our God.

I have just received the first number of the current volume, which is laden with many precious truths. Your editorial, my dear brother, on "Prayer," I read with much comfort. Truly, there are many Pharisees, who pray with themselves, and parade before the Lord what they evidently regard as their own good works and self-esteem, yet have not a single petition to ask of God, being full of self-righteousness, and betray not a doubt or fear that their prayers are meritorious in the sight of God. Also brother Durand's comforting views on "Blessed are they that do hunger and thirst after righteousness," &c. Only those who have felt their destitution of that righteousness which they need, and the consequent hunger, are enabled to appreciate its inestimable value and absolute necessity to the soul. How prone we are to be led astray, and fast by the way, until we become faint; yet the Lord has caused us never to forget the direction to our storehouse and fountain. Yes, there food is prepared, and all laid up for us. But many of us only have a little taste of it now and then, with the hope of a glorious inheritance, a sweet foretaste of joys to come. O what an enrapturing glimpse of the blessedness we shall receive, when we shall be called hence before a holy God. Then he will spread his banner of love over us, and there we shall eat and drink a full supply; for "they shall be filled." We read in almost every number of the SIGNS of some one called to the work of the ministry. Is it not refreshing to know that we are not to be left without faithful ministers, who are clothed with the whole armor of God, and stand firm in the faith once delivered to the saints? And may it please

the Lord to send laborers in all parts of his vineyard; for truly the harvest is great, but the laborers are few, and many are running after false doctrine.

Dear brother, I will submit this to your better judgment; it is about as imperfect as your unworthy sister feels herself to be.

Yours in hope of eternal life,
ANNA M. THOMAS.

"Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

There is no greater mystery exists than the mystery that secludes from the knowledge of mortals the existing Deity; yet how many blind leaders of the blind are professedly teaching this mystery to others, while they know nothing of God themselves. To know God, is to be born of his Spirit, into the kingdom of his Son, which birth is accomplished by the mysterious working of his power in revealing Christ in the subjects of grace, and causing them to be partakers of his divine nature. Through this revelation comes the knowledge of God; and to know God, and Jesus Christ whom he hath sent, is eternal life. The record that God hath given of his Son has never been read or comprehended by the natural man, although the record was commenced by the Holy Ghost when giving the history of the creation of the world, particularly when God said, "Let us make man in our own image." As Adam appeared in form with his posterity in him, so did the Son of God appear in form also with his posterity in him. The natural man's bride and posterity was developed by a deep sleep, which portrayed the death of the Son of God, and his suspension of action when in the sepulchre, while in his resurrection is developed his bride and spiritual posterity. The record can be traced, by those who are born of God and taught by the Spirit, from the creation, through the types and shadows, to the testimony of the angels who announced to the shepherds his appearance in Bethlehem, manifested in the flesh, and more forcibly manifested while in the flesh by the miracles he wrought. Although rejected by the multitude, many were caused by the power of God to believe on him, and from that time to the present none can know him in his true character but those unto whom God reveals him. External persuasions of man, or even miracles wrought by the power of God, are ineffectual, where the Spirit is lacking. The record cannot be read by the light of reason, for none can call Jesus Lord but by the Holy Ghost. We find some, even among those who profess to be our brethren, who seem ambitious to teach the knowledge of Christ, by establishing creeds compounded from among the relics of Babylon. The evil does not stop here, but, like all other errors, must be sustained by a persecuting spirit. Hence we hear the cry of Arian, Socinian, and other meaning-

less epithets, applied to all who do not adopt their theories. The declarations in scripture language, given by the Holy Ghost, concerning Jesus, are sufficient without illumination from the imagination of men. Such light only darkens counsel by words without knowledge. We might as well attempt to aid the rays of the sun with a lighted candle, as to add light to the record that God hath given of his Son, through the testimony of those who were inspired by the Holy Ghost. May God forbid that we may add to, or take from that testimony, but rather endeavor as followers of Jesus to keep the unity of the Spirit in the bond of peace. It is a sweet privilege to speak often to each other, personally or by letter, of the things pertaining to the teaching of the Spirit, while we sojourn in our earthly tabernacles. As children of God, and joint heirs with his Son Jesus Christ, how essential it is that we walk worthy of our calling in him, manifesting to each other that we are made partakers of the spiritual existence and divine nature of the resurrected Son of God. But a little while, and these tabernacles or earthly buildings will be dissolved, and we each will come in possession of our house not made with hands, eternal in the heavens. The mystery of godliness is his prerogative to teach to his heaven-born children, since the Jewish rituals were abrogated. He says, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."—Heb. viii. 10, 11. Having the Spirit and the record, nothing more is requisite. Let us not be found, then, adding to or taking from God's testimony, lest we become transgressors. When we feel our lack of wisdom, let us ask of him that giveth liberally and upbraideth not.

P. A. BEEBE.

NEAR HILLSBORO, Henry Co., Iowa, Jan. 1879.

DEAR BRETHREN BEEBE:—If one so unworthy as I should dare to claim relationship with the followers of our Lord and Savior Jesus Christ; but there is no other people that I can claim relationship with, but the Old, Regular, Predestinarian Baptists, whether I am worthy or not. I will inclose two dollars to pay for the SIGNS OF THE TIMES the present year. I feel somewhat impressed to write a little for publication, but feel my unworthiness and inability to do so, and feel to say, Lord, help me, if in accordance with thy divine will, that what I write may be of some comfort to some poor, lonely creature like myself, and redound to the glory of God. My natural education is very limited, and I often fear that my spiritual education is much more so.

Brother Beebe, after reading your Editorial Salutation in the SIGNS for Jan. 1, 1879, and taking into consideration the circumstances under which the paper was started, and the ob-

ject of it, I do feel a strong desire to solicit the dear brethren and sisters to not let the paper go down, nor even embarrass the editors. Old brother Beebe has been enabled by the Spirit of Israel's God, in these many years, to publish the SIGNS OF THE TIMES, as a banner of the truth, and I do believe it has been one of the greatest blessings to the believers in Christ in our day, outside of the bible and the Spirit of God. It is a medium through which the dear brethren and sisters can reveal the breathings of their hearts to each other, and enjoy each other's spiritual welfare, and are brought on their way rejoicing, through him that has loved us and given himself a ransom for us. Now, dear brethren and sisters, you who have been taking the SIGNS, and you who would like to, who are able, do not stop it on account of what is called hard times; for it would be, no doubt, considered hard times in a spiritual sense, to many a poor, weak, feeble lamb of the fold, if they were deprived of the SIGNS OF THE TIMES. You who want the paper, and are able to pay for it, who are also blessed with a plenty of gospel preaching, and strong churches, and plenty of brethren and sisters near by to commune with, do no deprive yourselves of the blessed privilege of communion with the dear brethren and sisters scattered over our wide expanded country, lest you also deprive those little ones who are alone, and have no gospel preachers, nor any church privileges. Many of them, like myself, are afflicted with rheumatism, or some other disease that God has seen fit to lay on them. And many old fathers and mothers in Israel, besides the many younger ones, are deprived of the privilege of going to hear the gospel preached, even where they are near churches, on account of affliction, &c., and therefore our dear family paper would be greatly missed by them, and it would truly be considered hard times by many of them, in a spiritual sense. Taking into consideration the long period of time that father Beebe has been publishing the SIGNS, (47th year) and the spirit in which he has been enabled to expound the mysteries of God, and to comfort and console the weak and feeble of his Father's house, proves to our mind that he is a chosen vessel for that very purpose. Then I feel like using a few of his own words: "Confidently relying upon the continued kindness and unwavering liberality of those who have hitherto contributed their seasonable aid, and above all, upon that divine power that controls all things," who is able to support him, and will to the end.

Dear brethren and sisters, you who write for the SIGNS, and are led by the Spirit, write on; for I very much doubt whether there is any individual brother or sister who can appreciate the full amount of truth, comfort and consolation that is received through the columns of the SIGNS, by the dear brethren and sister; yet each may have a faint idea for them selves.

And now, may all the true believ-

ers in the Lord Jesus Christ be enabled by the Spirit to walk worthy of the vocation wherewith he has called them. And may you, dear father in Israel, if it is the will of him who has all power in heaven and earth, be spared yet many years to comfort the saints of the Most High, both through the SIGNS and the pulpit, and realize a bountiful share thyself, is the prayer of your unworthy brother, if one at all, in the bonds of christian love,

WM. WATSON.

P. S.—I would say to the dear brethren and sisters, if any of you know of any kerosene well, the fluid of which is said to cure the sciatic rheumatism, or help it, I wish you would write me a private letter, and I will correspond with you. My mind has been impressed for more than a year to write this, or something similar. My post-office address is Hillsboro, Henry Co., Iowa. Please publish this, brother Beebe, and oblige.

W. W.

EAST COBLESKILL, N. Y., Dec. 6, 1878.

DEAR ELDER BEEBE:—My mind has been exercised to write a few lines to you, for some time, but I have put it off, yet it is so impressed on my mind that I cannot longer refrain. I feel my weakness very much indeed, and unless I am led by the Spirit I cannot write.

There is a class of people who say that Christ died for all, and that all can be saved if they will give their hearts to God. They claim that salvation is a conditional matter. Well, I believe that Christ died for all his children, all the election of grace, and they will all be saved, from the least to the greatest. The Lord does not do his work conditionally. He speaks, and it is done; he commands, and it stands fast. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Some say that God is the Father of all; but I do not understand it so. God is the creator of all men, but Adam is the father of all the human race. Some say that all that is necessary for man to become a christian is to reform. I cannot believe that, for the bible says, "The carnal mind is enmity against God." And, "The wisdom of this world is foolishness with God." I believe the condition of man is no worse after a long life of sin, than it was when he was first born. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." There is but one true doctrine, and that is the doctrine of Jesus Christ. It is written, "Jacob have I loved, but Esau have I hated." Now, what is Esau going to do to make the Lord love him. I find that the creature is in a helpless condition. How thankful I am that I am not my own keeper. I see such a beauty in the word Jesus, and it is so precious to me. It is my first thought in the morning, and the last at night. It goes before me. It is so beautiful to me, I cannot find words to express my mind; but the 628th hymn of Beebe's Collection

seems to tell better than I can. All I can say is, Jesus is the most lovely.

"O thou in whose presence my soul takes delight,
On whom in affliction I call;
My comfort by day, and my song in the night,
My hope, my salvation, my all."

I feel to praise his holy name, for his mercy endureth forever. I have been troubled very much in my mind to know what good I am in the church, and I never can say anything in our church meeting. I have been so troubled that I could not sleep at night. But these words have helped my mind,

"The steps that I tread, and the station I fill,

My Father determined and wrote in his will."

This gives me to understand that I must be still, and know that he is God. Since that came to my mind I have been lifted up. I never had a stronger desire to read the bible. I never before read with such understanding. I feel to praise his holy name, to whom all honor is due. I get so weary of earth, myself and sin, for the earth has lost all its charm for me. I can say, "This world is not my home." I only sojourn here. But there is time coming when sorrow, sickness, pain and death will forever vanish. We never will be satisfied until we see Jesus as he is. What a comfort to know,

"There is a house not made with hands,
Eternal and on high;
And here my spirit waiting stands,
Till God shall bid it fly."

Well, dear Elder, I will now close. Please forgive all mistakes and errors. May the Lord still add his blessing.

From an unworthy sister,

E. J. N.

MANCHESTER, Iowa, Jan. 17, 1879.

DEARLY BELOVED BRETHREN

BEEBE:—The time has come for me to send our remittance for the SIGNS OF THE TIMES, which brings us good tidings from all parts of the country. We hardly know what we should do without it—I mean we who live so remote from church privileges. It does us good to hear from associations and churches, and to read the correspondence of brethren and sisters who live away off, alone, as we do, and hear them tell our feelings, our experience, our doubts and fears, misgivings and trials. And then on the next page is one all aglow with the love of God shed abroad in their heart, and tells of the wonderful displays of God's goodness and mercy, and what a season of rejoicing they have; and O how it will arouse our drowsy spirits to our own experience, and cause us to rejoice in hope of the glory of God. Again, we read the experience of some brother or sister who tells our own exercises much better than we can ourselves, and O how our mind will run out after them, and what fellowship and love we have for them.

Now, my dear brethren, I want to tell you some of my own experience. About the first of last June I received a letter from an old brother Garrett, who lives some forty or fifty miles north-west of us, saying there was to be an association of the Old, Predestinarian Baptists held with the

Turkey River Church, on the 6th, 7th and 8th days of July, 1878. So I spoke to some of our faith about it, and four of us concluded to go and see how and what it was. When the time came, old father Colman, a Mr. Tanquary, brother A. H. McKay and myself started, as we could go within four miles of the meeting by railroad. To our joy and satisfaction we found brethren and sisters there who had not bowed the knee to the image of Baal, but contended earnestly for the faith once delivered to the saints. There were six preachers (two of them licentiates) at the association, one from Wisconsin and one from Illinois. We had four sermons each day, and two at evening. On Saturday afternoon brother Blake's son came forward and gave a relation of his experience, and was received, to be baptized on the 15th.

Well, the way was open, and old father Colman could not be silent any longer. He presented himself before the church, told them his mind and desire, and was received, and baptized the next forenoon by Elder Harrison Butler, the pastor of Turkey River Church. O what a precious season we all had at the water. It does seem to me that it was the most solemn and glorious time I ever saw. I presented our letters to the church, which myself and wife have held for more than twenty-five years. But we have at last found a home.

I will say that brother Colman is a precious brother. The sermon that brother Jillett, of Illinois, preached, after we went to the place of worship, was one of the ablest I ever heard. The text itself is soul-cheering—Rev. xxi. 3, first clause. "And I heard a voice out of heaven, saying, Behold the tabernacle of God is with men." I wish I could tell you how much I have feasted upon that meeting. God only knows it; I cannot tell you. The preaching was all the same kind, that is, salvation by grace, in and through Jesus Christ our Lord. We are now living in anticipation of the next meeting of that association. If the Lord wills it, we will try to be there. Our next association will be held with the Otter Creek Church, one mile east of Blakeville, Black Hawk Co., Iowa.

Dear brethren, as this is perhaps the only communication you will receive from me this year, I would like you to let my friends know that I am yet alive.

S. P. MOSHIER.

BLOOMVILLE, Ohio, Dec. 22, 1878.

DEAR BRETHREN BEEBE:—For a long time I have desired to write you, and through the SIGNS OF THE TIMES inform the brethren and sisters what I hope the Lord has done for me.

A little more than a year ago I first saw myself a poor, lost sinner. I was then on a bed of sickness, and felt as though I was forsaken, and that no one cared for me. When I had so far recovered as to be up, I tried to drive these feelings away, and succeeded partially for a little while; but they returned with more power than ever. One year ago next

month, the Old School Baptists held a meeting, and baptized three or four persons just below our house; but, on account of imperfect health, I was prevented from going down to the water to witness the ordinance. While they were going I sat at my window, and said to myself, Why is it that I cannot be baptized? I felt greatly depressed, and as though no one would come and see me. I felt truly as though I were all alone in the world. On the following day, while I was attending to my household duties, I was so forcibly affected that I seemed to have no more strength than a little child; and sometimes during that week I felt as though I was losing my mind, and would become insane. I had no rest by day or by night. Something impressed my mind that I was such a sinner, and that I had to repent of my sins. I tried to pray, but thought my prayers did not rise any higher than my head. I was troubled in this way about three weeks, but not so much so the last week; but my distress did not leave me until Wednesday evening at about nine o'clock, when I hope the Savior spoke peace to my soul. The Old School Baptists held a meeting at the Honey Creek Church on Thursday, and I thought I must go and tell the church what the Lord had done for me, and I went; but when an opportunity was given by the church I could not go, for something seemed to impress me that I was not fit to be called a child of God. I returned home with a heavy heart, and felt as though I had not done right. I was greatly troubled all that night and a portion of the next day; but while busy at my work I thought I had a plain view of Christ, revealed to me as my Savior, speaking peace to my troubled mind, and chiding my unbelief in doubting that my sins were forgiven. I then felt so happy that I could almost fly. I could hardly wait until the next day to tell the church what I had experienced, and how I felt. Everything now went on smoothly. I felt like embracing all the saints in my arms, they seemed to me so lovely. Everything appeared to be praising the Lord. When the way was open I went forward, and told the church what I hope the Lord had done for me. It did not seem to me that I had told them enough, but I was received, and was baptized the next day. I felt as though I desired to be the first one in the water, and when I came up out of the water I felt as if I were raised above the earth, for I felt so light and so happy. But those happy hours did not continue very long, before I began to have doubts and fears. Sometimes I fear that I am not a child of God, because I have so many evil thoughts. But I read what Paul experienced, which affords me comfort; he says, "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."—Romans vii. 19, 20.

Brother Beebe, do with this as you think best. It is from a trembling child of God, as I hope.

EMMA SIPLES.

ADAMS COUNTY, Ill., Dec. 4, 1878.

DEAR BROTHER BEEBE:—It has been impressed on my mind for some days to write to you and the dear brethren scattered abroad, who have not had an opportunity of visiting me and mine in my great affliction, while many know that I was taken with a bronchial disease two years ago last June, which made me so very hoarse that with difficulty I could be understood even by my own family for some time. Some of my old and dearly beloved brethren came to see me, when as usual we had the pleasure of talking together of the things of the kingdom, and of mourning together over the cold and apparently lifeless condition of our visible Zion, while the goings forth of our hearts were, "O that it were with us as in days past." I have the pleasure of reading the SIGNS, which to me is truly a great pleasure, for I should be very lonely without it. The 23d number is before me, and your remarks on our religious periodicals I highly appreciate. In reading them my mind was called back to my first knowledge of your paper, in 1835, since which time I have been a reader, but have seldom written, though often requested, seeing so many able writers so much better calculated to feed the flock with the sincere milk of the word, that I could not bear to have any of my writings crowd out so much better matter. O how I love to recall those dear old servants of God and his people, who together contended earnestly for the faith once delivered to the saints. I often find comfort in looking over some of the old volumes that I have laid away in my book-case.

When I commenced this little scribble, I felt so feeble that I did not think I should be able to write legibly; and now I want to let you and my brethren scattered abroad know that I have not been able, without assistance, even to get in and out of my bed for months. Yet I feel to be thankful that I even have this little strength, and a kind family, always ready to administer to my many wants. O that our heavenly Father would make me more humble and patient under his chastening rod, which I know is far less than I deserve; yet without him I can do nothing. I can say, Thy will be done; yet my stubborn heart wants its way, not only in my extreme suffering, but that it might be as it has been, and I submissive in all things. But I find a law in my members, warring against the law of my mind, and bringing me under the law of my members, causing me to cry, "O wretched man that I am!"

Brother Beebe, I am not prepared to send on my remittance for your paper, yet if I live to the close of the year, I will know better how much I want to send you. In some of our churches there is considerable animation, and some few additions. All I

know I learn from our brethren, for I cannot get out. May God still add to Zion his tender lambs. Adieu.

J. G. WILLIAMS.

"WHY CONTEND ABOUT WORDS?"

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—Some recent discussion in this place among a few Old Baptists, as to what was the subject (or result) of the new birth, caused our esteemed and gifted brother, Dr. W. B. Slawson, to compose the accompanying verses, which, by his permission, I send you, with the desire that you will publish them in the SIGNS OF THE TIMES, fully believing that the majority of the readers of your valuable paper will gladly indorse the truth so beautifully set forth by our aged brother; for I know that many parties who engage in disputations on this subject, believe identically the same thing; for they all know that they live a natural life, as the result of the natural birth; and if they have spiritual life in them, it is the result of a spiritual birth. Yet the natural life has not been destroyed, obliterated or impaired. But "We know that we have passed from death unto life, because we love the brethren." And, "The Spirit itself beareth witness with our spirit," &c. And these things do not take place until we are born again.

Your unworthy brother in hope,

J. H. McDONALD.

1429 MORGAN ST., ST. LOUIS, MO., Oct., 1878.

REMARKS.—At the request of brother McDonald, we insert on our first page the poem from the pen of our very highly esteemed brother W. B. Slawson, for whose religious views generally we have great respect, and so far as his poem relates to *vain speculations and contentions about words to no profit*, which have a tendency to produce discord among brethren, we approve the admonition which it contains; we cannot however regard the discussion on the subject of the New Birth as a contention merely about words to no profit. Our Savior has settled this matter beyond all successful controversy, by his solemn assertion to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. We cannot therefore consent to any construction of his words which would palpably contradict his affirmation, by asserting that the flesh, or any part of it, is born of the Spirit, or that the spirit is in any way or to any extent born of the flesh. The same man who has been born of the flesh, and is flesh, must be born again, of the Spirit, or he cannot see the kingdom of God. Each birth brings forth the nature of the parentage of which it is born. The natural or fleshly birth is the bringing forth the natural or fleshly life which pre-existed in the parent of which it is born; and the spiritual birth is the bringing forth that spiritual, eternal and immortal life which was with the Father, and was given us in Jesus Christ before the world began. We cannot regard an earnest contention for this truth, as uttered by our Lord, as an unprofitable contention about words.—ED.

NEAR KILGORE, Texas, Nov. 23, 1878.

BROTHER BEEBE:—By reading the views and experiences of the brethren and sisters, I have been greatly edified; and although I am weak and feeble, I feel like giving expression to my thoughts and feelings through the SIGNS OF THE TIMES. At times I am ready to desist from writing, on account of my inability to write as I desire, but am afraid I will be dealt with as the servant was who buried his talent, though I differ from him in my views of the Master; for he looked upon him as a hard man, reaping where he had not sown, and gathering where he had not scattered. But I view him as being kind, in supplying the necessities of his servants, and in return expects a just portion of what is committed to their care. It has been one of the artful designs of the devil, from the time of Adam until now, to induce men and women to believe that they are gods, knowing good and evil, and are able to do either, if they only have the will. But the words of the Savior to his disciples are, "Without me ye can do nothing." "No man can come to me except the Father which hath sent me draw him." And some of the disciples thought so hard of this saying that they went back and walked no more with him. The Savior asked Peter if he also would go, and with the helpless, dependent spirit of a true believer he asks, "To whom shall we go? Thou hast the words of eternal life." I think if the salvation of God's people was based upon the weak and slender foundation that some imagine, it would lower the attributes of God below that of his creatures; for what man or woman of even common capacity would think of forming anything without a design or determination of the use and final destiny of the thing formed? And shall I, or any one else, say that the salvation of God's people is left to chance? In speaking of his people, through the prophet, he says, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Thanks be to his name, he has not left himself without witnesses that he has done all things well; for he has given the Holy Spirit to his children, to witness with their spirit that they are born of God; and he enables his ministers to proclaim that he is God, working salvation in the midst of the earth; that as God is love, in his wisdom and foreknowledge he has designed a sure and un-failing plan of salvation, which in time is made known to his people by the regenerating power of the Holy Spirit, in bringing them to repentance, and giving them a hope, which hope, we are told, is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Job was so confirmed in the faith of God's elect that he felt that no force of outward circumstances, however severe, would be able to shake it; for he says, "Though he slay me, yet will I trust in him." And David says of God, "He only is my rock and salvation." And Jo-

nah, out of the belly of hell, is ready to witness, "Salvation is of the Lord." Before his affliction he was ready to go astray, for he thought himself powerful enough to resist the will of God and walk in a way that he should mark out for himself, which only led him to suffer humiliation and sorrow.

For fear of being an intruder, I will close, hoping you will remember me when you pray. If this scribble is published, it will be continued.

Your sister in the bonds of love,
MARY LEACH.

LYNNVILLE, Warrick Co., Ind., Dec. 3, 1878.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN:—The time has again rolled round for us to renew our subscription for your valuable paper, the SIGNS OF THE TIMES. Brother Gammon has written for us for several years, but does not preach near us now, and we do not see him often. Please send us the volume for the coming year, if you are spared to do so.

You, my dear aged brother, have been spared a long time to comfort and instruct the Lord's people, and I do think I can say in truth and sincerity, that I have been very much comforted and instructed. I was much troubled when you were so seriously afflicted, and I feared we should not be able to receive any more of your kind and instructive editorials; but the Lord, in very much mercy, has spared you with us, and I hope he will make your labors profitable to his dear people. I know, my dear brother, your station has been a trying one to fill.

DECEMBER 9th.

Dear Brother, I had to lay this by, the other day, and since then we have received the number for December 1, and do truly feel grieved to hear you speak so discouragingly as to the prospect of receiving sufficient support in the future to enable you to continue your editorial labors. Be assured, my very dear brother, that we have not the slightest wish that any other person or persons should take your place. I felt like one of our dearest friends was going to leave us, when you was so seriously afflicted, and I do think that I feel thankful that the Lord has restored your health, so that you have been able to visit so many of the Lord's people. I do think it would be manifesting the greatest ingratitude, both to the Lord and to yourself, for the great blessing we have received in reading the SIGNS OF THE TIMES. I have felt grieved many times, that you have been called upon so often to explain yourself more fully, when I thought you had said all that could have been said on the subjects. But permit me to say, that although I thought I understood your explanations perfectly, yet when you have written again I could see more clearly your meaning. It seems to me, dear brother, that the Lord has given you unusual patience to fill so trying a station; and so long, and I do hope and pray that he will bless you with strength, both of body and mind, the remainder of your time, and enable you still to comfort and

instruct the Lord's poor, little, despised children. They truly do seem to be a despised people, who cannot sanction every new project that is gotten up in these times. Things look distressingly dark around us, and have for a long time. The Lord alone can help us. Please remember us at the throne of grace.

Now, my dear brother, I will not trouble you longer with my poor scribbling.

From your unworthy brother and sister,

RICHARD & MARY LANGFORD.

ARCADIA, Ohio, Jan. 20, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I inclose two dollars to pay for the SIGNS this year, hoping you will be sustained in its publication.

As the earth has been covered with snow for some weeks, my mind at intervals has been led to contemplate the wonderful works of the sovereign Ruler of the skies, and the striking contrast between the spotless purity of the snow, and these sin-defiled bodies of ours; and yet the psalmist says, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." And the Lord says, "Though your sins be as scarlet, they shall be as white as snow." "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "The blood of Jesus Christ his Son cleanseth us from all sin." What a pleasing thought. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." As the pure snow is from above, and only becomes impure when mixed with some earthly object, so the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And it is in striking contrast with the wisdom which is earthly, sensual and devilish, and descendeth not from above. The Savior said to the Jews, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." Man is of the earth, and is therefore impure. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither," &c., "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall [not may] accomplish that which I please, and it shall prosper in the thing wherunto I sent it." "Every word of God is pure. He is a shield unto them that put their trust in him." But "There is a generation that are pure in their own eyes, and ye are not washed from

their filthiness." "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny him." "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion forever and ever. Amen."

J. P. CONAWAY.

ONANCOCK, Va., Dec. 26, 1878.

ELD. G. BEEBE—DEAR BROTHER:—Though I feel too unworthy to address you by that endearing name:—I have been a subscriber to your valuable paper four or five years. It is very valuable to me, as it contains the only doctrine I can live and die by. It gives peace, joy and comfort here, and a hope of life immortal beyond the grave. Though strangers in the flesh, I have a hope that we are one in the spirit. If indeed I have a christian experience, I received a hope of it nineteen years ago. I can give no bright evidence, as some do; but dim and obscure as it may seem, I could not be induced to part with it for anything that could be named. The Lord in his goodness and mercy has kept me by his almighty power, and last September gave me strength and courage to be baptized.

As the time rolled around for me to make my remittance, I felt that I could not do so without telling you this. Inclosed please find two dollars, for which you will continue to send the SIGNS.

Your sister in hope of a better life than this,

M. S. MOORE.

REPORT ON THE HISTORY.

The undersigned, who was requested to prepare a history of the Kehukee Association, at its session in 1876, begs leave to report that he has completed the history proper of said Association, from its origin to the present time; but there is yet to be added a few articles on different subjects. Also a separate history of all the churches now composing the body, then a statistical table of all the Associations in America, and lastly, a history of the church in all ages, from the fall of man to the present period. This will require at least another year to arrange, and the undersigned craves further indulgence. Respectfully submitted.

C. B. HASSELL.

Our Clerk, brother Joseph D. Biggs, reported about 1,450 copies of the History subscribed for up to the present time, and this number not being thought sufficient by the Association to justify the printing of the work, he has requested to send out with the Minutes additional subscription papers to the churches of our own Association, and all the Associations with which we are in correspondence.

Resolved, That we call the special attention of our brethren composing the churches of this Association, and the various Associations with which we are in correspondence, as well as all the Associations of our faith and order in the United States, to the history of the church in general, and our association in particular, that we have now in progress of preparation, and earnestly invite their co-operation in obtaining additional subscriptions for the work. We hope it will be ready for the press in about one year from this time, but think we shall need subscriptions for about 3,000 copies before it is put to press.

All Primitive Baptist papers please copy.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1879.

PHILIPPIANS III. 10.

DEAR BROTHER BEEBE:—The following words have been on my mind for a long time; please give your views on them, as I am hungry for gospel preaching: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

MARY L. KEEVER.

LEBANON, Ohio, January, 1879.

REPLY.

We can hardly believe this desire of the apostle Paul can fail to reach a responsive chord in the heart and experience of every quickened child of God, while in this vale of tears they are pressing toward the mark for the prize of the high calling of God in Christ Jesus. The context shows the apostle drawing the line of discrimination between the fleshly or earthly nature, and that spiritual nature in the saints, which is not born of blood, nor of the will of the flesh, nor of the will of man, but of God. In the preceding chapter he calls attention to the two natures manifested in Christ, as the head and pattern, or archetype of all the members of his mystical body. "Who being in the form of God, [possessing all the attributes of his own eternal Godhead,] thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men, [in the nature which he took on him, in being made flesh, made of a woman, made under the law; for it was as the Son of man, or in his flesh, not in his Godhead, that he was humbled;] and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. His eternal Godhead could not be compromised, or in any wise humbled; but a body was prepared for the suffering of death, when he, by the grace of God, tasted death, and suffered for his people, whom as their Mediator he took on him when he veiled his eternal Godhead in a mantle of flesh and blood, by taking on him the seed of Abraham.—Heb. ii. 9, 14, 18. Now here, in the person of the great Redeemer, we have the true pattern, to which all the members of Christ must be conformed in order to make them perfect. For the law, under which Israel was held in the flesh, could make nothing perfect; but what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom. viii. 3, 4. Now to this perfection, which is treasured up for all the redeemed of the Lord in Christ Jesus, the apostle, in his own personal experience, aspired; for although in his flesh he had no superiors, and as touching the righteousness which is in the law he claimed to be blameless, he had been taught to know that his own righteousness, which was by the law, could

not justify him; "for by the works of the law shall no flesh be justified."—Gal. ii. 16; iii. 11. Hence we see why his earnest desire was that he might be disrobed from all his legal righteousness, and be found in Christ, and invested in that righteousness which is through the faith of Christ, the righteousness which is of God by faith, and that he "might know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death." If there had been any saving virtue in the flesh, or if any other man thinketh that he hath whereof he might trust in the flesh, let him measure his claim with that of Paul, and fall back in the rear. As a lineal descendant from the flesh of Abraham, of the very distinguished tribe of Benjamin, circumcised precisely as the law required, on the eighth day, of the fleshly stock of Israel, a Hebrew of the Hebrews, as touching the law, a Pharisee, who had made it the special business of his life to keep the law, with all the traditions of his fathers in the flesh, who were regarded as the most pious people on the face of the earth; as touching the righteousness which is in the law, blameless. Who of all the human family could excel him? But what of all this? Can parentage or legal works qualify any man for a place in the kingdom of God? Even if it were possible for a man by reformation, self-denial, sacrifices or offerings, or by good works, or by bad works, to make himself as immaculately pure and innocent as Adam was before he fell, would all this convert that which is natural into that which is spiritual, or would it change us in vital relationship from earthly to heavenly? Speaking of the first and second Adam, Paul testifies by inspiration of the Holy Ghost, that the first man is of the earth, earthy; the second man is the Lord from heaven. The first man Adam was made a living soul; the last Adam a quickening Spirit. That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. "The first man is of the earth, earthy; the second man is the Lord from heaven." And in regard to their posterity, or seed, respectively, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we [the saints] have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. We shall all be changed."—Read 1 Cor. xv., the whole chapter. But why cannot flesh and blood inherit the kingdom of God? Because they are not an heir to that inheritance. If sons, then heirs, heirs of God, and joint heirs with Jesus Christ. But why are not flesh and blood heirs? Because a birth of flesh does not develop any vital relationship to God. That which is born of the flesh is flesh, whether good or bad; it is no more nor any less than

flesh, and therefore cannot inherit the kingdom of God. Marvel not at the necessity of another birth, distinct from and altogether dissimilar to the birth of the flesh. Our fleshly birth is the development of a corruptible seed; and as flesh and blood cannot inherit the kingdom of God, so neither can corruption, as that which is born of a corruptible seed, inherit incorruption. Jesus our Lord has said, "Marvel not that I said unto thee, Ye must be born again." Our creation in the earthly Adam makes us creatures of God, in common with every creature and thing that is created. To develop or manifest the life which God gave us in the earthly Adam, we are of necessity born of the corruptible seed of Adam; even so to develop the spiritual, incorruptible seed of Christ, which was given us in him before the world began, if we are his children, we of necessity were or must be born of God, and of that incorruptible seed that liveth and abideth forever. Now Paul, with all his superior advantages in his flesh, among which he did not claim that his *fleshly nature* had been born again, of incorruptible seed, still found nothing in which he could confide in his flesh; for notwithstanding he was born of the Spirit, he found his flesh, which was born of the flesh, at war with his spiritual life, which was born of the Spirit, causing him to groan, being burdened, and to cry out in bitterness of spirit, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24. And with all his fleshly advantages, in which no man on earth could excel him, he counted all as loss for Christ. "Yea, doubtless," said he, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him: not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

We come now to the text on which we are requested to write our views. Being now circumcised in heart from all confidence in the flesh, and of what things were considered as gain to him, his desires are expressed in five distinct specifications, viz:

First, that I may know him; secondly, and the power of his resurrection; thirdly, and the fellowship of his sufferings; fourthly, being made conformable to his death; and lastly, that he may attain unto the resurrection of the dead, as expressed in the next succeeding verse. In giving our understanding of the text, we propose, as light may be afforded, to notice these several specifications in the order in which he has stated them. There is something exceedingly grand and glorious in these words, in which the apostle seems to sum up all that is especially desirable to all the children of God when born of and led by the Holy Spirit. Let us examine them.

First. "That I may know him."

This knowledge Paul speaks of as towering far above all that he had acquired in the school of Gamaliel, or that he had once counted gain; he calls it, "the excellency of the knowledge of Christ Jesus my Lord." It must then excel all earthly knowledge, as the heavens excel and rise above the earth; and so far excelling as to cause all things else to be counted as loss, and esteemed as dung. In the intercessory prayer of our dear Redeemer, when the hour of his sufferings had arrived, he said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. How transcendently excellent must be that knowledge which is life eternal; how mean and worthless are all the treasures of the earth, when compared with this knowledge. Jesus said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17. No man, nor angel, can give this instruction to any; for God has covenanted, saying, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord."—Heb. viii. 11. How then can any teach it who have not power to give eternal life? Or how shall any teach what is only known by revelation? "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 25-27. How utterly impossible then that any man should by searching find out God. How futile and vain are all religious institutions of learning which men have invented, by which to teach the knowledge of the true God and Jesus Christ; which knowledge is no less than eternal life. Yet Paul knew him by revelation; but how? Not by a study of the Jews' religion, in which he had excelled many of his equals, nor by the teaching of Gamaliel, from whose theological school he had graduated; but let him speak for himself: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ; for ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood: neither went I

up to Jerusalem to them who were apostles before me."—Gal. i. 11-17. We are glad the apostle has given us this *certificate* of his own personal experience in this important matter, agreeing as it does with the testimony already given from the mouth of our Lord, as copied in the foregoing; for it settles forever the controverted question of the ability of men to teach their fellow-men to know him, whom to know is eternal life. No greater power of God was evinced in the creation of the universe, than that which gives to mortals a knowledge of himself. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Even the preaching of the cross by the apostles and duly authorized ministers of Christ, has no power to impart this saving knowledge of Christ to those who have not first been quickened and taught of God himself. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 18-21. How desirable then is this knowledge; to possess it is life—eternal life: in its absence all is death. But Jesus, our good and gracious Shepherd, has said of the flock for whom he laid down his life, "I am the good Shepherd, and know my sheep, and am known of mine." "I give to them eternal life;" for to know him is eternal life.—John x. 14, 29.

Secondly. "And the power of his resurrection." This the apostle desired to know, or rather, having this knowledge, counted all that he had before regarded as gain, but as dung, and perfectly valueless. The resurrection of our Lord Jesus Christ is a wonderful subject to contemplate; for when we contemplate the opening of the grave, and the raising up the bruised, lacerated, pierced body, that had but three days previously hung writhing upon the painful cross, we have still much more to learn before we can have any approximate conception of the amazing power of his resurrection. If it had only been the quickening of a dead body, such power had been witnessed in raising the body of Lazarus, and the son of the widow of Nain; but we are to remember that he was delivered for our iniquities, and raised from the dead for our justification; hence his resurrection was no less than the raising up from sin and transgression, from the curse and dominion of the law, from the power of death, from the guilt and defilement of sin, all those whose sins he bore in his own body on the cross. The power

of his resurrection was not merely the reanimation of his dead body, for he was raised much higher than to a state of animation which could possibly die again; for he has abolished death: death hath no more power over him. He says, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death."—Rev. i. 18. The apostle says to the saints at Ephesus, and to the faithful in Christ Jesus, whom he made mention of in his prayers, "that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him the head over all to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 17-23. The same apostle, writing to the Philipians, speaking of his humiliation while in the flesh and under the law, and of the power of his resurrection and exaltation, says, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 8-11. Moses, the servant, was placed over Israel in the flesh; Christ, having by his death redeemed them from under the law, having borne their sins in his own body on the cross, now by the exceeding greatness of his resurrection power, is given to be the Head over all to his body, the church, in resurrection life and immortality. The greatness of this resurrection power is demonstrated in the quickening of the church from legal death to gospel life, together with him; fulfilling the promise given, Isaiah xxvi. 19, "Thy dead men shall live; together with my dead body shall they arise." The perfect fulfillment of this promise is proclaimed in the gospel. The apostle having, as we have already noticed, in Eph. i. 19-22, asserted the exceeding greatness of the mighty power of God in the resurrection of Christ from the dead, and having also declared that this risen and exalted Christ is the Head of the church, which is his body, proceeds to show that this whole body or church of Christ is included

in this same resurrection power, saying, "And you hath he quickened, who were dead in trespasses and sins." But when and how? "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." And this is not all; for he hath not only raised us up together, but hath made us partakers of his exaltation to the heavenly places, to which Christ is exalted at the right hand of God.—Compare Eph. i. 20, 21, with chapter ii. 4-6. In these scriptures are shown the power of his resurrection, in quickening us, the church, his body, together with Christ, and in raising us up out of the legal places of condemnation, wrath and death, and making us sit together in the heavenly places of gospel life and liberty, at the right hand of God.

The power of his resurrection is further realized by the saints in their personal experience; for the apostle has shown that this exceeding greatness of the mighty power of God is to usward who believe. It is this resurrection life which we receive, experimentally, when we are born of the Spirit, when the eyes of our understanding are enlightened, making known to us the hope of his calling, and what the riches of the glory of his inheritance in the saints. It is also by the application of the power of his resurrection "that in the ages to come" God will show the exceeding riches of his grace in his kindness to usward through Christ Jesus; and it is by this same resurrection power that God has demonstrated to us that salvation is by grace. "For by grace are ye saved, through faith: and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In being made a little lower than the angels for the suffering of death, the divine nature of Christ, as the Son of God, was not debased below the angels; for, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 6. But he took on him the seed of Abraham, as the body in which he was to suffer death; and in that body of his flesh the angels ministered to him, and strengthened him. In the body of his flesh, as the Son of man, and as the seed of Abraham, he was made a little lower than the angels for the suffering of death, and thus tasted death for all who composed his body, and they were buried with him by baptism into his death; and when he thus died for all, then were all for whom he died dead to the law by his body, that they might be lawfully married to him that is risen from the dead, and bring forth fruit unto God. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter," (or flesh.)—Rom.

vii. 1-6. Christ in being made flesh, or in taking on him the seed of Abraham after the flesh, was made under the law which the fleshly seed of Abraham was under, and from the curse and dominion of which he came to redeem them; and in accomplishing this he was put to death in the flesh, but he was quickened by the Spirit, begotten and born from the dead. "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more," (that is, we know him no more after the flesh;) for in his resurrection he is quickened by the Spirit, begotten and born from the dead, as the first born among many brethren. "Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away: behold, all things are become new."—Read 1 Peter iii. 18, Col. i. 18, and 2 Cor. v. 14-18. If therefore any man be in Christ Jesus, in his resurrection life, he was in him in his death; and being now by the power of Christ's resurrection raised up together with him, he is a new creature, walking in newness of resurrection life, and is no more known, in his religious character, by any element of his old, legal or fleshly nature. "So then they that are in the flesh cannot please God. But ye [who are dead with him, and risen with him] are not in the flesh, [in the sense here intended,] but in the Spirit."—Rom. viii. 8, 9. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."—Col. iii. 1-4.

The power of Christ's resurrection, which is so desirable to know, is so boundless and inexhaustible that even the inspired apostle did not, after all the wonderful things he had said of it, count himself as having attained the fullness of its unfathomable depths; but following after, he pressed forward towards it, as the mark for the prize of the high calling of God in Christ, in the hope that he might ultimately apprehend that for which he was apprehended of Christ Jesus. The power of Christ's resurrection reaches forward to and secures to all the saints the final resurrection of their redeemed bodies; for the apostle assures us, that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body: according to the working whereby he is able even to subdue all things to himself."—Phil. iii. 20, 21. As he is himself the resurrection and life of his church, as the life and immortality of the church of God is in him, and with him hid in God, so the power of his resurrection is the power by which his mem-

bers are subdued to him, and that power is to be made fully known to them when he shall raise them in incorruptible, spiritual bodies, changed and fashioned like his resurrected and glorified body. But we must pass on, and consider,—

Thirdly. "The fellowship of his sufferings." Fellowship, in a scriptural sense, means agreement, companionship, harmony, and is applied to persons and things which belong to, or are naturally related to each other, as things which are mates or fellows; and in its application to inheritance, those who are joint heirs are fellow-heirs; the members of the same body, in vital unison and sympathy, are in fellowship. The desire of Paul was not only to know Christ and the power of his resurrection, but also to know the fellowship of his sufferings. Our adorable Redeemer, in the days of his flesh, was a sufferer, and was made perfect through suffering, as the Captain of their salvation, in bringing many sons unto glory. It was for the suffering of death, as well as in all things else that he suffered, that he was made lower than the angels, that he was despised and rejected of men, a man of sorrows, and acquainted with grief. Surely, said the prophet, he hath borne our griefs, and carried our sorrows. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.—Isa. liii. 3-5. In all these sufferings of the Captain of our salvation, in bringing the many sons unto glory, there was a fellowship of the Head and body of the church, in the absence of which

his sufferings and death must have failed to deliver us from wrath or to bring us to glory. This fellowship is based on relationship. A wonderful relationship, in which the suffering man, Christ Jesus, is the fellow of the Lord of hosts, (Zech. xiii. 7,) as also a fellowship of the Shepherd and the sheep, the Captain and the sons, the Head and the body, him that sanctifieth and they who are sanctified; for the Father is in him, and he is in the Father; and he is in his body, the church, and his body, the church, is in him; and in this sacred fellowship he bear the sins of all his redeemed in his own body on the tree. Yea, "In all their afflictions he was afflicted, and the Angel [or ministering Spirit] of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old."—Isa. lxiii. 9. This wonderful fellowship and vital relationship makes all the sufferings of Christ available to all his members, and also makes all the sufferings of his members his. Jesus said to his disciples, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 40. And Jesus "took a little child, and set him by him, and said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever receiveth me, receiveth him that sent me."—Luke ix. 47, 48.

Such is the fellowship subsisting between Christ the Head, and the church as his body and members, that Christ could never suffer except in his relation to them; neither can they suffer in his name, and for his sake, without his suffering with them. He did not say to Saul, Why persecutest thou my disciples? but, Why persecutest thou me? This fellowship of his suffering identifies all for whom he tasted death with him in his baptism into death, and in the triumph of his resurrection. When he died on the cross, it was for them all; and when he, by the grace of God, tasted death for them all, then were they all dead. The penalty of the law which lay upon them was death, and that death which the law and justice of God demanded, Christ in their flesh endured; hence when he died for them all, then were they all dead, the penalty of the law was executed on them in him, and every jot and tittle of the law was met and canceled, so that they are no more under the law, but under grace, and are risen with him, and made partakers of his resurrection life; for he was delivered for their offenses, and raised from the dead for their justification. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." In this glorious fellowship his sufferings are theirs, his righteousness is theirs, his Father is their Father, and his God is their God.

Now as Christ has suffered for his people in the flesh, unto them it is given on his behalf, not only to believe on him, but also to suffer for his sake.—Phil. i. 29. "Beloved, think it not strange concerning the fiery trials," &c. "But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. The fiery trials which christians endure for Christ's sake are in full fellowship with his sufferings for them. But, says the apostle, let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters; such suffering as we subject ourselves to for evil doing, cannot be in any harmony or fellowship with the sufferings of him in whose mouth was no guile, and in whose righteousness was absolute perfection. What a relief to the sufferings of the saints to know that they are called to bear them for his dear sake; that they suffer persecution, reproach, stripes and imprisonment for their fidelity and obedience to him who is holy, harmless, separate from sinners, and higher than the heavens. If any man suffer, it is his unspeakable privilege to cast all his care on God his Savior, and not be ashamed, but glorify God on this behalf. The primitive disciples gloried in tribulation, and thanked God that they were counted worthy to suffer for his sake.

How very desirable to know, when suffering, that our sufferings are in fellowship with the sufferings of Christ, and that if we thus suffer we

shall be glorified together with him. We do not wonder at Paul's earnest desire to know the fellowship of his sufferings, and,

Fourth. To be made conformable to his death. Peter says, "Forasmuch then as Christ has suffered for us in the flesh."—1 Peter iv. 1. And again, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. Now if we are conformed to his death, like him we must suffer in our flesh; and we shall need to be armed likewise (or in like manner) with the same mind; "for he that hath suffered in the flesh, hath ceased from sin." To have the same mind which he evinced when in extreme anguish of soul, and sweating as it were great drops of blood falling to the ground, is a most reliable armor indeed. His mind in his indescribable torture of soul was submission to his heavenly Father. Not as I will, but as thou wilt, were the words in which his mind was expressed, when the time had come for him to pour out his soul unto death. To be conformed to his death, requires that our flesh should be crucified, and that we should die daily. That our body and spirit be offered a living sacrifice, holy and acceptable to God, which is our reasonable service.

The object of his death, we are told, was "that he might bring us to God." To be conformed to the object of his death, cannot be realized unless all for whom he died are brought unto God; and certainly no man can come unto the Father but by him.—John xiv. 6. But this great object is securely attained; for we have the testimony of the four beasts and the four and twenty elders, prostrate before the Lamb; for they sung the new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign upon the earth."—Rev. v. 9. We need not wonder that the infallible validity of the Savior's blood to secure the bringing to God all for whom it was shed, should be disputed by ungodly men, for none could learn this sweet and triumphantly glorious song, except those who were redeemed to God. They are conformed to the purpose and design of his death; and if this could have failed, then Christ had died in vain. A conformity to his death is to become dead to the law by the body of Christ, to be dead to sin; for he that is dead is free from sin; and how can we who are dead to sin live any longer therein? We have the meaning of Paul, in expressing the fullness of his desire of conformity to the death of him, for the knowledge of whom he counted all things but loss, in his own words. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liv-

eth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 19, 20.

The apostle says, "Being *made* conformable unto his death," clearly implying that by nature we were neither conformed nor even conformable to the death of Christ. Although we were dead *in* sin, yet we were far from being dead *to* sin; for sin was and still is the element of our depraved, carnal nature, and totally destitute of either desire or ability to conform ourselves to the death of him who had power to lay down his life, and power to take it up again, and through death to destroy death, and to lead captivity captive, and bring life and immortality to light. That we were *MADE* conformable to this, shows plainly that we were not able to conform ourselves; but being made conformable by the exceeding greatness of the mighty power which God wrought in Christ when he raised him from the dead, we are found in Christ, perfectly divested of our own righteousness, which is of the law, and invested in that perfect righteousness which is through the righteousness of Christ, the righteousness which is of God by faith. In this hope of conformity not only to the death of Christ, but also to his resurrection to newness of life, we with the apostle desire to attain unto the resurrection of the dead. The consideration of this desire brings us to our last proposition, namely,

The attainment of the resurrection of the dead. Although as being found in Christ, as members of the body of his flesh in which he died, we were buried with him by baptism into his death, and were quickened with him, and raised up together with him; yet we had no personal experience of this resurrection life until Christ, who is our resurrection and our life, was revealed in us by his Spirit in the new birth as the hope of glory. For this cause Paul desired to be found in Christ, as his crucified and risen Lord, for it is only in him that any can have this resurrection life; for "He that hath the Son hath life, and he that hath not the Son of God hath not life." For the sacred record of the Father, the Word, and the Holy Spirit, is not only that God hath given us eternal life, but also that "this life is in his Son." It is not in the earthy Adam, nor in our carnal or fleshly nature, but in the Son of God. It is true Paul had received this life in the reception of Christ as the Son of God, whom God had revealed in him; but still in Paul's flesh, or outward man, there dwelt no good thing; his outward or earthly man was still corrupt and wretched, and sin still dwelt in his members which were upon the earth, so that he could not do the things that he desired to do. Therefore, although he was born again, of incorruptible seed, and was called to be an apostle, and not a whit behind the chief of the apostles, yet he had not attained to the resurrection of the dead, nor was he already perfect, (in that respect.) He

had still a carnal and depraved nature, which warred against the spirit, and a corruptible, vile body, that must be changed from corruptible to incorruptible, from mortal to immortal, from natural to spiritual, from dishonor to glory, from weakness to power, and from the image of the earthy to the image of the heavenly. Yet for the resurrection of his body, and for this radical change, he was apprehended of Christ Jesus, and he was following after, looking for and pressing towards the realization of this perfect conformity to the image of God's dear Son; for which he had already been apprehended of Christ Jesus, as the mark of the prize of his high calling of God in Christ. The mark of the prize of our high calling is undoubtedly that to which all the redeemed of the Lord are predestinated, according to Romans viii. 29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." As Christ is the first begotten from the dead, and the first born from the dead.—Col. i. 15, 18; Acts xxvi. 23; 1 Cor. xv. 20; and Rev. i. 5. This we believe was the mark which is presented to the faith of the saints, to which they are pressing, for the apprehension or realization of a perfect conformity to the image of their risen and glorified Redeemer. The apostle says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. By this Spirit which we receive, after faith is given us, and we believe, the purchased or redeemed possession, purchased with the precious blood of the Lamb, are sealed unto the day of redemption; that is, unto the final deliverance in the ultimate resurrection. "For we," says the apostle, "who have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 23. To this glorious end, the resurrection from the dead, in conformity to the death and resurrection of our Elder Brother, the saints while here in the flesh are looking, pressing forward to this mark of the prize of our exalted calling of God in Christ Jesus our Lord. Faith holds this prize in view, and cheers us on our way as we run the race which is set before us, looking unto Jesus as the author and the finisher of our faith; having the blessed assurance that at the end of the race we shall receive the crown of righteousness which the Lord, the righteous Judge, shall give unto all who love his appearing.

We have greatly extended our remarks in this article, but we have been as concise as we have felt at liberty to be; and we submit what we have written to the consideration of our sister Keever, and to all who may have patience to read it, with an

earnest desire that some, at least, may be edified; and that the writer and the readers, so far as shall please God, may know our dear Redeemer, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death; and that, like the holy apostle, we may be encouraged to press towards the mark for the prize of the high calling of God in Christ Jesus.

APPOINTMENTS.

DEAR EDITORS:—We would be pleased to have you give notice of Elder S. H. Durand's appointment for the first Saturday and Sunday in March, and that of Elder B. Bundy's for the second Saturday and Sunday in April, with the church at Utica.

Yours in love,

J. M. BOES.

I EXPECT, the Lord willing, to be with the church at Burdett on the fourth Sunday in February, at 11 a. m. and 2½ p. m. Church meeting at 2 p. m. on Saturday.

SILAS H. DURAND.

PROVIDENCE permitting, brother Benton Jenkins will preach at the Ebenezer Baptist Meeting House, 154 West 36th Street, New York City, on the third Sunday in February.

MARRIAGES.

Jan. 22, 1879, at the house of the bride's mother, Elkton, Md., by Eld. A. B. Francis, Mr. Thos Y. Nicoll, of St. Augustine, to Miss M. Ella Boulden, of Elkton, all of Cecil Co., Md.

At the residence of the bride's father, at New Kingston, N. Y., Jan. 25, 1879, by Eld. I. Hewitt, Mr. Ransom W. Hull and Miss Sylvia D. Swart, both of Middletown, Delaware Co., N. Y.

OBITUARY NOTICES.

DIED—At the residence of his nephew, Mr. Thomas Errett, in Caradoc, Ontario, on Friday night, Nov. 22, 1878, after a brief illness, our esteemed brother, **Francis S. Elliott**, fell asleep in the full assurance of hope in Jesus for a blessed immortality; by his happy and peaceful resignation to the will of God in his departure, giving clear evidence of the faithfulness of his Lord in the fulfillment of his parting promise to his followers, "I will come again, and receive you unto myself; that where I am, there ye may be also." It was indeed a heavenly privilege to witness the calm triumph over pain and death with which this dear child of God was favored.

Born in the county of Monaghom, Ireland, in 1811, he emigrated to Canada in 1824, and was one of the oldest residents in this section of Ontario, commanding the highest respect of the whole community which surrounded him. Baptized in his youth by Eld. Campbell in the fellowship of the Covenanted Baptist Church, he was kept in the full confidence of those who had obtained like precious faith till his Lord gently took him home.

After returning from our October meeting in Aldboro, he suffered a violent attack from an old affection of the kidneys, from which he partially recovered, and left the residence of his only son to visit among his relatives, when he was prostrated at his nephew's house, and affectionately attended by his sister and the family, and continually visited by his devoted son, and many brethren, he quietly awaited permission to close his eyes on earth and time, retaining consciousness to his last breath, and falling asleep as quietly as a weary child without a struggle or a groan, and smiling as if the glory of immortality shone through the falling walls of mor-

tality, to assure his mourning friends of his perfect joy with his glorious Redeemer.

His funeral was largely attended at our meeting house in Ekfrid, where he was buried near his late residence, (after a sermon from the words of Job xix. 25-27) with those of his relatives who had gone before him.

While his son and family have the sincere sympathy of all who knew our brother, all must feel that it would be unkind to wish him to remain in this polluted world; and by faith we would submissively resign even our dearest earthly affections to our Father's will.

WM. L. BEEBE.

LONGWOOD, Ont., Jan. 3, 1879.

DIED—In Morgan County, Ga., Dec. 23d, 1878, **Tennie J. Stanton**, daughter of Marion D. and Mary G. Stanton, aged 7 years, 5 months and 23 days. She was a beautiful, sprightly and intelligent child. Her mother bestowed much care in her training, and her manners and deportment were remarkable for one of her years. While in fine health, well developed mentally and physically, that fell disease, diphtheria, made its sudden attack, in a malignant form, and nothing could arrest its course. After a few days of intense suffering, the dear little one patient and rational, breathed her last. Her eldest sister, Maude, aged 7 years, died two years ago last August of the same disease. She was Tennie's equal. But I think you published a notice of her death soon after its occurrence. Sad as are the deaths of the two loved ones, I must record something more sad.

The devoted and loving mother of the above truly interesting children went home with her mother-in-law, sister E. B. Stanton, on the night after Tennie's burial, and was taken with a chill next morning, followed by diphtheria, and after seven days of intense suffering followed her darlings to the tomb, Jan. 1, 1879. Young, full of hope, accomplished and lovely, living for her husband and children, the devoted wife and tender mother has gone to the mansions of the blessed. She seemed from the first impressed that her sickness was unto death, and the only regrets she expressed was on account of leaving her husband, our brother, and her only child, some three years old. Death had no terrors for her. As she writhed in pain and agony, literally choking to death, in perfect consciousness she noted the advances of the disease, the approach of death, counted the hours that intervened, and prayed to depart and be with Christ. A few hours before she died she was happy in experiencing dying grace, and hoped she would soon be where there is no more death, no more diphtheria, but would be at ease evermore.

She had been a member of the Missionary Baptist Church for several years, and left no stain upon her profession. Before she died she expressed great love for the Primitive Baptists. She gave directions concerning her burial, selected our pastor, Eld. John G. Eubanks, who had preached Tennie's funeral, to preach her's also, which he did to the weeping ones. I regret that I do not know her age, but think she was about 32 or 33 years old.

Peace to thy ashes, dear friend, lovely cousin. We shall see thee no more on earth, but hope to meet thee on high.

May the Lord mercifully sustain our brother under his sore bereavements, and may the dear little one experience that the orphan's God is her's. Our aged, widowed sister, the mother-in-law, has for years past had wave upon wave of sorrow. The Lord has supported hitherto, and he will not desert her now in age.

Yours in love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Jan. 9, 1879.

The bereaved husband requests that the "Landmark" and the "Pathway" copy.

WITH SORROW I record the death of our loved brother, **P. A. L. Smith**, who departed this life Nov. 30, 1878, at his residence near The Plains, Fauquier Co., Va., in the 70th year of his age. His illness was brief, being in his usual health up to within a few hours of his death. He was taken suddenly ill, a physician was sent for, who prescribed for him, and after a short time he remarked that he felt better, and sat down upon the sofa

with a slight groan, and expired immediately.

Brother Smith was baptized by Elder C. George, before the division in the church, and was among the number who came out and aided in the constitution of the church at Upper Broad Run. He served the church for many years as Clerk, and was sound in the faith and bold in defense of the truth, being ever ready to defend the cause he so dearly loved. He leaves an afflicted wife and nine children, with many friends and brethren, to mourn their loss, but not without hope. It was through much tribulation that he entered the kingdom. May the Lord comfort the bereaved family, and sanctify this dispensation of his providence to their good, is the prayer of one who knew and loved him well.

ALSO,

DIED—Oct. —, 1878, our aged brother, **Dea. John Branner**, after a long confinement to the disease by total blindness and disease. I visited him several times, and found him ready to converse upon the things pertaining to the kingdom. He spoke freely of his approaching demise, said that death had no terrors to him, that the world had lost its hold upon him, and with a firm reliance upon his Savior he was patiently waiting all the days of his appointed time until his change should come. He also was among the first in the separation of the Baptists, standing firm in the truth. He was baptized by Elder C. George. For several years he was deacon of the church, but owing to affliction he could not attend many years before his death.

His funeral was preached at his house by our beloved pastor, J. N. Badger, on Friday before the first Sunday in November, from Eph. i. 10, 11.

He leaves several children to mourn their loss. May the Lord comfort and sustain them.

T. E. HUNTON.

BUCKLAND, Prince Wm. Co., Va.

By request of relatives and friends I send for publication the obituary of my mother-in-law, **Mrs. Anna McCarty**.

Sister McCarty was born in Tennessee, Jan. 22, 1796, and departed this life in Putnam County, Ind., Oct. 19, 1878, in the 83d year of her age. She was united in marriage with Wm. McCarty, in Tennessee, Dec. 8, 1817, after which they removed to Indiana, and about 1826 or 1827 she professed a hope in Christ and was baptized by Elder Samuel Arther, and united with Deer Creek Church of Regular, Old School Baptists, and continued one of the most faithful, devoted and highly esteemed members, till she was removed to the church triumphant. Her husband, a devoted member of the same church, preceded her to the grave nearly thirty years. She was a widow indeed. Their house was ever a home for the brethren, and she was always ready to extend to them not only the cup of cold water, but all the hospitalities that christian love could exhibit. She was a very spiritually minded woman, and delighted in conversing about the things of God, and continued an uncompromising and faithful defender of the truth of the gospel.

Some weeks before her death she was partially paralyzed, and expressed a desire to depart and be with Christ. A second stroke took her away, and set her spirit free. to ascend to that rest prepared for the people of God. She was a mother in Israel, and the church of her membership, with her two sons and seven daughters, and a host of friends, will long cherish her memory.

I learn that her funeral was preached on the first Sunday in December, at her place of meeting, by Eld. A. Davis.

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

JAMES DENNY.

NEW LONDON, Iowa, Dec. 28, 1878.

"The Lord gave, and the Lord hath taken away."

On the morning of July 3d, 1878, our worthy brother in hope of eternal life, **Eld. Noah Spittler**, aged 62 years, 3 months and 18 days, closed his eyes in death, after being confined to his bed of severe affliction, with typhoid fever, for about forty days. During his af-

fliction his mind was very much exercised in admonishing, preaching, praying, and praising the Lord for his mercies and goodness. He long desired to be absent from the flesh, and present with the Lord. A few days before he expired, he said, "Take me by my hands and raise me up, so that I can say, Glory to God, once more." He died in full triumph of the faith once delivered unto the saints. He received a hope, and was baptized by Eld. Lewis Seitz in 1856, and was a very attentive member of the Honey Creek Church. He was ordained in the usual manner a gospel minister, in June, 1863.

Eld. L. B. Hanover preached an able discourse to a very large concourse of people, composed of brethren and sisters, relatives and friends, from Rev. xiv. 13.

ALSO,

Perry Spittler, son of Noah and Rebecca Spittler, departed this life Dec. 25th, 1878. While in company with three of his cousins, hunting rabbits, a shot-gun in his own hand was accidentally discharged into his right breast, passing through the upper part of his right lung, from which cause he expired in about four hours after the fatal accident took place. The deceased was 19 years, 10 months and 6 days old. After the doctor arrived he desired that he should give him something that would put him to sleep, so that he would not feel the pain, which he said was dreadful. He was conscious of every thing until a few minutes before he breathed his last.

Eld. Lewis Seitz preached a short discourse to a very large congregation of relatives and friends, from the following scripture: "But God raised him from the dead."—Acts xiii. 3.

M. J. SPITLER.

BLOOMVILLE, Seneca Co., Ohio.

DEAR BROTHER BEEBE:—I sent you a notice of the death of brother **James Fox**, soon after it occurred, but as it has not yet appeared in the SIGNS I suppose it never reached you, or in some way is lost, so I will prepare another, which you will please publish as soon as you can.

Brother James Fox passed away from his earthly sojourn to his home in heaven, as we hope, on the 14th of August, 1878, in the 81st year of his age. He was a native of Fairfax County, Va., and spent his whole life in his native county, within a few miles of his birthplace. He united with the church at Frying Pan, and was baptized by Eld. S. Trott about twenty-five years ago. He served the church as Clerk several years, until he became so blind that he could no longer attend to the duties of the office. He was a great lover of the truth, and his mind was very clear to discern between truth and error.

I enjoyed the acquaintance of brother Fox for about twelve years prior to his death, and many pleasant hours have I spent in his company and that of his dear family.

He left a widow, two sons and two daughters. One of whom, Mrs. Susanna Taylor, has since died) to mourn, but not as those who have no hope; for we believe that he sleeps with Jesus, and when he comes to raise his people, our departed brother and friend God will bring with him.

The funeral was attended by many sympathizing friends on the 15th, when I tried to speak to the comfort of the bereaved.

May the God of the widow, and father of the fatherless, be the comfort and stay of the bereaved family, and sanctify this great affliction to their good and his glory.

Your brother in hope,

A. B. FRANCIS.

LOCKTOWN, N. J., Jan. 27, 1879.

I have been requested to write for the obituary department of the SIGNS the sad intelligence of the death, at his home in this village, about 1 o'clock p. m., the 4th instant, of **Dea. George Selecman**, of the Occoquan Church. The deceased was born Feb. 16, 1808, and baptized by Eld. Wm. J. Purington in the fellowship of the church in Alexandria, July 17, 1864. Brother Selecman was well and widely known in the community where he lived, and held in much esteem among the brethren. His death causes a feeling of sadness and sorrow among us, but we desire to bow in humble awe and adoration before him whose boundless power, wisdom and knowl-

edge are displayed in his dealings with his children.

Our times are all within his hand,
And all events at his command.

In an intercourse of about eight years in the holy joys that flow from gospel fellowship, I have been favored with many precious seasons with the deceased. In his death I mourn the loss of a dear and tried friend, as well as brother in Christ. There is a solemn pleasure in looking back over such an intercourse with dear brethren who have passed on before us to rest upon that "shining shore." Their death reminds us that we, like them, are sojourners but for a moment in the dark shadows of mortality. There is no unending rest in time, and the consummation of the christian's hope reaches beyond time into the eternal glory of the saints' everlasting rest.

The funeral took place the 6th instant, and the writer spoke from 1 Cor. xiii., last four verses. A large congregation of brethren and friends and relatives were in attendance.

The deceased leaves his wife, two children, a brother and three sisters, besides other relatives to mourn their loss. They have our sympathy in their bereavement. May the Lord our God bless it to their good, and enable us in all our distress and sorrow to lean upon his strong arm.

Yours in gospel fellowship,

WM. M. SMOOT.

OCOQUAN, Va., Jan. 8, 1879.

Mrs. Lucy M. Cole was born in Lanesboro, Berkshire Co., Mass., Feb. 8, 1799, and died at Aurora, Ill., Jan. 1, 1879, aged nearly 80 years. Her disease was lung fever. She was one of those doubting, desponding christians, who are never able to feel an assurance—scarcely a hope, that they are members of the family of Christ. Her doubts arose in a great measure from the fact that she could never tell of any change in her feelings, having from her earliest childhood taken such an interest in the things of the kingdom of Christ, that she greatly preferred the society and conversation of the christian people who visited our parents, to that of children of her own age. As she expressed it, they seemed more like "our folks" than other people.

After nearly fifty years of her life had passed, she was prevailed upon, though with many misgivings, to submit herself to the judgment of the church, and was baptized. I do not know that she gained much greater confidence by that step, but through life, and during her last illness, she expressed the same feeling. For many hours before she breathed her last, she lost the power of speech, so we cannot tell what may have been her later experience. But though her evidences did not satisfy herself, no one acquainted with her could fail to see that through life she exhibited the "fruit of the Spirit" in more than an ordinary degree, and we feel assured that it was with a "sweet surprise" she opened her eyes upon that kingdom which is emphatically the inheritance of the "poor in spirit."

F. L. BAGG.

AURORA, Ill., Jan. 3, 1879.

DIED—Near Greenbush, Warren Co., Ill., Dec. 23, 1878, **Asenath L. Simmons**, daughter of Thompson and Emily Simmons, aged 4 years, 4 months and 12 days.

This dear and deeply interesting little girl had been the subject of a spinal affection for over three years, and her great sufferings, her patient endurance, her sweet temper, her bright intellect, had so endeared her to her parents and all who knew her that her death was a deeply afflicting stroke. She died of lung fever, which attacked her but four days before her death. Soon after the disease seized her she looked up at her mother and smiled, saying, "Ma, I feel like I am going to die," which became a solemn reality the fourth day afterwards.

I tried to comfort the bereaved and their friends on the 24th, at the meeting house in Greenbush, after which the remains of the precious little treasure were buried in the cemetery near the village.

May the Lord heal the broken-hearted parents and spare to them their only surviving child. Affectionately yours,

I. N. VANMETER.

MACOMB, Ill., Dec. 25, 1878.

Rachel Strait was born in Somerset County, Pa., in 1802, and departed this life Dec. 4, 1878, aged 76 years, 6 months and 17 days. She was a firm believer in salvation by grace, and an able and ready defender of the truth, and her heart and house were ever open to receive the people of God. Truly a mother in Israel has been taken from our midst. The church meetings were held at her house for about forty years, and her kind counsel was ever well received.

By her request I preached her funeral discourse, from 2 Cor. v. 1-3, after which brother J. P. Peters made some very appropriate remarks, to the comfort of the relatives and friends.

For the satisfaction of the children of the deceased, I will add to the obituary of her aged husband, which appeared in a late number of the SIGNS.

Brother Richard Strait was beloved by all who knew him, being a consistent member of the Old School Baptist Church about 57 years, and always glad to greet the household of faith and entertain them.

Thus we have lately missed two aged witnesses of God's grace, whose testimony cannot be forgotten by the circle of their acquaintance.

GEORGE COTTRELL.

VERSAILLES, Ohio, Dec. 31, 1878.

DIED—In Philadelphia, Pa., Dec. 1, 1878, **Mrs. Elizabeth B. Jackson**, in the 88th year of her age.

The subject of this notice was formerly of Fauquier County, Va., and the mother of sister Juliet V. Howison, of Philadelphia. Mrs. Jackson was an Old School Baptist in sentiment, contending for them, as a denomination, whenever their order was spoken against in her presence. I was informed by her daughter, sister Howison, that her mother appeared calm and resigned, as her dissolution drew near. The relatives and friends of the departed feel that assurance concerning the loved one's hope which causes them to know that their loss is everlasting gain to the departed—that she sweetly and peacefully fell asleep in Jesus.

The funeral was Dec. 5, and the following words were used as a text upon the occasion: "If I wait, the grave is my house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it?"

WM. J. PURINGTON.

At the request of the bereaved widow, sister McNish, I send for publication the sad announcement of the death of brother **Jesse S. McNish**, which occurred at about noon on the 19th day of July, 1878. His age was 55 years and 7 months. I presume that you, brother Beebe, and many others, have more knowledge of the deceased than I have. He had been a member of the Burdett Church fifteen years, and in good standing. We always expected to see him at our covenant meetings, and at all the other appointments of the church. He always stood firmly in defense of the truth, never faltering when the foe approached, but on all appropriate occasions contended for the faith once delivered to the saints.

His funeral was attended at our meeting house in Burdett, on Saturday, July 30, at 2 o'clock p. m., on which occasion Elder S. H. Durand preached an appropriate sermon from Psalm xli. 10. "Be still, and know that I am God."

Brother McNish was a kind husband and a loving father. He leaves a sorrowing widow and two sons and one daughter. May God graciously remember them in their deep affliction, and be the children's father and the widow's God, is the desire and prayer of

Your brother in Christ,

HIRAM B. ELLIOTT.

BURDETT, N. Y.

My dear and only brother, **Richard T. Webb**, was born in Crenshaw County, Ala., Sept. 13, 1871, and died of congestion, after five days illness, in Wood County, Texas, at 3 o'clock p. m., Dec. 25, 1878, aged 7 years, 3 months and 12 days. He was an exception of a child of his age, in singing and learning

hymns. Although he had not acquired the knowledge of a single letter in the book, he had committed to memory many familiar hymns from hearing them sung, and his little tongue was often engaged in singing such hymns as,

"Amazing grace! how sweet the sound," &c.

"There is a fountain filled with blood," &c.

"Am I a soldier of the cross," &c.

And many other favorite hymns, which are too numerous to mention here.

Although his little form is now sleeping beneath the sod, I believe his spirit is in heaven praising God, and he will sing for evermore that lovely story, Salvation alone by grace, which gives God the glory.

I. HARVEY WEBB.

WEBSTER, Texas, Jan. 6, 1879.

DIED—At his late residence near Newark, Del., Dec. 27, 1878, **Ebenezer Alden**, in the 71st year of his age. He was born Feb. 8th, 1808. He has long entertained a hope in the Redeemer of lost and helpless sinners, but, like many others, has failed to follow his Redeemer in the ordinance of baptism, waiting, as we presume, for a brighter evidence of his heavenly calling. In sentiment, we believe, he was an Old School Baptist. We have often met him at the London Tract Church, where he was an attendant for many years, and he has long been a patron and constant reader of the SIGNS. We shall no more see his familiar countenance at the annual gatherings of the saints on earth, but we confidently believe he has gone hence to an inheritance in heaven.

DIED—Near Herman, Knox Co., Illinois, of lung fever, on the 8th of January, 1879, **Mrs. Leah Miller**, in the 64th year of her age.

Sister Miller was born and raised in Virginia. Her maiden name was Grigsby. When about eighteen she joined the Old or Primitive Baptists, and maintained that faith unshakenly till her death, which she met with a firm reliance upon the God of grace. She was sick about ten days, when death released her from pain and trouble. Her membership was for many years, and up to her death, in Union Church, McDonough County. Her funeral was attended on the 9th, at the Friendship Church, by the writer, from 1 Cor. xv. 25, 26, after which she was buried at the Herman Cemetery. She leaves four sons and one daughter. May they be resigned to the divine will.

I. N. VANMETER.

MACOMB, Ill., Jan. 10, 1879.

My sister, **Elizabeth M. Lewis**, was born April 6, 1825, and died Dec. 18, 1878. I believe she is now at rest; not because she was my sister, but because she bore all her sufferings with the patience and faith of a saint.

"They die in Jesus, and are blest,

How kind their slumbers are;

From suffering and from sin released,

And freed from every snare."

H. LEWIS.

HAMBURG, N. J.

DIED—At Jersey City, N. J., Jan. 9, 1879, **Lillie Hannas**, only child of John J. and Victoria Hannas, aged about 5 years. Her remains were buried at New Vernon, on Saturday, the 11th, after a discourse by Elder G. Beebe, from Rom. v. 13, 14.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., MARCH 1, 1879.

NO. 5.

POETRY.

LEANING UPON HER BELOVED.

Song viii. 5.

Lend me thine arm! Too weak, and far too weary,
I cannot, dare not, take one step alone;
Lord, lend thine arm; I want to feel thee near me,
Till war be ended and the victory won.

Lend me thine arm! So rugged is the way;
So thick with crosses is the path o'erspread;
I need omnipotence; be thou my stay;
Then safe my steps, however much dismay'd.

Lend me thine arm! Death's varied shades appear;
The end of life, of all things, draweth nigh.

Lend me thine arm! No place for sigh or tear,
If thou art with me, Jesus, when I die.

A. H.

Gospel Standard.

IN MEMORY OF WM. C. STANTON.

(In behalf of his afflicted wife and children.)

Farewell, dearest father, thou art gone to thy rest;
Thou hast left us, to dwell in the home of the blest;

And thy spirit with joy took the heavenward way,
But a sweet smile was left on the mansion of clay.

For seventy years thou hadst traveled below;
Oft weary of staying, and longing to go;

Ever trusting in Jesus, the Faithful and True,
To guide thee in safety, the dark valley through.

Fully ripe for the harvest, thou wast garnered in,
And now thou art free from suffering and sin;

Thy voice is now joining in anthems of love,
On the bright, blooming shores, in the Eden above.

Thou hast braved the last storm on the ocean of life,
And thy sanctified soul is now free from all strife;

Thou gladly exchang'd, when the summons was given,
The tumults of earth, for the calmness of heaven.

Sleep sweetly, dear father, the calm sleep of death;
Sleep sweetly, nor think of the sad ones thou'st left;

We still sigh for thy counsel, and miss thee below,
But would not recall thee to this vale of woe.

Fresh in our hearts will thy memory live;
Bright thy example to all thou didst give;

Let us follow thy footsteps, and meet thee above,
Mid the Amaranth hills and the valleys of love.

Every link in the chain will soon be complete;
Each loved one be sitting at Jesus' dear feet;

Father, mother, sisters, brothers, together will swell
Their praises to him who doth all things well.

H.

CORRESPONDENCE.

THE ATONEMENT.

ELDER G. BEEBE & SON—DEAR BRETHREN:—While reading and thinking over some portions of the scriptures this afternoon, I was led especially to consider the striking account of the rebellion of Korah, Dathan, Abiram and On, recorded in Numbers xvi., together with the narrative of their terrible punishment, and especially of the staying of the plague, recorded in the last five verses of the chapter. I felt like calling attention to the theme embraced in these last five verses, especially, as my mind has been led by them, to contemplate the atonement with some sweetness of view. The basis of all the mercy and grace that we receive is the atonement of our Lord Jesus Christ. Therefore everything that bears upon this subject, or serves to illustrate it, must be looked upon as of importance to be understood. In the account recorded, in the chapter I have named, we see a remarkable instance of the value and efficacy of the atonement, recorded in type or shadow. As recorded in the first part of the chapter, Korah and others had rebelled against God's appointment of Moses to be the leader of Israel, and of Aaron to be the high priest. The earth had opened and swallowed up Korah and his family, and fire had gone out from the Lord, and consumed the two hundred and fifty who held the brazen censers. Moses had been commanded to make the brazen censers into a covering for the altar, since, having been offered to the Lord, they were now holy unto him. But the rebellion of the people was not yet checked. So stubborn is the heart of man, that neither judgments nor mercies have power to move it. And so they charged upon Moses and Aaron that they had killed the people of the Lord. They still refused to recognize the hand of God. And God said unto Moses, "Get you up from among the congregation, that I may consume them, as in a moment." But they fell on their faces, and entreated for the people. Then Aaron, as Moses directed, took the censer, and put fire in it from off the altar of burnt offering, and put on incense, and made an atonement for the people; and he stood between the dead and living; and the plague was stayed. This is the part which I wish to especially notice.

There is no question that the priesthood of Aaron was a type of the priesthood of our Lord Jesus Christ. As a priest, Aaron was to come be-

fore God with the blood of the atonement, which had been shed according to the divine pattern, and sprinkle it upon the mercy seat, in the most holy place, thus making satisfaction for the sins of the people. So Jesus has entered into the heavens for us, bearing his own blood, having obtained eternal redemption for us.

Now turn to Leviticus xvi. 11, and read, "And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself; and he shall take a censer, full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat, that is upon the testimony, that he die not. And he shall take of the blood, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times." Two things are to be seen here; first, that the incense was to be offered with the blood of the atonement. Both were to be brought into the most holy place at once; both were to be offered at once. And second, not only could not the high priest enter without blood, lest he die, but also he must bring the incense, to cover the mercy seat, that he die not. So our great High Priest must enter into heaven for us, with his own blood; and not only with his blood, but with the sweet savor of his precious person and his perfect life. Turn to Exodus xxx., last five verses, for a description of the incense. It was made of most precious materials, and was pronounced most holy, and "holy for the Lord." Thus, that Jesus should be holy, harmless and undefiled, and separate from sinners, was as necessary as it was that he should die for us. Thus he was a perfect sacrifice. And not only so, but thus he could be a perfect High Priest, a spotless Intercessor, who needed not to be purified, as did the high priests of Aaronic descent. And as Jesus makes his constant intercession for us, he brings both the precious incense, with its sweet savor, and the blood; and here is our only hope of pardon and life.

But returning to the staying of the plague by Aaron, we must not forget that both the incense and the atonement are also connected here. In verse 47th it is said, "He put on incense, and made atonement for the

people." The atonement literally means, "the bringing to God" or "the reconciliation" of the people. The word "atone," according to Webster, literally signifies, "at-one;" and this expresses precisely its bible meaning. Israel here had departed from God, and were in rebellion against God; they were not *at-one* with him. He had said that they should be destroyed; but now a proper sacrifice, according to the ceremonial law, had been made, and they were *at-one* again. Both the blood and the incense were presented before God, and divine justice was satisfied. Now, with this holy incense, Aaron "stood between the dead and living, and the plague was stayed." Here is a striking type of the only ground of safety from death that the believer has. Let us briefly trace the type. All Israel had sinned, and all alike deserved to die; so believers are by nature children of wrath, even as others. The atonement made by Aaron, the high priest, was all that could save the life of any; so the atonement of our great High Priest is all that saves any of us from destruction. The atonement of Aaron was effectual in staying the plague; so is the atonement of Jesus sufficient and effectual. Aaron stood between the living and the dead with the smoking incense; so does Jesus stand, with his atonement, between his chosen people and the rest of mankind, and not one of his living saints shall die. Death cannot pass that eternal barrier of Jesus' blood and righteousness. How safe are his people with such an atonement, such an Intercessor!

I cannot forbear, in this place, calling attention to a mistake into which some brethren have inadvertently fallen in regard to this matter. I have heard it said that we, as gospel ministers, stand to-day, as Aaron did, between the living and the dead, bearing the incense of the word of truth. I hope, my brethren, that we stand **AMONG** the living, and **NOT BETWEEN** the living and the dead. No one has ever or could ever stand *between* the living and the dead, but him to whom is given all power in heaven and in earth. I do not suppose that any brother has used the above expression, understanding what it involves, but perhaps because others had used it, and he had not examined the matter.

Having thus written a few thoughts upon the immediate text, I wish to follow the leading of my mind out into the subject of the atonement, and to call attention to some things connected with it. If it be true that

to atone means to make "at-one," or to cause to be "at-one," then to talk about an ineffectual atonement is an absurdity. We are either "at-one" with God, or we are not. To say that we are atoned for, and yet may never be one with God, is a contradiction. If we are atoned for, we are at-one with God. To say that I am atoned for, and yet I am not at-one with God, is as absurd as it would be to say that I am here and there at the same time, or that I am alive and dead in the same sense at the same time. Again, if this be the right meaning of the atonement, it is equally absurd to speak of a partial or incomplete atonement. If I am at-one with God, I am not partially away from him. Jesus gave himself, that he might bring us to God, or make us "at-one" with him. If I am brought only half-way to God, it is no more true that I am "at-one" with him than it was before. We are still as completely two as ever. If there remains the slightest condition for me to fulfill, to bridge over the gap between me and God, until I do bridge that gap we are not one, or "at-one," in any sense of the word. If Jesus, then, died to atone for me, I am wholly at-one with God, and irrevocably so, or else his life and death (I speak with reverence, I trust) were most miserable failures. But the atonement is perfect, it is complete, or else there is no certain meaning in types, no force in language, that can be relied upon.

When the great day of yearly atonement, under the old covenant, had come, and the prescribed sacrifice had been made, was anything lacking to free the people from all sin under that ceremonial law? Is there any intimation that a single condition remained for the Jew to fulfill, in order to receive the benefit of that atonement? We shall search in vain for any intimation that anything was lacking to make the offering complete, or to secure its blessings to the people. That sacrifice perfectly atoned for the sins of the people for that one year. Ceremonially, there remained nothing between them and God; they were "at-one" with him. So, in Hebrews, it is said, "He hath by one offering perfected forever them that are sanctified." What a glorious assurance! Who now can lay anything to the charge of God's elect, since Christ has died? Again, who can deny that the typical atonement was limited in its application as to persons? None but Israel, God's chosen people, were benefited thereby. It was intended for none else. The substance can be no larger than the shadow; therefore only the chosen vessels of mercy are benefited by the atonement of our Lord Jesus Christ. I have often had occasion to wonder at and to admire the harmony that exists between every part of the divine plan of redemption with every other part. If we understand the atonement aright, we cannot be far wrong in anything else. So, in harmony with this limited and effectual atonement is found the doctrine of election, predestination, effectual call-

ing, final perseverance and future glory of the saints.

I have been looking up to-day, in connection with the atonement, two important words connected with it, viz., propitiation and reconciliation. They are from two widely different Latin words. The first literally signifies, "to conciliate; to appease wrath." Reconciliation is from a root which signifies literally, "to call back; to bring into harmony." The original Greek words from which they are translated, are also essentially different in their meaning. The difference is this: the word translated propitiation, relates to God's dealing with sin, and the satisfaction rendered to divine justice for sin. The word translated reconciliation signifies "to change," and is applied to the change wrought in man by which he is said to be reconciled to God. The difference may be expressed thus: "God is propitiated; man is reconciled." God is never said to be reconciled; man is never said to be propitiated. I will mention some texts in which the word propitiation occurs. Hebrews ii. 17: "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation [more properly propitiation] for the sins of the people." Notice, Christ makes propitiation for the sins of the people. The original Greek word is the same as that translated propitiation in the texts which follow. Rom. iii. 25: "Whom God hath set forth to be [literally foreordained to be] a propitiation through faith in his blood," &c. Christ is the propitiation; that is, he is the satisfaction rendered to divine justice, through which sin is put away and his people justified. 1 John ii. 2: "And he is the propitiation for our sins." In the former text it is said, "God foreordained him TO BE;" and in this text it is said that "HE IS the propitiation for our sins." It is not said that he offers to be, or that he wants to be, but simply that he is the propitiation. A propitiation is a full satisfaction rendered. If full satisfaction is rendered, then there can no longer be any difference, and the "at-onement" is complete. 1 John iv. 10: "He loved us, and sent his Son to be a propitiation for our sins." These are all the texts in which the word propitiation occurs. In them all, Christ is set forth as the propitiation for sins. Here is the atonement complete and perfect. In this propitiation all legal obstacles to the redemption of the church are removed. Here the law is at once fulfilled and magnified, and made to appear truly honorable. Here justice is fully satisfied. After this there can be no claim alleged against the church. The spiritual Aaron, standing with his own blood and righteousness between the living and the dead, forever stays the plague of divine judgment and wrath, and secures the eternal safety of his people. This is what Christ, as our propitiation, secures to us beyond a possibility of failure.

But now another great work remains to be done: a work different from the propitiation, and yet based upon it. How often is it charged upon the doctrine of effectual and finished salvation in Christ that it lets men go on in sin, takes them to heaven in their sins, &c. This comes from ignoring that other essential part of redemption, viz., reconciliation. There is not only an atonement, a propitiation, for man; there is also a reconciliation. Sin is put away by the atonement, propitiation is the satisfaction rendered to God for sin, but reconciliation is the turning about of God's people to love him and to seek his service. I repeat, God is never said to be reconciled, but man is always the subject of this work. I wish to call attention to some texts in which the word occurs. And first, our reconciliation is always said to be by Jesus Christ; he is the only way in which any of us can come near to God. Rom. v. 10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved through him." Here our reconciliation is distinctly based upon the atonement. And in the eleventh verse Paul says, "We joy in God through our Lord Jesus Christ, by whom we have received the atonement," or reconciliation. Thus we have received it, that is, have experimentally been made acquainted with the ground of our acceptance with God, and rejoice therein. See also 2 Cor. v. 18, 19: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed [literally, 'hath put in us'] to us the word of reconciliation." This fully explains what Paul means in the next verse, when he says, "We pray you in Christ's stead, be ye reconciled to God." It is by ceasing to trust in anything and in everything for acceptance with God, but the Lamb and his blood. Now when Jesus, who came not to do his own will, but the will of the Father who sent him, is formed in the heart the hope of glory, and the child sweetly apprehends the truth that Jesus died for him, and washed away all his sins, there springs up joy, gratitude and love, which constrain him to lovingly exclaim, "Lord, here am I; do with me as thou wilt." And this is the experience of reconciliation in the heart. At this time he begins to learn and to understand the truth that God has loved him with an everlasting love, and therefore has now sweetly drawn him to himself with loving-kindness. The atonement is not an abstract truth to him now, but it is living bread from heaven to his soul. By it he is lifted up from the horrible pit where sin had plunged him, and his despair is changed to rejoicing. Instead of feeling that he can live in sin, because he is saved, he finds that he is saved in order that he may glorify God in his body and

spirit. There is now in him a continual desire to present his body, soul and spirit, which God has purchased, unto God, as his reasonable and delightful service. He realizes the grand truth contained in the words, "This people have I formed for myself: they shall show forth my praise;" and the constant prayer of his heart is, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." What a glorious theme does the atonement open to our view! Sin put away, and men reconciled to God! Death stayed in mid career, and life and heaven and immortality secured to the people of God!

I feel like closing with the words of the apostle, "O the depth of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him and through him and to him are all things: to whom be glory forever. Amen."

As ever, your brother in hope,
F. A. CHICK.
REISTERSTOWN, Md., Feb. 4, 1879.

COLLEGE HILL, Ohio, Dec. 16, 1878.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN IN CHRIST:—Inclosed please find two dollars for the SIGNS OF THE TIMES for 1879. This is my thirty-first yearly subscription for the SIGNS, and with the exception of the year 1875, I have read the paper through each year. That year I was in Europe, and through an oversight, did not get the paper sent to me.

I detest flattery, and shall not try to flatter you; but on reflection, and in trying to call to mind what I have read in the SIGNS for about thirty years now past, I am astonished at the very few things to find fault with in that paper, and there has certainly been nothing published in it in all those years to raise the question in my mind of discontinuing to subscribe for and read it. I certainly expect to read it as long as I can afford to pay the subscription price, and it is published. But your last editorial has set me to thinking about the cause of the falling off of your subscribers, especially in our western country. Now I do not say I have discovered the cause, but I have discovered that you are charged with preaching and publishing errors that the Baptists cannot receive, some of which are new to me, for I have only heard of them within the last twelve months. Some of these charges are made openly, and some covertly—a kind of fireside talk. I trust I need not say that I have not been smart enough to discover them in your writings, and consequently do not believe them; but there are those in the west that do believe them, and are also influenced by them, and these charges may have influenced your circulation in our western country. I do not say it has done so, but

I suspect it has. I do not write this from a purely financial view, but because I think it strange that an old and faithful servant of God should be assailed covertly in the house of his professed friends, and he not know it. Away with such a friendship! Some of the charges of heresy that are preached against openly, I have a share of the abuse, because I try the best I can to preach the same doctrine, viz., the vital union of Jesus Christ and his people; and for this I am called (by one) such elegant names as "big-head, babbler," &c. But these names do not hurt, for I consider their source. Besides this I am called a Beebeite, Dudleyite, Johnsonite, &c., which does me more honor than I lay claim to, to have my name mentioned in any connection with such eminent servants of the living God, such able ministers of the New Testament, and who have such a warm place in the affections of the deeply tried and afflicted children of our God in these United States of America. We have many evidences of this when you visit us. These fightings against the truth, and against those that contend for it, have produced some searching of heart, and of the scriptures of divine truth, to see if these things are so; and I have again come to confess before God and my brethren, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.

I will now come to one heresy covertly charged to Elder Gilbert Beebe, in which I have no personal interest beyond that of a love for the truth, and for a dear old brother whom I love for the truths' sake.

Several months ago I had a visit from Elder —, of Illinois, continuing two days, and we had several conversations upon Baptist doctrine and church order. I will give one of the conversations in the words used, as nearly as I can, but briefly. He said, "Elder Beebe preaches and publishes that the spirit received by the children of God in the new birth is not the Spirit of God or of Christ, but a spirit created by God for that especial purpose, which is sent down from glory to take up its abode in the creature for whom it is intended, and remains with the creature until the man or creature dies, and then returns to glory, to God who made it." You may be sure I was astonished to hear it. I said, "Elder —, I have been reading the editorials of the SIGNS OF THE TIMES for about thirty years, and never discovered one single word to justify such a charge. Are you sure that Elder Beebe writes to convey that sentiment?" He replied, "O, I am sure of it; for he always begins the word 'spirit,' when applied to that implanted or imparted spirit, with a small letter; but when he writes about the Holy Spirit, he commences the word with a capital

S." I said, "Elder —, is it right to charge a brother with such a heresy on the size of a letter?" "O," said he, "I am sure that is what he means. Elder Beebe knows the rules of grammar and punctuation too well to make such a blunder as that." I replied, "I do not know enough of grammar or punctuation to say whether a small or a capital S should be used; but I do not believe Elder Beebe means to convey your definition of it to the readers of the SIGNS. Why do you not write to Elder B., and ask him if that is his meaning?" "O," said he, "I had a correspondence with Joseph L. Purington, of Virginia, on the subject, and he admitted that that was his meaning, and that Elder J. F. Johnson and Elder T. P. Dudley preached the same thing." Elder — did not promise to write you on the subject, but I urged him to do so. I have seen his name to two or three communications in the SIGNS since, but no reference to the subject, and have now concluded he does not intend to do so.

I have no apology to make to either Elders Beebe, Johnson or Dudley for using their names; they are abundantly able to defend their views of scripture, and will probably do so when they know of the charge. I do not know whether these charges have been widely circulated or not; but when I call to mind that this was my first interview with Elder —, and that he was then making a long tour of the churches in Indiana, Ohio and Kentucky, it may have been talked about at all the places visited.

I submit this to you, to either print or burn, as your judgment may dictate. I could not feel satisfied to let it remain unnamed by me, and not give an old father in Israel the opportunity to admit or deny the charge. Many questions have arisen in my mind as to the propriety or impropriety of sending you the words told me; but whatever questionings of peace or contention may have been in force previously, have been removed from my mind, and truth must come out. I have found that some of these false charges against you have been used as a basis for others equally untrue, and then charged to your account; for instance, nothing done for the old man in the new birth. I asked Elder —, "Do you believe that the old man's nature is changed in the new birth?" After evading the question four times, on still pressing him for an answer, his reply was, "I can't help but think that there is something done for the old man in the new birth;" and that was the best I could obtain from him. This kind of dealing with such important questions as the new birth conveys to my poor mind a species of deceit, and of holding the truth in unrighteousness; or the only other conclusion to which I must come is that they are strangers to the new birth.

What! nothing done for him? Does not that Holy Spirit of Christ do something? What does Paul mean when he says, "If Christ be in

you, the body is dead because of sin, but the Spirit is life because of righteousness?" It is that Spirit of Christ which is life, and he makes the old man behave better than formerly; takes away the old armor of self, and his confidence in it, makes known his lost and ruined condition by sin, which has corrupted all his nature, and causes him to cry to God for mercy. But sin is the same in its nature: it knows no change; and the flesh is the same in its nature as formerly: it is conquered, but it is not changed; it is a captive, but still a sinner. "I find then," says Paul, "another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." What! Paul a captive to the law of sin—a prisoner to the law of sin! A prisoner is not able to do as he wishes, but he must submit to the laws of his captor. And here is Paul, a captive to sin, which is in his members, and he cannot free himself from his captor; hence he cries, "Who shall deliver me?" Now Paul had been taught a better lesson than to cry, *Nothing done for the old man*. But, says Paul, "I thank God through Jesus Christ." There is where deliverance comes, and it is where every child of God looks for his or her deliverance from the power of sin today. This is how the lawful captive is delivered experimentally from sin in time, but he hopes to be forever delivered hereafter from its power and consequences; and not only so, but he expects to have his vile body also freed from sin and from corruption. But this must die and see corruption, but it will be raised in incorruption. Then let us hear no more of nothing done for the old man in either time or eternity; neither let us hear any more that the old man is born of God here, for that involves perfection in the flesh, and every heaven-born soul knows to their cost that sin still dwells in them. But it is hateful to them, made so by that holy spirit which dwells in them; hence the warfare in every child of God.

Do as you please with this hastily written scribble; it is at your disposal. May God in rich mercy abundantly bless you and your dear family, and all who love our Lord Jesus Christ, is the prayer of a very poor but fellow-laborer in the gospel of Jesus Christ.

SAMUEL DANKS.

(Editorial remarks on page 57.)

"And ye are complete in him."—Colossians ii. 10.

This passage must be associated with the preceding context, in which you will find it said, regarding the Lord Jesus, that "In him dwelleth all the fullness of the Godhead bodily." Mark you, it is not said, in him dwelleth part of the fullness, nor most of the fullness of the Godhead, but the apostle says, "In him dwelleth all the fullness of the Godhead bodily." Just as the glorious Shekinah of old dwelt in the tabernacle, so the Godhead was in him who tabernacled with men. And says the

apostle, Ye are filled (for such is the idea of complete) from the fullness of the Godhead. You might read it thus: In him dwelleth all the fullness, and ye are filled out of that fullness, so that whatever your need may be it is met by that fullness. You will notice that the apostle does not isolate any particular persons from among the believers as complete. The apostle is speaking of all the saints when he says, "Ye are complete in him;" so that the youngest, as well as the oldest, the weakest, as well as the strongest believer in Jesus, are complete in him. Nor does the apostle speak of any time in the future, saying that after a long process of experience and learning in the school of Christ, then the believer will be complete in him; but he says, "Ye are [in the present tense] complete in him." Nor does the apostle intimate that any addition can be made to what is complete; for nothing can be added to completeness. You might as well try to purge a sunbeam, or try to wash white the pure snow which comes down in perfectness from heaven, as to add to completeness. This completeness is not a progressive attainment, but the normal condition of every christian. Says the apostle, "Ye are complete in him." What a truth for the christian! And O, if we could but see it, (not me, but Jesus) then would our peace be as a river. May the Lord give us to see his truth, and may his truth liberate us, with the liberty of the sons of God.

But some will say, I am not personally complete, but, contrariwise I am incomplete, sinful. Quite true. Incomplete, yet complete. "Black, but comely." Sinful, yet sinless. You ask, How so? In what, as to detail, does this truth consist? In what, as believing sinners, are we complete? Let us see. First of all, we are complete as it regards the atonement for sin. The Lord came down from heaven that he might be an atonement for the sinner. He died for the sinner, and he will die no more. He died for sin, sin on him. When the victim in the Levitical sacrifice was brought to die, he was brought with all his filth, with all his hoofs, his horns and his offal, with all that was unclean about him. God directed that the animal should be burned, consumed outside the camp. That victim represented Christ upon the cross; it represented Christ as a sacrifice for sin before God, while he was upon the cross. And mark, it was not the people that appointed the animal, but the animal was expressly by God's own appointment. And it was God who gave his Son. God, on the ground of his own character, could not let sin go unpunished; and so we behold the Lamb of God upon the cross, with the dark load of sin upon him, gathered by the hand of justice upon his devoted head. As it is written, "Once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself." He will die no more. I often think what a gospel this is to spell out to one's own heart; for if our sins were not

upon the head of the victim when he died, more that eighteen hundred years ago, they never will. If only part of them were there, and but one only was not laid on him, I am doomed, a lost man. But O, brother, sister, this is the gospel, "The Lord hath laid on him the iniquity of us all," from the cradle to the grave. He was delivered for our offenses, and hath washed us from our sins in his own blood. So sing the redeemed. They were laid upon him in atonement, for expiation. They were on him, that he might take their doom, that he might save us from that doom, which now on the cross is gone. So we sing,

"All my sins were laid on Jesus,
He the full atonement made."

What a glorious truth! We are complete as to atonement.

Secondly, we are complete as to forgiveness, or personal application of that atonement. How so? asks one. Let us see. God it was who knowing all your sins summed up the dark indictment that was against you, and these are his words of forgiveness: "I, even I, am he that blotteth out thy sins." Ah, yes. Though your sins be as numerous as the drops that compose yon cloud which now hides the sun from the earth, which brings darkness upon mountain and valley, and spreads itself over one whole hemisphere, yet, says God, "I have blotted them out as a cloud." Where is the cloud when it is blotted out? Says God, "Your sins have I cast behind my back." Mark the word, "behind." Wondrous forgiveness! So the Godhead, the whole Deity, stands between the sinner and his sins. Again, "As far as the east is from the west." How far is that? Stretch out thy right hand and touch the east, if thou cast; and put out thy left hand and embrace the west. O what a pygmy you are! O what forgiveness! "As far as the east is from the west, have I removed your transgressions from you." What a completeness then as to forgiveness. But says one, "There are all my every day sins; are they forgiven?" All sins are every day sins. The term is generic, and includes the whole life. Before God you have no other sins than these. O what a grand clearance and completeness is there in this forgiveness! As to future sins, all your sins were future when he said, "Your sins and your iniquities will I cast behind my back." They were all perspective when we were chosen in the Son of his love, before the foundation of the world. How complete then is the forgiveness of sin! O for a hatred of sin equally complete.

We are complete as to a removal of sin from our own heart and conscience. Herein do we see the superiority of the sacrifice of Christ over those typical offerings. Paul says that with the blood of bulls and of goats there was a remembrance made every year. Every year they had a conscience of sin. But now, by the one offering of Christ, the worshipers being purged, have no more conscience of sin; no more sacrifices to

offer, as under the law. Christ, says the apostle, died unto sin once; but being raised from the dead, death hath no more dominion over him. Henceforth he liveth unto God. So likewise we are to reckon ourselves dead unto sin, and alive unto God. For as he is, so are we in the world. Hence we are complete as to atonement and forgiveness, and cleansing of the conscience; for by one offering we are forever perfected.

Also, we are complete in wisdom, righteousness, sanctification and redemption. He who gets Christ gets a divine purse, and in it are these four inestimable jewels. In all these the believer is complete. First in order is wisdom, and there is deep meaning in this order, because of necessity. Imagine a council of angels over degenerate man, and God inquiring of them, Can he be saved? They would say, Impossible. Angelic wisdom soon comes to an end. But all is of easy solution to God. He sees it all plain in Christ. And now that he is revealed, do angels see it, and we all, as in a glass, see the same. In fact we had known nothing of God as we now know him, but for Christ. His life, his love, his grace, his holiness, his sufferings, his death. I had never known the compassion of God, but for Christ, because it was the mighty stirring up of that compassion within him that led him to give the Son of his love, that the compassion might eventuate in God embracing the sinner, and in bringing him up to his very bosom and to the throne of his presence. God is love. I had known nothing adequately of God, but for Christ. How else could I know the timeless love of the past, the endless glory of the future? I had known nothing of the glory to be revealed, which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive, had it not been for Jesus. For we are one with him in his glory, members together of his body. He passed by angels, to take man into union with himself. I had never known the glory, had it not been for Jesus. He is made unto us wisdom.

Again, he is made unto us righteousness. This, too, is of vast importance. When we consider that we cannot enter heaven with the least taint of sin on us, and look at ourselves in the light of divine wisdom, we are ready to exclaim, Who then can appear in his presence? The answer comes to us in the language of the text, "Ye are complete in him," in his wisdom and in his righteousness. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. God wanted the sinner in his presence, in a way that should be in accordance with his whole character. Christ, in whom the believing sinner is viewed by God as sinless, met that want; he answered every thing that interfered with the sinner appearing before God in righteousness. It is Christ himself who is made of God unto us righteousness.

Next in order is sanctification—a sanctification which is present and

absolute. Said Paul to those who had been idolaters and every thing that was abominable, "But ye are washed, ye are sanctified, ye are justified." It is not, may be, or will be, but are—are washed, sanctified, justified. All this the believer has in Christ—has it now. However important my own attainments in holiness may be, they can never reach the requirement of God, which is absolute perfectness. God can have nothing that is imperfect before him. If I should go on in my own progressive personal growth down here forever, I should never be complete; my progress would never reach the infinite. Therefore I want before God a complete sanctification, which, when sin is put away, I have in Christ. This truth is rest to the soul that feels and sees it. It is a thought full of rest to me, that I do not expect to enter heaven on the ground of what I am in myself, but solely on the ground of Christ. This question of holiness is brought to view in the New Testament as the result of God's eternal counsel and good pleasure of his will. We are declared, "Sanctified through the offering of the body of Christ." There, too, the question of peace and our perfectness before God are settled forever, by the work and person of Christ, who by one offering hath perfected forever them that are sanctified. Now, unless we see this, the fitness and perfectness he has given us, (that by one offering he hath perfected forever them that are sanctified) we cannot have settled peace. Instead of being at peace with God when in his presence, that very presence would disturb our peace; it would detect the unfitness which we find to be in us. The common idea is, that the Spirit works out this perfect fitness, holiness in the believer. Now, what the Spirit does is to reveal it. The Spirit could not accomplish it in us, because the evil nature is still there, the flesh always warring against the Spirit. And yet, to be happy and at rest in God's presence, we must be perfect. To come short of this, destroys our title to be in his presence, and hinders our peace there. Yet every instinct of the new nature demands this perfect holiness, which we can never attain to through the Spirit. We must then distinguish between the perfect holiness which we have in Christ, and which is always the same, and the sanctification by the Spirit, which is progressive, and therefore still incomplete. It is in reference to the latter aspect of sanctification, (by the Spirit) that we are to put off the old man and put on the new man; that is, to put on the Lord Jesus, to walk as he walked. If we walk as he walked, what manner of persons will we be, in all holy conversation? A prince cannot mingle with low society, simply because he is a prince. A bride in her bridal garb, on the bridal morning, is white as white can be. The servants in the house may walk carelessly, as to any thing that may soil them, but not so with the bride, who is taintless, perfect, in her attire, and must walk as such.

O what a walk it gives to us believers, when we walk as those who are clean, are perfect, are complete in Christ. Such should be the aim of all who are believers, to live and act according to what God has made them before himself in Christ. Therefore it is, because I know that I am as Christ is before God, I ought to walk like him. The knowledge of my perfect position is the ground of exhortation for the highest walk here below. Now it is in regard to the first of these two aspects of sanctification, which is always the same, that "we are complete in him;" it is that, and not the second, which constitutes our standing before God and fitness for heaven. But we must distinguish between these two things; if you do not, you will be thrown back upon yourselves. O miserable employment! to be looking for comfort to our own righteousness, which can never cover us, instead of triumphing in him, our divine, glorified Savior, and having everything in him. What joy it gives to see this! It is the bread of life, instead of the ashes of self. What a salvation! what a redemption! how complete—now and in the future—for time and for eternity. O glorious truth!—"Complete in him!" Clap your hands, ye saints! strike your harps, ye saints! raise your songs, ye saints! Put it over against all your doubts, "YE ARE COMPLETE IN HIM!"

"What language can I borrow
To praise thee, heavenly Friend,
For all thy dying sorrow,
Thy love, which ne'er can end?"

"Lord, I am thine forever,
And would not faithless prove;
O may I never, never
Abuse such dying love."

Finally, brethren, farewell; be strong in the Lord, and in the power of his might. Amen.

E. H. GILLET.

OVERTON, Rusk Co., Texas, Feb. 2, 1879.

DEAR ELDER BEEBE & SON—BELOVED BRETHREN IN THE LORD:—I will address you, and the brethren and sisters of this part of the country, at this time, in a few remarks on the subject of Brotherly Love.

Christ, in his farewell address to his disciples, gave them a new commandment, which consists in brotherly love, of which I intend to speak. He said, "A new commandment I give unto you, that ye love one another." Brotherly love is peculiar to the saints, and grows out of their peculiar qualifications, interest and pursuits. These qualifications are the grace of God's Spirit, spiritual-mindedness, gratitude, humility, and joy in the Holy Ghost. Their interests consist in their being sons and heirs of God. They have a part in that inheritance which is incorruptible, undefiled, and that fadeth not away. The image of God is impressed on their souls. They are satisfied and capacitated to enjoy that inheritance to which they are heirs. Their pursuits are heavenly. They live by faith in Christ Jesus. What they conceive to be duty, they readily perform from a principle of love.

Their motive and actions are unknown to the world. Their qualifications are not duly estimated. Their inheritance is not appreciated. In the language of Christ, the world knoweth them not; but they know each other, because they bear the image of Christ. This love to Christ and to each other is the bond of perfectness, the source of almost all spiritual enjoyment, and essentially necessary for the peace, harmony and prosperity of the church.

The following remarks are intended to show by what means brotherly love is most effectually promoted.

In the first place, Christians should often assemble themselves together; for this they have divine authority, and consequently may expect blessings in compliance with their duty, but not for it. Saints are children of the same family, have something of the same infirmities, and the same devotion to offer to the same God. By assembling often, they have repeated opportunities of expressing their regard for each other, by which it is increased. They have opportunities of comparing their spiritual ideas and attainments, by which they are often comforted and instructed. The spirit of devotion is cherished by praying with and for each other; and devotion extinguishes unbrotherly feeling, and paves the way for reconciliation. They should watch over each other for good. Every Christian wishes to be divested of his or her faults, and will be thankful for any aid. We should, one and all, therefore admonish each other in the spirit of meekness. *This duty should not be neglected for fear of giving offense, because it is a duty enjoined by the gospel.* Reproof should be given with much caution and prudence, and received with humility and respect. Solomon says, "Rebuke a wise man and he will love thee. Give instruction to a wise man and he will yet be wise." We should confess our faults one to another; by confession we show our hatred to sin, our regard to the feelings of our brethren and sisters, and our reverence to God, against whom we have sinned, and who commands us to confess our faults one to another. By confessing we give our brethren and sisters an opportunity of exercising a gospel spirit in our forgiveness. Confession, with repentance, seldom fails to excite sympathy and respect in those to whom confession is made, and prompts forgiveness, encourages the penitent, and increases his esteem for him who forgives. Thus brethren and sisters may be united, who by a contrary course might be torn asunder, and live in much unhappiness. We are called upon to bear one another's burdens, and so fulfill the law of Christ. We should sympathize with the afflicted, and abound in good works to the needy. We are commanded to do good unto all men, but especially unto the household of faith, and to rejoice with them that do rejoice, and weep with them that weep. Relief extended in time of need has a great effect, and is often productive of much good. The tear of sym-

thy is an excellent balm, and joy in another's prosperity is expressive of great regard, and is the reverse of envy.

Having shown, in our weak way, some of the means by which brotherly love is promoted, I will endeavor to expose some of the faults by which it is destroyed. Evil speaking I will mention as a prominent evil. I call it a prominent evil, because of the manner in which it is spoken of in the bible, and the manifest mischief that attends it. James, with his common mildness, says, "Speak not evil one of another, brethren." And Paul says, "Speak evil of no man." Railers and revilers are classed with extortioners, thieves and idolaters. Solomon says, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife." From these passages of scripture, and many others of like nature, we learn that we should not publish the faults of our brethren and sisters, but bear with each others' infirmities, considering ourselves also in the flesh, and liable to be tempted. But when a brother or sister becomes a stumbling-block or a reproach to the cause of Christ, forbearance then ceases to be a virtue. Now, as clearly as this evil speaking is prohibited by our great Lawgiver, it is practiced more than any other sin of the whole catalogue. It is not a disease in one, and a sore that runs on another, but a plague that effects our whole race. It is too frequently the case that in promiscuous conversation of any considerable length, the characters of the absent are introduced, and their faults brought forth to view, and their persons censured and condemned. When almost every person of our acquaintance gives loose rein to some particular vice or sinful practice, it seems as if the whole world had conspired against us to prevent our obedience to our Lord and Savior Jesus Christ. But if the danger we are in of giving way to this evil only arose from the daily observing of the example of others, we would have less to fear; but our greatest enemy lurks, as in all others' cases, within our own bosoms. There is hardly one sinful passion or unsanctified affection of our whole nature that may not, in one way or another, be gratified by the committing of this sin. Our pride, our anger, our hatred or malice, our resentment, are all concerned to hurry us on; besides, we often mistake our own motives, and are taken by surprise. We attribute to ourselves noble and worthy motives for our conduct, and only speak of the sins of our neighbors out of holy indignation, trampling beneath our feet the holy commandment of our God, out of holy feelings of zeal for his commandments. This is sinning that grace may abound, or committing evil out of our hatred of evil. We effectually serve the devil through a supposed zeal for good, and commit sin that we may punish the sinner. And from the smallest acts the bitter

waters of strife are let loose, and who can tell their consequences? Who can tell how great a matter a little fire kindleth?

I invite your attention to the words of our Lord Jesus Christ as a rule, which, if the church would heed, they would steer themselves clear of the above named evils, and would be at peace one with another, and abound in the love of our Lord Jesus Christ more and more.

Dear brethren and sisters, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Be all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessings. And the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you; to whom be glory and dominion forever and ever. Amen.

My dear brother and father in Israel, you can dispose of the above as you see fit, and all will be right with me. Yours to serve, though unworthy, F.

SPRINGDALE, Ark., Jan. 29, 1879.

DEAR ELDER BEEBE AND SON:— Having had a desire for some time to write for our highly esteemed paper, the SIGNS, but being blind, and unable to write for myself, I have neglected it; and besides all this, feeling and knowing my weakness, and being short of comprehension in spiritual things, I tremble at the thought, though trusting in the Lord, I will venture to give my views on the figure of the ark. I shall not use any certain verse or text of scripture, but take the ark and its builder, the purpose for which it was built, the surrounding circumstances while it was building, and try to give its spiritual import.

This was at a time when men had become desperately wicked, and so provoked the Lord that he then determined to destroy the world as it then was by pouring out his wrath, or bringing the flood upon the world of ungodly men. The Lord, having found Noah to be the only righteous man of that generation, commanded him to build an ark for the preservation of himself and his household, and to build it of gopherwood. He was to build it three stories high, with only one door and one window, and to pitch it within and without; and rooms shalt thou build within it, said the Lord. The purpose for which the ark was built was the saving of Noah and his house, and the animals and fowls which God had determined to save from his wrath. It was not, as our Arminian friends please to tell us, to make a way possible and passable whereby all men and beasts might be saved, if they only would; but for the sole purpose

of saving those that God had appointed to be saved, Noah and the ark being a type of Christ and his glorious plan of redemption. And as Noah was the only righteous one in his generation, and it was through his righteousness and works in building the ark that his house was saved, not by their righteousness or their works, so the house of God, the church of the first born, are not saved by works of righteousness which they have done, but by the righteousness and work of Christ in their redemption; for it is by grace we are saved, through faith: and that not of ourselves, it is the gift of God; not of works, lest any man should boast. Then the Lord said unto Noah, Come, thou and all thy house, into the ark; and the Lord shut them up. But we see beasts of all kinds, fowls of the air, and all creeping things coming to Noah in the ark: a type of God's chosen ones out of every nation, kindred, tongue and people. The same as was shown Peter on the house-top, in the sheet knit at the four corners; and a voice said unto Peter, "What the Lord has cleansed, call it not common or unclean." Here were the redeemed of the Lord inclosed in the everlasting covenant, ordered in all things, and sure, and made not to grow; for both he that sanctifieth and they which are sanctified are all of one. Now when we view those animals and fowls of the air coming to Noah in the ark, they all had to enter by the same door; some were small, and perhaps had to be assisted a little at the door, while some came perhaps too tall to enter without bowing. Now it was not the nature of any of those animals to come into the vessel with man, but contrary to nature. So when Paul preached the gospel, he preached to the Gentiles that were wild by nature, and were cut from the wild olive tree and grafted into the tame olive tree, contrary to nature. So the wolf came into the ark contrary to nature; the lion, the leopard, and all the ferocious beasts, wild by nature, quit their company, and came, contrary to nature, into the ark. How could this be? Even because God gave them the instinct and the will to come. Why did not other men and beasts come in? Because they had not the desire to come. Their will was not to come, but they were left to suffer the vengeance of God's impending wrath. The work-mongers tell us that they could come if they would, that it is left to them, and that God gives all men a chance. Was it a mere chance for those that came? No; the ark was prepared exclusively for them. Was there any chance for those others that did not come? No; there was no ark prepared for them. If it had been left to their nature, none would have come; but as many came as Noah had prepared the ark for.

Is God unjust in all this? The Arminians tell us, if this be so, he is. If all men be fallen in Adam, and are alike sinners, under condemnation, God would be just in the damnation of the whole race, and if he

saves any, it is an act of his own free, sovereign grace, and does no injustice to those that are not saved. Paul says that the children of God are by nature the children of wrath, even as others; so it was with the animals that were saved in the ark. We see those who never have made any pretention to religion, when they are called by grace, leave their worldly companions, and come weeping and mourning to CHRIST, the DOOR, and by the grace of God they enter the ark of salvation; while we see many who have long been puffed up in their own self-righteousness, depending upon their works for salvation. They are so tall that they cannot enter by the door through which those little ones have entered; but when quickened by the Spirit of God, and made to feel and realize that their own righteousness is but filthy rags, then they are made willing to leave the company of their self-righteous friends, and bow to the sceptre of sovereign grace. Here the lion and the ferocious tiger come humbly, and enter by the same door that the waddling duck enters; here the wolf lies down with the lamb, and the bear eats straw with the cow, as described by Isaiah, and are all shut up in the ark. There are three stories in the ark. There are many of God's children that are weak in the faith, and where faith is weak, hope is so too; they are often filled with doubts and fears, and feel that if they are in the ark at all, they are in the lower story; while many are stronger in the faith, and by the use of the word are able to eat strong meat, and fill the second and third stories. They often think that if they were as humble as those in the lower story, they would be better christians; while those in the lower story are so often filled with fears, and think they would be more safe if they were in the upper stories. They feel that if any are lost it surely will be them; but our heavenly Father says, "Fear not, thou worm, Jacob; I will help thee." No, my dear little one, do not fear; you are just as safe as those in the upper rooms, for you are all in the ark together. Methinks I hear some dear one say, I hear the roar of the outward tempest, and the pelting of the raging waves, which makes me fear that I will be lost at last. Remember, dear one, that the ark is pitched within and without; yes, pitched within with God's sovereign, eternal and unchangeable love, and pitched without with God's sovereign power and determinate counsel, and the eternal God is their refuge, and underneath them are his everlasting arms. Yes, dearly beloved, the church of the living God is fenced and hedged and walled in with the *wills* and *shalls* of Jehovah. But methinks I hear some dear one say, "I am so often in the dark, and so seldom in the light." Remember, dear one, there is but one window in the ark, by which all the inmates get their light, in whatever room or story they may be. This window is God's blessed word, through which the Holy Spirit shines, and gives light to

all that are in the ark. The oftener God's dear children look to this window, the oftener they catch the glimmering light—yes, the light of God's countenance, which animates the soul; and then they are enabled to sing,

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Then, dearly beloved, while we are passing over this tempestuous sea, let us cheer and comfort each other by the way. Though I am in one little room here in north-west Arkansas, and many others are placed in different rooms, yet all are in the same ark. Peter, in his first epistle, when writing to the elect according to the foreknowledge of God the Father, referred to the long-suffering of God, that waited in the days of Noah while the ark was preparing, wherein but few were saved. Now, what was he waiting for? Was he waiting to give all men and all animals a chance to come and be saved, as the Arminians tell us? Assuredly not; but he suffered long with the wickedness of the world that then was. For his word of promise to Noah was, that by the building of the ark himself and his house should be saved; and if he had brought the flood on before the ark was prepared, he would have destroyed Noah and his house, and every creature that he had made choice of to be saved in the ark. So he suffered long, till the ark was prepared, and his chosen ones secured in it; then he brought the flood in upon the world of the ungodly and destroyed them; but not one of his chosen was lost, nor one more saved than he had chosen to salvation. So Peter says, in writing his second letter, "Beloved, this second epistle I write unto you, in which I stir up your pure minds by way of remembrance." Now as he wrote but two epistles, this proves that his second was also to the elect according to the foreknowledge of God the Father. So he says to them, "The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Take care, Arminian, I am going to take your prop from under you. You say, This proves that God is not willing for any of Adam's race to be lost, but would rather that all would come to repentance, if he could have his way about it. God says, "My counsel shall stand, and I will do all my pleasure;" and we Old School Baptists take it for granted that God's word is true. But as the long suffering of God waited in the days of Noah, so the long-suffering of God is waiting now with the wickedness of this world, not willing that any of his elect should perish, but that all should come to repentance. As Paul plainly tells us, in the ninth chapter of Romans, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it,

Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" This scripture proves what the long-suffering of God is waiting for, and this is the sense in which he is the Savior of all men, and especially of them that believe. He saves the world with a temporal or time salvation, until he saves his foreknown with an eternal salvation. His intercession is based upon his atonement, and here is the manner of his intercession. When the servants came and said, Sir, didst thou not sow good seed in thy field? Whence then came tares in it? He answered, An enemy hath done this. Then they said, Wilt thou that we dig up the tares? He said, Let them alone, lest while ye dig up the tares, ye dig up the wheat also. Here is his intercession, not for the tares, but for the wheat; but his intercession for the wheat saves the tares with a time salvation, until the wheat is gathered into the garner, or in other words, until his redeemed are housed in the ark. For he says, "Thou hast given him power over all flesh, [what has he power over all flesh for?] that he should give eternal life to as many as thou hast given him." Not one more nor one less; for he prays "not for the world, but for them which thou hast given me out of the world." And not for them only who then believed, but also for them who shall believe through their word. Here is the limit of the atonement; now, who are they that believe? Those only who are called of God. Who are they whom God calls? Only the vessels of mercy which he hath afore prepared unto glory, whether Jew or Gentile. Who are those vessels of mercy? They whom God chose in Christ before the world began. Who were chosen in Christ? The elect according to the foreknowledge of God the Father. Yes, those whom John saw coming up out of great tribulation, which no man could number; those who are redeemed by the blood of Christ out of every nation, kindred, tongue and people. Here, dear brethren, I hope to meet you all.

I will close this poor scribble, leaving it, brother Beebe, for your ripper judgment to do with as you think best. I have written at the request of dear brethren and sisters who read the SIGNS in Arkansas.

From your little, blind brother, in hope of eternal life,

ASA BOYDSTON.

SPRINGVILLE, Va., Jan. 14, 1879.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—It is indeed with a trembling hand and fearful heart

that I again attempt to write a few lines to the scattered saints. Infinite mercy has spared my unprofitable life to see the old year numbered with the past, and the new year ushered in. What it may unfold to us, we of course know not. Of the old year just past, like all others that have gone before of our pilgrimage, I can look back to nothing except the mercy and goodness of our God with unalloyed pleasure. All, all has been marred with the sorrows and regrets of this mortal and evil nature, and with old Jacob, I can truly say, "Few and evil have been the days of the years of my pilgrimage;" and yet has the mercy of the Lord been extended in all these years. Truly can we say, with David, "What shall I render to the Lord for all his benefits?" We would desire to render thanks, adoration and praise to his holy and reverend Name, which is above every name; but our powers are too weak to speak his praise.

Dear editors, I am some distance from my home, spending the winter with my sister, who is a subscriber of the SIGNS, and I am glad to inform you that it comes regularly to us, filled with excellent things; and to hear from my brethren through this medium makes me feel at home. We received the number for January 1st in due time. Dear brother Beebe, it is very gratifying to us to find you this new year occupying the editorial chair with your accustomed ability, sending out to us the same precious truth with which we have been favored for many long years; and yet it is just as new and comforting to the poor, needy sinner as in the beginning. Truth can never lose its value nor beauty, for when "fitly spoken, it is like apples of gold in pictures of silver." How beautiful the figure! The editorial in full upon "Prayer," I am sure meets the feelings and wants of every little child of grace who may read it. It is so full of instruction and comfort to the poor, fearful, needy little children, who daily feel that they are nothing, and less than nothing, and vanity. I must speak of Elder Purington's able defense of the truth, meeting with divine testimony every objection that may arise in our carnal minds and hearts of unbelief, enough to silence "Interrogator," and giving satisfying comfort to the lovers of the truth. Next comes Elder Durand's continuation of his most excellent subject, appropriating to each of the little ones as they read their own personal experience, to some extent, as set forth in that delightful subject. Pardon me, dear brethren, for calling names; I cannot very well help it at this time. I am not able to describe the emotions of my poor, evil heart while reading those sublime truths, as set forth by able brethren. From such we do receive strength and comfort, for they are set for the defense of the gospel. Many lovers of the truth of our Lord Jesus Christ have been called home during the past year, and we too, dear brethren, feel and know that the time of our departure cannot be very far distant. It

is with a feeling sense of this that we move onward in our pilgrimage, animated at times by the hope of the resurrection of the dead, when the saints shall arise in the likeness of Christ and be satisfied. Beyond the dark tempests of life we hope for eternal rest. When we are permitted to lose sight of self, and faith is given us for one moment, we rejoice in the hope of the glory of God, believing, "If I be one of the precious heirs of promise, the triumph is certain, and will be complete." For, "All Israel shall be saved with an everlasting salvation."

Dear brethren and sisters, this life to me is a life of doubts and fears, full of unbelief and sin; can I deem myself a child? While I feel entirely unworthy a place among the children of God, I feel there is no other place I wish to be. In the evening of life I feel the same as in the morning. "This one thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." I cannot do the things I would, and come far short of all my desires. I would do good, but evil is present, and my very nature is so desperately wicked that I cannot do one good thing. This feeling sense of sin causes me to go bowed down all the day long, and to groan, being burdened. Thus I travel along, much of my time in great darkness, but remembering that "weeping may endure for a night, but joy cometh in the morning."

And when the morning comes it is brought to our remembrance that Jesus ever lives to make intercession for his tried and tempted children, chosen in the furnace of affliction. The subject of salvation is one of deep interest to the poor, who feel their need of a better righteousness than their own. Their inquiry is, Am I a recipient of the salvation which is ordered in all things, and sure? If not, then my hope is vain. Again, when faith is in exercise, we exclaim, What a fountain of comfort there is in this hope. It lifts us above the transitory things of earth, and we rejoice that the "Lord God omnipotent reigneth," and will do all his pleasure, and none can stay his hand.

In the conclusion of brother Purington's excellent letter, we believe he has spoken the mind of the brethren and sisters generally concerning our family paper, and we say with him, we feel anxious that the SIGNS shall be sustained, and we can but believe this anxiety will be realized for the truth's sake. Although we have so much able preaching and precious communications from brethren and sisters through the SIGNS, yet I feel a great desire to meet the brethren at home, and with them listen to the truth, which is preached to us once a month by our much beloved pastor, Elder J. N. Badger, who is so faithful to meet his brethren, and unfold to them the banner of truth. Precious gift to the church, to have one go in and out before us,

declaring there is no other name given among men whereby sinners can be saved.

Dear brethren Beebe, I have been hesitating about sending this, as you will see from the date, but have concluded to send it, along with all its imperfections, knowing you bear with the infirmities of the weak. At the same time, your faithfulness will cast it with your waste paper, if you think it best, and all will be right. May the Lord keep his dear children from every false way, lead them more and more into the truth, reconcile them to his holy will, and his great name be praised.

Yours truly, in hope,

EDNA A. FERGUSON.

P. S.—Dear Elder Beebe, will it be asking too much of you to give us your views upon the text found in Rom. xiv. 3? If so, I withdraw the request. I hope I love instruction, but do not wish to burden my brethren. Please excuse all I have said amiss.

E. A. F.

(Editorial reply on page 58.)

NORTH BERWICK, Maine, Nov. 15, 1878.

ELDER G. BEEBE—DEAR AGED BROTHER:—The following experience was written to me by a young sister in Christ who has recently joined the Old School Baptist Church in this place. It has proved very interesting to me and to others, and has also increased our love and fellowship for the author. I have her consent to do with it as I thought best, and you are at liberty to do the same.

A. A. C.

NORTH BERWICK, Maine, Sept. 25, 1878.

DEAR SISTER CHADBOURN—If one so unworthy as I may be permitted to call you sister:—I will now try to comply with your request, and write you some of my past experience in spiritual things.

You wish me to write in full my past and present belief in doctrine. I would say, in regard to my belief, that the only doctrine I ever loved to hear proclaimed was the Old School Baptist doctrine. This has always seemed to me, since I came to years of understanding, to be the only true doctrine, and the only way that sinners can be saved. I see that there is no other way for a sinful worm of the dust like me, for I am in debt ten thousand talents, and not one farthing to pay. It has long seemed to me that my home and membership must be with those who believe that salvation is of the Lord, and one of the greatest enjoyments I have is to sit and hear the gospel preached. Many things that I have experienced in bygone days are often described and called to mind, and I think I would be willing to suffer and endure them all again, could I only tell where and how they all left me. When I was twenty-one years of age I became more concerned, and more fearful that I was not one of those whom Jesus died to save. I hoped that I might be saved at last, but did not think it possible that I had then experienced what I now hope I have. For I trust that the Lord caused me

to see where and what I was, and it seemed to me that I was the greatest sinner on earth, and everything I did was mixed with sin. Often when with my friends and associates my mind has been so much taken up with these things, that I could not enjoy myself with them. I have gone at times where no one could see me, and there tried to pray; but all I could say was, Lord, have mercy on me, a sinner. I did not mention my feelings to any one at that time, for I did not want them to know that my mind was troubled in that way. I never loved to hear preaching before as I did at that time, and my feelings were often told by the preacher better than I could tell them myself. The subject of baptism was presented to my mind after awhile, and I studied so much about being baptized that I dreamed of it by night. I thought if I could only know that I was a child of God, I could willingly go forward; but my sins would rise up before me, and it seemed to me that I grew worse and worse every day. I lived on in this way for months, thinking that no one mistrusted that I was troubled in my mind, until Elder Quint spoke to me about it. Then at first how sorry I was that he said anything to me, but afterwards how glad; and I feel now to thank him for encouraging me. At that time I could scarcely eat or sleep, and these words would sometimes arise in my mind, "If you tarry till you're better, you will never come at all." I kept promising in my mind that I would go to the church meeting, but when the time came I could not have the courage to go. I was afraid that if I went before them I could say nothing that would be acceptable to them. I felt I was so unlike a child of God that they would have no fellowship for me, but would cast me off forever. When the May meeting came I wanted to go, but my unworthiness kept me back. Then I thought I would not let another opportunity pass; but when the next meeting came I was obliged to go another way, and could not attend that day. That seemed the unhappiest day of my life, for it almost seemed that all hope for me was past. But after I returned home that night Elder Quint sent me word that I could come down the next morning, if I wished to; and these words came forcibly to my mind, "Why tarriest thou? arise, and be baptized." I felt reproved for my disobedience in not obeying the commands of the Savior. I then decided that I would go, and these lines expressed my thoughts at that time,

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I shall my blessed Lord deny."

The next morning how beautiful everything looked. The clouds, the trees, and the birds, how sweetly they sang. Every thing seemed to be praising God, and I think I felt to do the same. I could no longer refrain from going before the church, and I did so. I could not say much, but tried to answer the questions they asked me, and it was a mystery to me

how they could receive me. It was a great cross for me to go forward alone, but when I came out of the water it seemed I had found sweet relief. A great burden was gone, and I had a different feeling toward the church members from what I ever had before. All seemed near and dear to me. I can say that I love the things I once hated, and hate the things I once loved. But I am still annoyed with the thought that I am not worthy a name and a standing in the church. I hoped if it was not the Lord's will, that he would not suffer it thus to be; and I sometimes think he would not, for I believe he works and rules over all things, according to his own good will and pleasure. I feel at times to thank and adore him for what I still hope he has done for me; but the following lines are often on my mind:

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never heard his name."

But I fear you will be weary with reading this, and will now end my scribbling.

From an unworthy sister, if one at all,

A. M. FORD.

HARE'S CORNER, Del., Feb. 6, 1879.

DEAR BROTHER BEEBE:—In your editorial in the second number, (Jan. 15th) you speak of Israel *sojourning in a strange land four hundred years*. Expressions similar to this are frequently used by our brethren, both in speaking and writing; and as they are calculated to convey an erroneous impression to the reader or hearer, I propose to call attention to them. I do not wonder at all that brethren have quite frequently used the phrases I speak of, because the declarations of scripture upon which they depend would at first view seem to sustain them. The martyr Stephen, in his sermon recorded Acts vii. 6, says, "And God spake [to Abraham] on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage and entreat them evil four hundred years." The passage from Gen. xv. which is here quoted, reads, "Know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them, and they shall afflict them four hundred years." The error is in understanding these and similar passages to mean that the oppression of the people of Israel was to continue throughout this long period of time. The truth is, that four hundred, or rather four hundred and thirty years, embraces all the time from the first promise until its full and final accomplishment. The affliction and oppression of Israel, after they commenced, should continue until the expiration of four hundred and thirty years from the date of the promise made to Abraham. It will not require much reflection or examination to satisfy the reader of the correctness of this position, or of the

length of time that Israel did have to endure their cruel bondage. Isaac was born twenty-five years after the first call to Abraham in Ur of the Chaldees, and was sixty years old at the birth of Jacob. Jacob was one hundred and thirty years old when he and his sons went down into Egypt. The sum of this is two hundred and fifteen years. Israel is in favor with the Egyptians until "another king arose that knew not Joseph." The oppression appears to have begun between the birth of Aaron and Moses, Aaron being three years older, and no trouble that we have account of on his account, while Moses had to be hid to save his life. As Moses was eighty years old when he fulfilled his mission, this period about covers the whole period of Israel's afflictions. Still they had been sojourners all the time, dwelling in tents, and having no inheritance in the land in which they sojourned. We read in the 12th chapter of Exodus that "It came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out of the land of Egypt." This is counting from the date of the promise made to Abraham in Mesopotamia. It would appear from this reckon that Israel was in Egypt altogether two hundred and fifteen years. It was said in regard to their going out from Canaan, that "in the fourth generation they should come hither again." These four count Levi, Kohath, Amram and Moses. But of course these generations could not count more years than about what is assigned to them, viz: two hundred and fifteen, and this includes the eighty years of Moses—his age at the time. We have then one hundred and thirty-five years sojourn in Egypt previous to the birth of Moses, during all of which time it would seem that Israel continued in favor with the Egyptians.

Even if I have been wrong all the time, and mistaken in the way I have sometimes understood the brethren when treating of this subject, I hope no harm may result from my thus briefly referring to it.

In gospel bonds yours,
E. RITTENHOUSE.

MANCHESTER, Iowa, Feb. 2, 1879.

ELDER GILBERT BEEBE—EVER-FAITHFUL SERVANT OF THE LORD:—For forty-six years you have ably performed the arduous labor of editing and publishing that excellent paper, the SIGNS OF THE TIMES, and many, yes, very many times has my poor soul been comforted in reading its able editorials and valuable communications, I hope with the same comfort ye yourselves are comforted of God. I have been a reader of the SIGNS from their commencement, and a subscriber commencing with the second volume, and I desire to read its valuable productions as long as my natural life shall last. In former years I lived where I could enjoy Baptist society and hear their preaching; but now, in my old age, I am deprived of that enjoyment almost altogether.

I write these few lines, (if they should find a place in your valuable paper) that some of those with whom I have taken sweet counsel may read and learn that old Amos H. McKay and his wife Mary Jane are still alive and entertaining the same hope that God for Christ's sake has pardoned their sins. Sometimes our hope is so small that we can only hope that we have a hope. The blessed Master does not leave us comfortless. Although it has been nearly half a century since we received this hope, it is as precious to-day as when we first believed. We pass through very many dark seasons; sometimes near to the valley of the shadow of death, then the morning comes, and brings his goodness and mercy with it. Precious promise, "I will not leave you," for poor, hell-deserving sinners to lean upon in time of severe trial.

I see by the SIGNS that old soldier of the cross, Eld. T. P. Dudley, is still telling the poor, doubting souls of the faithfulness and preciousness of the blessed Savior, and his power to save to the uttermost. Fight on, old soldier, your Master will seal your passport by and by, and cause you to lay down your armor, and take you home to receive your crown.

In hope of a blessed immortality,
I remain yours,

AMOS H. MCKAY.

BINIONS CREEK, Tuscaloosa Co., Ala.,
Feb. 11, 1879.

DEAR BRETHREN:—Inclosed find two dollars to pay for the SIGNS OF THE TIMES for 1879. I have been taking the SIGNS for a number of years, and I want to let you and all the readers know that I am not tired of it yet. While there have sprung up many other papers claiming to be Old School Baptist papers, since the first issue of the SIGNS, (and some of them good papers, too) yet none of them have supplied its place. And while there have been, and yet are strong efforts being made to suppress the SIGNS, and to break the sweet fellowship existing between the saints both north and south, and you, brother Beebe, and your associates, denounced as heretics, yet the SIGNS still unfurls its banner in many of the households of the dear children of God. If you have changed in doctrine since I first began reading your valuable paper, I have been too ignorant to find it out. I am not a Beebe Baptist, but I hope I am a Bible Baptist, and I am just ignorant enough to believe that brother Beebe is a Bible Baptist, and the doctrine the SIGNS contain is bible doctrine. Elder Purington's letter in one of the December numbers speaks my sentiments and meets my approbation.

My post-office has always been North River, until recently. We have succeeded in getting a post-office at my house, by the name of Binions Creek. Please send my paper in the future to Binions Creek, Tuscaloosa Co., Ala. I will close for the present, as I am not in the habit of writing for publication.

Yours in gospel bonds,
G. W. NORRIS.

DEAR ELDER BEEBE:—On looking over the papers and letters of my dear departed mother, I find her whole theme to have been of our blessed Redeemer, and her anxiety for the welfare of Zion. Only a short time before she left us, she said, "I am so troubled about the church." But mother is now at rest, dwelling in the presence of him whose countenance is as the sun shining in his strength. "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on his throne shall dwell among them."—Rev. vii. 14-17.

The SIGNS OF THE TIMES has always been a welcome visitor in my father's house ever since I can remember, and now as I am growing old I would find it very hard to do without our family paper. I send some of my dear mother's writings for publication, submitting them to your maturer judgment.

LINA BECK.

DEAR SISTER SUSAN:—Your letter of March 16th now lies before me, and my heart is filled with gratitude, in that you sent a second one before I answered the first. Sometimes I need a first and second admonition to stir me to my duty; the spirit seems willing, but the flesh is weak, and grows weaker as years and cares numerate. If I could only live in the present, forgetting the past, and observing the dear Savior's admonition to his disciples, "Take therefore no thought for the morrow; sufficient unto the day is the evil thereof." Well, sister, I do desire to live after the spirit, and not after the flesh. Do we not know by a feeling experience that living after the flesh is death, and to be spiritually minded is life and peace? I often think and preach over much of the sacred writings in my own mind, while my hands are employed with worldly things. Paul, to his Galatian brethren, writes, "Be not deceived: God is not mocked; for what a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Then let us try the spirits, for many spirits are gone out into the world. The spirit of the flesh and the spirit of the world are contrary to the Spirit of Christ.

Your letter was one that stirred up many thoughts which I would gladly have spoken to you had I the opportunity. One portion of scripture after another filled my mind with meditations for many days and nights afterward. You wrote very much about faith, and that it does not lead the soul to be inactive, but to watch, and listen to the voice of the Shepherd. Yes, sister, the dear Savior said, "My sheep hear my voice, [they know not the voice of a stranger,] and I know them, and they follow me; and I give unto them eternal life." The question arises, When,

where, and how do I hear the Savior's voice? How shall I answer this question, that I may be understood? Shall I say whenever we hear Christ preached, according to Paul's gospel, we hear his voice? or is it the still, small voice, heard by the internal ear, when the Spirit takes of the things of Jesus and shows them to his children? The children of Zion have the promise to be all taught of the Lord, and great shall be their peace. David, in Psalm lxxxix., breaks out in this language, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." I think the name of Christ is the joyful sound in a believer's ear, for it soothes his sorrows, heals his wounds, and drives away his fears. As you wrote so much about your faith, and likewise told me of some of your good works, you said, "to strengthen my faith," I find my mind running after the definition of faith. You will ask, Did sister Ann never study on this subject before? I answer, It has been a particular study for forty years, and now, if I had not been a very dull scholar, I might be able to teach others; but I will say this much, that I think there can be no better definition given than the one which Paul and the other apostles have given: "Now faith is the substance of things hoped for, the evidence of things not seen." You know it is written, "For the things that are seen are temporal, but the things that are not seen are eternal." We believe in a spiritual house, built up of God through the apostles and prophets, Jesus Christ being the chief corner-stone. We were not taught these eternal things by man, neither did we receive them but by the revelation of Jesus Christ. For this reason we believe Christ is the author and finisher of a good faith. He is Head over all to the church. He is himself the faith of God's elect. Then if we have this true faith as a grain of mustard seed, it will remove mountains of unbelief. It may not be done all at once, and it may, just as the Savior pleases. You know, dear sister, I cannot believe in salvation by works.

"No more of works I vainly boast,
Nor so employ my tongue;
Jesus alone is all my trust,
Free grace my only song."

Your unworthy sister,
ANN JOHNSON.

INQUIRIES AFTER TRUTH

WILL Elder J. F. Johnson write upon 1 Cor. i. 23, 24, through the SIGNS OF THE TIMES, and oblige one who delights to read his communications?

NATHAN HART.
PENNINGTON, N. J.

CHANGE OF RESIDENCE

DEAR BRETHREN BEEBE:—Please say in the SIGNS OF THE TIMES that my post-office address is changed to Butler, Taylor Co., Ga.

J. R. RESPESS.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1879.

Remarks on the Letter of Brother Danks, on page 50.

It is painful and exceedingly mortifying to be assailed in an unkind manner by our avowed opponents, and to have our sentiments misrepresented, our words perverted, our meaning distorted, and our motives impugned; but to be stabbed in the dark by those who in their written communications to us claim to be our brethren, professing love and fellowship, is like being betrayed with a kiss. We have had the letter of brother Danks on hand, as its date will show, for some weeks, doubting whether fidelity to the cause of truth and righteousness would be better subserved by its publication or its suppression. And even now, after much deliberate reflection, hoping there may possibly have been some misunderstanding in regard to the grave but unfounded charges made against us, we have concluded to withhold the name of the Elder, lest the publication might restrict his usefulness, when he may possibly have misapprehended our views, or have failed to make himself clearly understood by brother Danks. We have been too well and too long acquainted with brother Danks to believe for a moment that he would designedly misstate what he honestly understood to be the statement of the implicated Elder.

In regard to the charge, *that, "Elder Beebe preaches and publishes that the spirit received by the children of God in the new birth is not the Spirit of God or of Christ, but a spirit created by God for that especial purpose, which is sent down from glory to take up its abode in the creature for whom it is intended, and remains with the creature until the man or creature dies, and then returns to God who made it."*

Now if Elder Beebe preaches this absurdity, we ask, Who has ever heard him? He has been in the ministry more than sixty years, in which time he has traveled and preached in about twenty-three states and several territories of the United States and in Canada, and we challenge all who have ever heard us preach to tell when, where or to whom we have ever advanced this sentiment or anything like it. We have conducted the editorial department of the SIGNS OF THE TIMES nearly half a century, and they have been read by hundreds of thousands of intelligent Baptists, and we have on hand a complete file of all we have ever published, and we challenge the universe to point out a sentence in all we have ever published to sustain the charge.

Two witnesses are referred to, however, to convict us. The one cannot be recalled from the dead, as no summons from us can penetrate his grave, or disturb his quiet and peaceful repose. What, therefore, brother J. L. Purington, when living, said to our accuser, cannot be repeated from his

lips. We will only say that we have always, from our first acquaintance with him, had the most implicit confidence in his veracity.

The other witness seems to us quite equivocal—a mere inference drawn from the use of a CAPITAL or lower case S or s, in writing the word Spirit or spirit. Our accuser argues that we have capitalized Spirit when speaking of the Holy Ghost, but when speaking of the spirit received by the children of God in the new birth we have used a small s. Well, if this is convicting testimony, our case is hopeless. We had thought that in following the precise words of our Savior, as rendered by the translators of the bible, we were secure from criticism. Now turn to John iii. 6, and read: "That which is born of the Spirit is spirit." Was our Savior, or the holy evangelist John, or any of the apostles, or the translators of the bible, justly chargeable with holding the monstrous sentiment charged upon us, because they invariably capitalized the word Spirit when speaking of the Holy Ghost, and used a small s when writing the same word as a common noun, and in its application to the spirit which is begotten and born of God in all the saints? We make no flourish of our limited knowledge of grammar, for any active school-boy, who has studied the science, knows that it is proper to capitalize all *proper nouns*, to distinguish them from *common nouns*; and that the word Spirit, when used as a name by which the Holy Ghost is identified, is used as a proper noun, and when applied to the spirit which is born of God, and common to all the saints, is a common noun, and not to be capitalized, unless used at the beginning of a sentence.

Now let us sum up the weight of evidence which has been brought against us, and submit it to a jury composed of our peers, embracing every reader of the SIGNS OF THE TIMES. We readily admit we have used the capital letter S in the word Spirit, when speaking of the eternal God as a Spirit, and as A NAME divinely authorized to be applied to the Holy Ghost; and that when speaking or writing of the spirit which is born of God, and dwells in all the saints, we have followed the rule observed in the scriptures. If there is a single instance in the bible where the spirit which is born of the Spirit is capitalized, we have never observed it. Now we ask, Are we to be condemned for adhering to the rules of language in which the scriptures are written? If not, then our use of capital and small type fails to convict us of the things of which we are charged.

In regard to the other witness, whose voice is no more to be heard on earth, we submit the question, If the Elder who has made the charges against us has so greatly mistaken what we have written, is it not possible that he might also have misunderstood or misconstrued the words of our dear departed brother?

We charge neither ignorance nor design to misrepresent us upon the

brother who has so very wrongfully accused us, nor do we entertain towards him any unkind feeling; perhaps he may be able to explain his course, or recall what he has said to our disparagement; but if not, we will bear the injury as patiently as we can.

But it does seem remarkable that any intelligent brother, from premises so slight and trivial, should infer and swell his inference into a broad assertion, that "Elder Beebe preaches and publishes that the spirit received by the children of God in the new birth is not the Spirit of God or of Christ, but a spirit created by God for that especial purpose, which is sent down from glory to take up its abode in the creature for whom it is intended, and remains with the creature until the man or creature dies, and then returns to God who made it."

If this charge, and others of a similar nature, were only made by the Elder who asserted them to brother Danks, we might dismiss them with a simple but emphatic denial of them; but we are aware that others have for years past been engaged in spreading abroad similar false and slanderous reports concerning us; and that some professedly Old School Baptist publishers have opened their columns for the dissemination of like baseless misrepresentations, until discord has been engendered, and many have been misled to regard us as holding dangerous heresies, and our enemies have used these false charges to prevent the circulation of our paper.

So far indeed from having ever believed, preached or published any of the absurd heresies named in the above stated charges, we have constantly affirmed as our firm conviction that the spirit given to and implanted in the children of God in the new birth is born of God, born of incorruptible seed, by the word of God, which liveth and abideth forever. Creation alone does not involve or imply vital relationship. All things, beasts, birds and serpents, are the creation of God, but their creation does not make them children, nor can any be vitally in relation to God except by a life which was with the Father; and that life was given to the heirs of God in Christ before the world began, and this life is manifested in them individually and experimentally when they are born of the Spirit in the new birth. That spirit which is born of the Spirit is born of God, and is of God by birth, and not by creation. To create is to originate something out of nothing; but a birth is to bring forth into manifestation that which existed in the parent before the birth. We are told in the scriptures that, "As many as are led by the Spirit of God, they are the sons of God;" clearly implying that no man can be manifestly a son of God unless he is led by the Spirit of God. And again, "If any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9, 14. The Spirit of God and of Christ have their origin in God, and are not created, but descend from God, through

Jesus Christ our Lord, by spiritual generation and birth. Now can any brother fail to perceive a wide difference between what we assert as our belief, and what we have been charged with preaching and publishing, in regard to the spirit which is given to the children of God in the new birth? Or has any reader of the SIGNS failed to discover that what we here avow as our belief, is what we have uniformly published for the last forty and six years?

Now let us inquire what Elder Beebe preaches and publishes in regard to the effect produced upon the recipients of this heaven-born spirit which the chosen of God receive in the new birth. Forty-six volumes of the SIGNS are now open before the public; let them be searched with prying scrutiny, and if a passage can be found in which we have expressed a syllable by which an inference can be fairly drawn that will sustain the charge, that we have published that the spirit received by the saints of God only dwells in them in this their mortal state, and then departs and leaves them forever, then let our accusers claim a victory.

We have and do contend that that which is born of the Spirit is spirit, and that which is born of the flesh is flesh, for this is the express declaration of our Lord Jesus Christ, John iii. 6; but we do not hold that this birth has changed our flesh into spirit, or the spirit into flesh, but it does give assurance that our Lord Jesus Christ will eventually change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. iii. 21. The vile body is still vile, and in the flesh of the child of God and heir of glory there is no good thing; the body is still dead because of sin, mortality is not yet swallowed up of life, or there would no longer be a warfare between the flesh and the spirit that dwells in those who are born again. But still that heaven-born spirit that dwells in the saints is life, is born of incorruptible seed, which lives and abides forever; and its existence in us is an infallible evidence that this mortal, in whom it now dwells, shall hereafter put on immortality, and this corruptible shall at the appointed time put on incorruption, and the saying which is written (but which is not yet accomplished) shall be brought to pass, "Death is swallowed up in victory." It is our persons, which are now developed in the flesh by being born of the flesh, which were involved in sin and guilt, on which death has passed, that are redeemed by the precious blood of Christ. That heaven-born spirit, which was born of incorruptible seed, is and always was incorrupt and undefiled: it cannot sin, because it is born of God; but it was in our fleshly nature we all sinned, and were in need of redemption. These earthly natures after the new birth, as before, are still earthy, corruptible and mortal; they still need the productions of the earth to sustain them, and they must die and be changed

before they can realize the glories of that immortality to which they are predestinated. "Beloved, now are ye the sons of God." Christ, who is our life, dwells in us by his spirit, which is the spirit of adoption, whereby we cry, Abba, Father. "And it doth not yet appear what we shall be; but we know that when he who is our life shall appear, we shall be like him."—1 John iii. 2. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. "And if Christ be in you, the body is dead because of sin, [By one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned.] The body therefore is dead, or destitute of immortality;] but the Spirit [of Christ, which dwells in you] is life because of righteousness. But [notwithstanding the absence of immortal life in the fleshly body] if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal [or dead] bodies by his Spirit that dwelleth in you." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, [who are not yet born of the Spirit,] but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 10, 11, 19, 22, 23. In this chapter the apostle shows a wide difference between that which is created, and that which is born of God; the creature waiteth for the manifestation of sonship in the adoption of their bodies, which are now mortal; and they who in their new birth have received the first fruits of the Spirit, are also waiting for the redemption, or resurrection, in which they shall be raised in incorruption, immortality, power and glory, in bodies as spiritual and immaculate as the resurrected and glorified body of him to whom God has predestinated them to be conformed.

Now we ask, in all candor, Do we represent that there is nothing done for the Adamic man? Are not all the provisions of grace, mercy and salvation for him? Did not God choose him from the fallen race of mankind, and predestinate him to be conformed to the image of his dear Son? Did not Christ come in the flesh to bear his sins in his own body, to meet and fulfill all the demands of law and justice, and shed his own most precious blood to redeem him? Did not God, for his great love where-with he loved us, even when we were dead in sins, quicken us together with Christ, and save us by grace? Has not God from the beginning chosen us unto salvation, through sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ; and has he not in those who are called, implanted in

them the spirit wherewith they are sealed with the holy spirit of promise, which is the earnest of their inheritance, until the redemption (or adoption) of the purchased possession? Has not God given them eternal life, and promised that they shall never perish, and that none shall pluck them out of his hand? Whose sins did Jesus bear when he poured out his soul unto death? Of whom did he say, All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out? Of whom has he said, I will raise them up at the last day? To whom has the Redeemer said, "Because I live, ye shall live also?" If to say, "It doth not yet appear what we shall be," is to deny that anything is yet done for the Adamic man, then the holy apostle John is implicated. Now the bodies of the saints are consecrated temples, in which the spirit of Christ dwells. Now the throne of Immanuel is set up in our hearts, and his laws are now written in our inward parts, if we are born of the Spirit. Now the Spirit helpeth our infirmities; and shall we say, because we still have infirmities, there is nothing done for the poor sinner?

Although the spirit of Christ dwelleth in our fleshly bodies, still our flesh is not thereby changed from flesh to spirit, or it would be incorruptible, sinless and immortal. Paul says, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. Yet, though he knew that Christ lived in him, he still found a law, that when he would do good, evil was present with him; and though he delighted in the law of God after the inward man, still he saw another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members. This made him feel like a wretched man, and cry, "Who shall deliver me from the body of this death?"—Rom. vii. 21-24. The body of *what death*? If Paul's earthly body had been changed from an earthly to a spiritual body, possessing the nature of the Spirit of God, could it still have remained a body of death, and at war with the Spirit of which it was born? We think not. Nor would he have felt annoyed by a body of death if Christ, who was his spiritual life, had not dwelt in him; for he says in the next chapter, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." The struggle then with Paul was between life in Christ and death in his flesh.

We feel flattered by a classification with our much abused brethren, T. P. Dudley and J. F. Johnson: we regard them as our superiors, and they are both very dear to us; but their pilgrimage on earth is almost accomplished, as well as our own, their warfare is nearly accomplished, they will soon lay off their armor, and pass to that happy abode where no envenomed words of reproach or slander can

wound their ears or disturb their peaceful repose. The God in whom they have so long confided will surely avenge their wrongs, and make them more than conquerors through Jesus Christ our Lord.

ROMANS XIV. 3.

[Reply to sister Edna A. Ferguson, on page 54.]

The law of Christ requires of his disciples that the strong shall bear the burdens of the weak, and that such as are weak in the faith shall be received; but not to doubtful disputations. The disciple who gives evidence that he loves the truth and order of the gospel as far as he can understand it, is not to be rejected because he cannot comprehend what may seem very clear to his stronger brethren; but if one who cannot understand the deep mysteries of the kingdom evinces a disposition to controvert the truth, he shows thereby that he not only doubts, but disputes the essential principles of the doctrine; such should not be received.

One believeth that he may eat all things. Paul was himself of this number; he says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."—1 Timothy iv. 4, 5. Some regard it as wicked for christians to eat certain kinds of food, or to drink wine, or chew tobacco; but Paul says, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." "One believeth that he may eat all things" which are sanctified or set apart by the word of God, as every green herb, given to man in the beginning.—Gen. i. 23. And after the flood God said to Noah, "Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things."—Gen. ix. 3. Thus all things for meat are sanctified or set apart by the word of God, and are to be received with thanksgiving and prayer; therefore he who hath this understanding believeth that he may eat all things; but another who is weak eateth herbs. Now, as "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," let not him that eateth, and believeth that he may eat all things, despise him that eateth not, or urge him to eat that which he, being weak in the faith, cannot, because of conscientious scruples, eat in faith; but bear with him. And, on the other hand, the weak brother who eateth not, should not judge him that eateth; for God hath received both. In both the one and the other, the matter of eating and drinking such things as God has given for the support and comfort of their mortal bodies, is a matter between themselves and their God, and should not be made the occasion of discord and confusion in the churches.

WE desire to call the special attention of all our readers to the very pertinent and well-timed admonition on the vitally important subject of "Brotherly Love," written by our brother in Texas, and anonymously signed "F." If any who may read, should after due reflection cast it aside as inapplicable to themselves, we would repeat to such the words of the apostle, "Wherefore, let him that thinketh he standeth, take heed lest he fall."—1 Cor. x. 12. We know of no fault more common or more pernicious among the saints than that of speaking disparagingly of a brother or sister in their absence, while failing to let them know that they have offended. It is true this is frequently done in a thoughtless way, without malice or aforethought, or any design to transgress the law of Christ; but it is none the less destructive to peace, harmony and fellowship. To be wounded by a friend is generally more painful than to receive the arrows of an enemy. The psalmist deeply felt the reproaches of a friend, and in the bitterness of a wounded spirit, thus expressed the anguish of his grief: "For it was not an enemy that reproached me: then I could have borne it; neither was it he that hated me that did magnify himself against me: then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."—Psalm lv. 12-14.

NOTICE.

DEAR BRETHREN BEEBE:—As there are frequent inquiries made for Primitive Baptist Churches in the far west, if you see fit you can give place to this in the SIGNS OF THE TIMES.

There was an Old School, Predestinarian Baptist Church constituted in Klickitat County, Washington Territory, on the 21st of December, 1878, the first church, I believe, ever constituted in this territory. Elders James A. Bullack and Paul P. Chamberlain are our ministers, both able expounders of God's word, unyielding to and uncompromising with any of the errors or isms of the day, but contending for the doctrine of salvation by grace alone, free and unmerited. The church is called Pleasant Grove, and anticipates joining the Siloam Association of Oregon.

Yours with respect,
T. G. FLANARY.

APPOINTMENTS.

DEAR EDITORS:—We would be pleased to have you give notice of Elder S. H. Durand's appointment for the first Saturday and Sunday in March, and that of Elder B. Bundy's for the second Saturday and Sunday in April, with the church at Utica.

Yours in love,
J. M. BOES.

THE EVERLASTING TASK.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

MARRIAGES.

On June 25, 1878, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Willie H. Phillips and Miss Mary C. Drake, both of Hopewell, N. J.

On Oct. 5, 1878, by the same, at the residence of the bride's grandmother, Mr. Franklin H. Trumbower and Miss Lydia A. Wismer, both of Plumstead, Pa.

On Nov. 7, 1878, by the same, at his residence in Southampton, Mr. Judson Case and Miss Anna E. Wiley, both of Alexandria, N. J.

On Dec. 25, 1878, by the same, at the residence of the bride's parents, Mr. Benjamin F. Fisher, of Mooreland, Pa., and Miss Fannie J. Search, of Horsham, Pa.

On Jan. 1, 1879, by the same, at his residence in Southampton, Mr. Horner Tomlinson, of Northampton, and Miss Amelia Taylor, of Southampton, both of Bucks Co., Pa.

On Feb. 18, 1879, by the same, at his residence in Southampton, Mr. Miles M. Martindell and Miss Elizabeth F. Engel, (formerly of Prince George's Co., Md.) both of Wrightstown, Pa.

On Christmas Eve, 1878, at the residence of the bride's father, by Eld. F. A. Chick, Mr. A. Wayson Ensor and Miss Sallie A. Ensor, both of Baltimore Co., Md.

On April 15, 1878, by Eld. Wm. Morphew, Mr. John S. Hanson and Miss Martha A. Barger, all of Clark Co., Iowa.

OBITUARY NOTICES.

Mrs. Elizabeth Reynolds was born in Bucks County Pa., June 30, 1798, of Quaker parentage, and removed with them to Harford Co., Md., when a small girl. She was married to Leonard Reynolds about the year 1820, and removed to Rising Sun, Cecil Co., Md., and there joined the Friends, or Quakers, holding their meetings at a house called West Nottingham, among whom she also received her education, and remained a member with them until about the year 1830, when she was baptized by Elder Thomas Barton, and united with the Old School Baptist Church at Rock Springs, Lancaster Co., Pa., and continued her membership there until the death of her husband, in 1864. She then removed to Baltimore City and joined by letter the Ebenezer Church, where she continued until her death, which occurred of typhoid pneumonia, after an illness of eight days, at the residence of her son-in-law, Wm. O. Tousons, in Baltimore City, at 3.20 a. m., Jan. 7, 1879. Her remains were brought to the residence of her son, Alonzo H. Reynolds, Port Deposit, Md., the evening of the 8th inst., and from there her funeral took place on the afternoon of the 9th, and was buried by the side of her husband, in the Friend's Cemetery, at West Nottingham Meeting House, near Rising Sun, Cecil Co., Md.

It was my privilege to attend on the funeral occasions of both brother and sister Reynolds, he having departed this life some years ago. I had not the opportunity of forming so intimate an acquaintance with him as with her, for immediately after his death, or as soon as was convenient, she gave up the care of her house, which gave her a favorable opportunity of visiting her family and brethren in Baltimore City and Rock Springs, and elsewhere, and also a natural brother, the only remaining member of the family, who resides in our immediate neighborhood. During her visits to this place she never failed to visit us, and I know of none with whom I had more satisfaction in conversing on the things of the kingdom, she being blessed with clear views and experience wrought in her by the Spirit. She delighted in talking on the subject, calm, yet firm and decided, having no hope aside from Christ and him crucified. A sense of her unworthiness of such great blessings as she hoped had been bestowed on her, caused her to be as humble a person, I thought, as I ever knew. On taking leave of us last fall, the last visit she ever made us, she gave us to understand it was the last, being admonished that her time was near at hand. That meek and quiet spirit which had characterized her in her pilgrimage through this wilderness, was still manifest in the hour of her full discharge, which set the prisoner free.

Thus passed away one of the best of mothers, and a very orderly and consistent member of her profession. Three sons and two daughters survive the mother, all of whom were present, except one, who, I believe, is living in Minnesota. The family, though deeply impressed with the loss they sustain, feel that their loss is her eternal gain—absent from the body, and present with the Lord. May the Lord bless the bereaved ones with reconciliation to his will.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

MY DEAR BRETHREN BEEBE:—By request, I ask you to publish the death of sister **Clarkson**, which occurred on the 8th of January, 1879, at the residence of her son-in-law, Dr. J. G. Williams, in Fowler, Adams Co., Ill.

The subject of this notice was the daughter of Benjamin and Elizabeth Neal, and was born in Bourbon County, Ky., Oct. 15, 1801, being a little over 77 years old when she died. She was married to Dr. James M. Clarkson in 1818, with whom she shared life's joys and sorrows till July 5, 1869, a little over fifty years, when he was called to his reward, and she was left to tread the dreary path alone, but has finally, as we confidently believe, exchanged the cross for the crown. They, in 1827, united with the Old School Baptist Church at Elizabeth, Bourbon Co., Ky., and were baptized by Eld. T. P. Dudley, and until the day of her death there clustered around her memory many pleasing reminiscences of her former pastor and the brethren and sisters of Elizabeth. While she was ever zealous and faithful in the discharge of her religious duties, yet it was evident that she regarded the scenes and associations of her early espousals of her blessed Redeemer as the most pleasant of her life, and often when speaking of the pleasant meetings she had participated in at Elizabeth Church, the glow of her countenance evinced that she was living them over again.

Sister Clarkson was a member of the Little Flock Church, at Coatsburg, during most of the time she lived in Illinois, to which she became very much attached. She was the mother of seven children, three of whom survive her. Being very frail and weak, physically, God's grace was wonderfully displayed in sustaining her through the long life she had to pass, and the many sad conflicts she had to encounter. She was brought through the valley and shadow of death with his rod and his staff comforting her. This is a great consolation to her children, brethren and sisters, to know that she died as she had lived, firm in the hope of a blessed immortality beyond the grave. No higher eulogy can be passed upon sister Clarkson than to say that in every relation through a long and eventful life she has maintained a godly walk and conversation, and those with whom she has been associated have sustained an irreparable loss. But "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

By request the writer preached her funeral in the Methodist Meeting House in Fowler, to a large audience of sorrowing friends and relatives, from Rom. v. 21.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

FRANK M. TURNER.

HANNIBAL, Mo., Jan. 17, 1879.

DIED—Of black jaundice, at his residence near De Berry, Panola Co., Texas, Sept. 13, 1878, **Elder Peter Miller**, aged about 64 years. He was born in Macon County, N. C., in 1814. He was a kind and affectionate husband and father, was unsurpassed as a neighbor and a citizen, was a devoted christian and an able minister of the gospel. He had few, if any, personal enemies, yet he suffered great persecution in consequence of his boldness in the pulpit, declaring to the people that the efficacy of Christ's blood is amply sufficient to save all for whom he died; that he is not only the special Savior of believers, but is also the Savior of the world; being a firm believer in the power and eternal purpose of God. He advocated the total depravity of man, and the utter impossibility of his reconciliation to God by any effort of his own. He

was sick but a few days, and bore his sickness with christian patience and fortitude. He died in the triumphs of faith, exclaiming in the agonies of death, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." He had the care of but one church at the time of his death, which he had preached to for the last seven years, taking the oversight thereof when it was in quite a distracted condition; but by his sound ministry and fatherly care it was soon restored to peace and harmony, and greatly prospered and increased, God blessing his labors beyond his expectations. He moved from North Carolina to Georgia, and thence to Texas. He joined the Missionary Baptists in Georgia, about thirty years ago, preaching for them most of the time, but was dissatisfied with them for a number of years, when, in 1870, he united with the Primitive Baptists, by experience and baptism, and was baptized by Eld. K. F. Polk. He often said that the greatest pleasure he ever experienced in church matters was after he joined the Primitive Baptists. He is evidently taken from the church militant to join that innumerable host that John saw, the church triumphant. He had no fears of an eternal punishment, but was perfectly willing to commit the keeping of his soul to him who worketh all things after the counsel of his own will. He leaves an aged wife, one son, two daughters-in-law and several grandchildren to mourn their loss; but we should not mourn as those who have no hope. He has only fallen asleep in Jesus, to wake again and live for evermore.

WILEY J. POLK.

BETHANY, La., Jan. 25, 1879.

DIED—Of cancer of the stomach, our dearly beloved **Dea. James Main**. He closed his eyes on all below, after suffering more than words can express, Sept. 17, 1878. He was born Jan. 22, 1811, and baptized March 16, 1828, in the fellowship of the then Old School Baptist Church called Marlborough, in Delaware Co., Ohio. When the church split he went with the minority, contending that the majority had departed from gospel order, and from the order formerly maintained by the church. He served the church as deacon some thirty-five years, and few, if any, have served the church more faithfully in that office. It can truly be said of him that he purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. He always honored his profession by an orderly walk and godly conversation, and was generally esteemed as one of the most honest men in all his dealings. He was very sober, humble and mild in his deportment, and was truly a pattern for us all; a pillar in the church, sound in the faith and order of the gospel. He was licensed to preach, and at one time his ordination was talked of, to which he would not consent. He was very edifying in his public administration, and watched over the church with great care.

In his sickness he said he had no desire to get well, for he had been longing to go ever since his dear companion was taken away, to whom he was dearly attached. He retained his mind to the last, and conversed freely on his departure. While he seemed to have a deep sense of his unworthiness, there was no shadow of doubt harrassing his mind. He said to me, "Brother Biggs, it appears to me there are two men here in bed; one is dying, while the other is reviving. O, the Lord has been so good to me all my days; and when I was sinking down in keen despair, he came to my deliverance, and by his grace relieved my troubled heart, and saved me from my sins."

We greatly miss our dear brother in the church. Many hours have we spent in sweet conversation on the things of the kingdom; but he is gone, and I am here yet. He leaves four sons and two daughters, all married, and many relatives and neighbors, with the church, to mourn our loss, which we have no doubt is his eternal gain.

He requested the humble writer to preach on his funeral occasion, which I tried to do, to a large and attentive congregation, after which his remains were interred in the Pleasant Hill Cemetery, beside his companion, where he had longed to be.

Your brother in hope of a blessed immortality,
JOHN H. BIGGS.

ASHLEY, Delaware Co., Ohio.

Elder George W. Kelly departed this life at his residence in Floyd County, Va., Nov. 17, 1878. He was born in North Carolina, on the 9th day of March, 1794, and was therefore 84 years, 8 months and 8 days old at the time of his death. He was the son of James and Elizabeth Kelly, of Stokes County, N. C. Whether his parents were professors of religion or not, is unknown to the writer. Elder Kelly had two or three brothers who were preachers, one of them a Missionary Baptist, the others Primitive Baptists.

Probably no man of the 19th century ever stood more firm in the doctrine of salvation by grace. He had no fellowship for the new-fangled schemes introduced among the Baptists in the present century, but when those peace-and-union dividing heresies were troubling the church he stood as firm as a rock, and when the time had fully come for the church to declare nonfellowship with the unscriptural and God-dishonoring schemes of man's devising, Elder Kelly stood on the old platform and never swerved to the right or left. The golden bait of popularity had no charms for him. His Master's honor and glory was uppermost in his mind, and next to it the union of the churches. The slanderer's tongue nor the scorner's frowns did not stop him for a moment. He gloried not, save in the cross of Christ. The latter part of his ministry seemed to be the brightest. The remark was often made, both by professors and nonprofessors, that as he advanced in years he also advanced in the work of the ministry. He was partially blind for a number of years before his death, and a portion of the time almost entirely so; but with a guide he still went on and preached the glorious gospel. But now his work is over, his brethren will hear his voice in counsel no more, for his Master has bidden him come up higher. He attended the last session of the Mayo Association, held at Sugar Tree, and spoke his last words of counsel to that association; preached his last sermon at Leatherwood Church, in Henry County, and then returned to his family to die. He told his beloved wife that the world had no more use for him, nor he for it. He said to his physician, when asked if he wanted to get well, "I am willing to get well, or I am willing to die." He was perfectly sensible to the last.

His funeral was attended by a large number of friends and brethren, who showed how deeply they felt their loss by their tears. The writer tried to preach on the occasion from 2 Tim. iv. 6-9, after which his body was deposited in his family burying-ground, where it waits for the final summons in the morning of the resurrection. Peace be to his ashes.

J. C. HALL.

HELMS STORE, Va., Dec. 27, 1878.

[The crowded obituary department of the SIGNS compels the omission of a portion of the biographical statement.—ED.]

My beloved wife, **Ann M. Crampton**, departed this life in Pleasant Valley, Washington Co., Md., Dec. 3, 1878, aged 65 years, 1 month and 8 days. Although she had been suffering for several years with pulmonary consumption, she was taken away suddenly, being confined to her bed about five days. But as she has left some testimony of her being one of the redeemed of the Lord, we hope she is not dead, but sleepeth. If so, then Christ, who is her living Head, will awake her from that slumber of death, to unite with all the redeemed family of God in singing the praise, honor and glory of him who died and rose again, a mighty conqueror over death, hell and the grave, that he might deliver them from so great a death. For he has said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Our much esteemed Elder E. V. White attended her funeral, and preached on the occasion from 2 Cor. i. 9, 10. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raised the dead; who delivered us from so great a death, and doth deliver in whom we trust that he will yet deliver us."

Yours in hope,

THOS. H. CRAMPTON.

DIED—At her home in Schoharie County, N. Y., Dec. 4, 1878, sister **Ruth Mowers**, wife of our dear brother Peter Mowers, aged 65 years, 3 months and 2 days.

The subject of this notice was baptized by Elder Hare, April 10, 1853, together with her husband and others, and was received into the fellowship of the Old School Baptist Church of Schoharie Hill, where she retained unbroken fellowship until death closed her mortal pilgrimage. Her health had been much impaired for many years, but this did not deter her from being out, even when the weather was bad, to meet with the dear church and people of God, thus setting an example for us all to follow. Having been intimately acquainted with her for many years, I have greatly admired the quiet and lamblike spirit manifested in her daily walk and conversation. Her mind led her to talk much and frequently of the work of the Lord in bringing her from sin's destructive road, and gave full testimony of her faith in him that liveth and was dead. Her soul delighted to dwell upon the reign of grace, the cleansing and efficacious power of that blood which was shed for many. Her godly and humble deportment in the church endeared her to all the household, so that she won the warm love and affections of all. Of her it may truly be said, she followed after those things that make for peace. She suffered greatly in her last sickness, which was lung fever and paralysis, being sick only eight days. The Lord was graciously pleased to support her in the last trying hour, so that she was enabled to bear her testimony that

"Jesus can make a dying bed
Feel soft as downy pillows are."

She requested that no tears be shed for her, and so passed away, triumphing in almighty grace. She leaves our dear brother, her companion, to mourn the loss of a kind and affectionate wife, three children to mourn for a mother dear, together with brothers and sisters, and numerous relatives and friends.

At her request I attended her funeral, and spoke from Col. iii. 1-4. We sang, as she had requested, hymns 488, 668 and 1257, of Beebe's Collection.

May the Lord support the dear, afflicted family, and make us all feel to say, Thy will, O God, be done.

BALAS BUNDY.

OTEGO, N. Y., Jan. 16, 1879.

DEPARTED this life in Middletown, McDonough Co., Ill., May 12, 1878, **John Friend**, aged 64 years and 4 days. Brother Friend was born in Grayson County, Ky., but while quite young came with his parents to Sangamon County, Ill., thence to Schuyler County, thence, about 45 years ago, to McDonough County, where he died. In April, 1837, he was married to Miss Rosanna Cave, who survives him, and about 37 years ago he was baptized by Eld. Thomas H. Owen, and united with the Regular Baptists, first with Antioch, and since with the Union Church. I have known brother and sister Friend for many years, and have often been cared for by them, and their house has been a stopping place for many of the hungry and weary children of God. Brother Friend maintained the doctrine of salvation by grace unshakably to his death, and was a subscriber to the SIGNS for many years. His disease was consumption, attended with a trouble of the heart. In his last days, and up to the hour of his death, he talked to me and to others of the ground of his hope of immortality, and almost up to the last moment he, with a faltering voice, was engaged in speaking of the goodness of God, and of his prospect of eternal rest. He left our dear sister Friend, one son and three daughters, to feel their sad loss. May the Lord give them abundant support.

I was at the time in Kentucky, and Eld. S. L. Dark spoke at his funeral for the comfort of the mourners.

In brotherly love,

I. N. VANMETER.

MACOMB, Ill., Jan. 27, 1879.

DIED—At his late residence in Milton, Wayne Co., Ind., Sept. 16, 1878, brother **Stout Atherton**. He was born in Hamilton County, Ohio, Dec. 22, 1803, came to Fayette County, Ind., in 1835 or 1836, and resided there on

his farm until 1877, when he gave up his farming business to his son and moved to his late residence, where he resided with his two unmarried daughters until his death. He leaves one son and five daughters, together with numerous relatives and the church to mourn their loss.

Brother Atherton united with the Regular Baptist Church called Lick Creek, Dec. 10th, 1842, and continued his membership in said church until his death, always when in health filling his seat, and discharging his duties as a member of the church. He had suffered a great deal from asthma, for several years. His last illness was not of long duration, dying with typhoid fever. He died as he had lived, a firm believer in the goodness and mercy of God, and the final perseverance of the saints in grace to glory.

Elder Harvey Wright preached an able funeral discourse at Lick Creek, where brother Atherton was buried, by the side of some of his children and his wives, (three in number) the last of whom died Feb. 21, 1871.

May he rest in peace.

W. H. BECK.

My dear aged sister, **Ann M. McClintock**, departed this life Sept. 29th, 1878, aged upwards of 70 years. She had been partially paralyzed nearly five years, and now and then had acute spells of neuralgia, which she tried to bear with christian patience and fortitude, often, O how often, asking the good Lord to enable her to bear it all like a good soldier of the cross. She was conscious until Sunday morning, 9 o'clock, when she fell asleep, and remained easy until she passed away, at half past four, peaceful as the setting sun, leaving a bright record behind of a busy life well spent. Of her it can in truth be said, she was discreet, chaste, a keeper at home. In her death the poor have lost a friend, the widow and orphan one who tried to administer to their wants, her aged husband, Alexander McClintock, a tender and devoted wife, and her only son, Capt. I. B. McClintock, a kind and indulgent mother. Her three sisters, two brothers, four grandchildren, and other relatives, are also left to mourn their loss. I feel to thank God that we indulge a good hope that her weary and toilsome way has ended in the heavens of eternal bliss.

May the Lord bless this dispensation of his providence to the good of all her friends, is the prayer of

M. B. DUDLEY.

DIED—In Poughkeepsie, N. Y., on Wednesday, Feb. 5, 1879, **Mrs. L. C. Bailey**, wife of Alanson Everett, formerly of Bloomingburgh, in the 75th year of her age. She was a daughter of our late highly esteemed sister Burdett, of Burdett, N. Y., and the mother of our sister Helen Mary Everett, who is a beloved sister in the Old School Baptist Church in this village. We have known the deceased Mrs. Everett about fifty-three years, as a very discreet and worthy member of society, highly esteemed by a large circle of devoted friends. Although she never made an open profession of her faith in Christ, we have during our long acquaintance felt an assurance that she is a subject of the saving grace of God.

Her bereaved husband and surviving daughters have our sincere sympathy and prayer that they may be divinely sustained in this trying hour of deep affliction.—Ed.

THE EVERLASTING TASK FOR ARMINIANS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., MARCH 15, 1879.

NO. 6.

POETRY.

GENTLE SHEPHERD.

Gentle Shepherd, Jesus, Lord,
We would live upon thy word;
On thy care we would depend,
Gentle Shepherd, succor send.

Thou hast taught us to believe,
Thou our wants will all relieve;
On thy promise we depend,
Gentle Shepherd, succor send.

In temptation's trying hour,
We would trust thy mighty power;
Make us on thy strength depend,
Gentle Shepherd, succor send.

When the world would us allure,
Lest we think ourselves secure,
Bid us on thyself depend,
Gentle Shepherd, succor send.

All our life, and every breath,
Till we close our eyes in death,
All our hopes on thee depend,
Thou our Shepherd and our Friend.

W. WILLETT.

ALTONA, Mich.

MY JESUS.

O'er hills of guilt and floods of grief
My Jesus came to me,
Bound up my bleeding heart,
And turned to joy my misery.
He took me up and drew me close
Unto his loving breast,
And there from all my many sins
I found a heavenly rest.

The banner of his love I saw
Unfurled above my head;
With glowing wine and tender fruit
My hungry soul was fed.
My robe was filthy, torn and vile,
He furnished one for me,
Wrought out by cries and deathly groans
Upon Mount Calvary.

Daily upon life's darkened flood
I sink in waters wild;
But when all human aid is gone,
He saves a drowning child.
I've learned to lean more trustingly
Upon his loving arm;
I've learned that he alone can keep
His chosen ones from harm.

The years go by, and yet I live,
While others round me die;
I stand a monument of grace;
I often wonder why.
For surely, like the withered tree,
No fruit to him is found;
Why do I stand, O Lord, I cry,
A cumberer of the ground?

And yet his gentle dews descend
On my unworthy head;
And with the flock in pastures green,
And by the streams I'm lead.
But then, the tares grow with the wheat,
For Jesus willed it so;
Am I one of those tares, dear Lord?
I daily wish to know.

Sometimes my soul seems lighted up
With beams of love divine;
I cry with joy, O! I am his,
And he is surely mine.
'Tis then on wings of love I feel
That I could almost fly
Away from all those grievous sins,
And dwell with him on high.

I could not ask a resting place
Beside his precious feet,
For such a glorious place is not
For such a sinner meet;
Let me in some secluded spot,
If such a spot there be,
Gaze on his face, and sing of grace,
Throughout eternity.

LUCY C. HECKARD.

FORT CLATSOP, Oregon, Feb. 8, 1879.

CORRESPONDENCE.

KELLEY'S CORNERS, Mich., Jan. 15, 1879.

DEAR ELDER BEEBE & SON:—Being somewhat shut up at home by the severe cold weather of late, it has often brought to my mind the condition of those of earlier days, who were confined in prisons and in dungeons, especially when I feel like murmuring at the present state of things. It sometimes seems intolerable to be kept close in the house, even when provided with all necessary comforts; yet really we know nothing of the horrors of the prison. In my mind I sometimes think I know what it is to dwell in the prison-house, in the low dungeon, and what it is to wear a chain; and often I have to say, "He hath made my chain heavy." Yet we know that he heareth the groaning of the prisoner, and delivereth them that are appointed to die. Often while looking out upon the drifting snow, driven everywhere by such a "heavy, desolating wind," I have been made to ask, Who can stand against his cold? Surely, unprotected, none could stand against it. What helpless creatures we are. When all things look so desolate and so dreary on earth, my mind often turns to that land where

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find
Within the paradise of God."

For we are saved by hope; and no matter how dark the present day, we will be looking for brighter ones to come. In the gloom of winter he sometimes gives us days of perfect beauty, days when the glad sun breaks forth; then how rejoiced we are. But in the sad, lonely days that have passed, there have been given me many things on which to ponder, some things which I have wished to banish from my thoughts; yet they will be there. We read that in the last times many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. I would not wish to be found giving heed to such things; yet from the time I have had any recollection, I have certainly believed that there was such a being or thing as the devil, believing him to be the embodiment of all that is sinful and wicked, the opposite of all that is good. In my earlier years I believed him to be everywhere present, knowing all my thoughts, and tempting me in every imaginable way; and it sometimes seems to me to be something that way yet, although we have no account in the scriptures that he knows the thoughts of the heart, so far as my knowledge

extends. I have heard some differences of opinion of late concerning him, which have given rise to the thoughts which have troubled me, some being ready almost to consider even ministering brethren unsound if they do not preach him just as he should be. I do not say but this may be well enough; yet I hear of the soundness and unsoundness of brethren, their good and their bad standing, until I sometimes feel like saying, "Let him that thinketh he standeth take heed, lest he fall." It was not very long ago that I heard the devil disposed of something after this fashion, that he had not one particle of power, using this text as proof, "For there is no power but of God, and the powers that be are ordained of God." It was also said that Satan was one of these powers. If this be true, should we not be in subjection unto him? For the admonition is very plain, "Let every soul be in subjection unto the higher powers." Here is more than one power spoken of. "And whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." I cannot understand that there is any reference to Satan in this portion of scripture. I think it plainly means established governments, places of power, ordained of God for the governing and restraint of the unruly, and also for the protection of the quiet and peaceable. But suppose there is no power but of God: where would there be any place for such a thing as rebellion or disobedience? whence cometh so much strife and contention? Is it God's power warring against itself? I freely confess I am not wise enough to be a disputer concerning these things; yet these questionings will be passing through my mind. The Savior was led by the Spirit into the wilderness; "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give unto thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." He talks here like a person of quite a power, although he admits it was delivered unto him. But the answer of the Savior was, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Was the tempter moved by the power of God to tempt the Son of God? And if the Son of God

resisted him through the same power, where could there be any variance? The scribes said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." Jesus said unto them, "If a kingdom be divided against itself, that kingdom cannot stand." How can Satan cast out Satan? "And if a house be divided against itself, that house cannot stand." "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Here are two kingdoms; and it may be the result of tradition, yet I have always thought them to be adverse to each other; for we know the kingdom of our God will destroy and break in pieces all other kingdoms.

"Jesus, my Lord, is conqueror still
In all the wars that devils wage."

Jesus said unto Pilate, "Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." I understand Judas, into whom Satan had entered, to be the one that delivered him to Pilate; still Pilate could have no power against him except it were given him from above, for it was by the determinate counsel and foreknowledge of God that he should be taken, and by wicked hands crucified and slain. Yet he could then have prayed to his Father, and he would have given him more than twelve legions of angels; but how then could the scriptures be fulfilled? How needful it was that the scriptures should be fulfilled; although in another place we read that, "If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Yet where Jesus says unto Pilate, "He that delivered me unto thee hath the greater sin," it has been my thought that he spoke of Judas; for how could God have the greater sin? I have heard God spoken of in this wise, that if he is the author of all things, then he must be the author of sin. It is an expression that I never like to hear, for all unrighteousness is sin, and there is no unrighteousness with God. We read, "Sin is the transgression of the law;" and it is quite plain to me that it is man who has transgressed the law. Also, "He that sinneth is of the devil, for the devil sinneth from the beginning;" and I think the works of the devil should not be attributed to Jehovah. We often read of devils, as though there were more than one,

and sometimes of legions of them; but when we read of *the devil*, the serpent, and Satan, we conclude this to be the prince of the devils. He is also called the prince of the power of the air, the spirit that now worketh in the children of disobedience, the angel of the bottomless pit. He is king over all the children of pride, and his kingdom is a kingdom of darkness, from which we are translated into the kingdom of God's dear Son. We are admonished to be sober, vigilant, because our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. If he were not an adversary power, how could he be an adversary? We are spoken of as being turned from the power of Satan unto God; and we read, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." This is what the scriptures tell us concerning the man of sin. But people sometimes reason (and I am not so very fond of the light of reason) this way, that the devil has no power only what God gives him; but that he makes bad use of it, just as we do with the breath which God is pleased to give us, for in him we live, move, and have our being, and could not draw one single breath if he did not give us power to do it. Yet with this very gift we commit all manner of wickedness, sin and folly. This position may be true, for I profess no perfect understanding of the mystery of iniquity; it is to me a mystery indeed. We read of One in whom are hid all the treasures of wisdom and knowledge; and we are told if any man lack wisdom, let him ask of God, who giveth unto all liberally, and upbraideth not. Yet suppose I should ask of him to reveal to me all things concerning the mystery of iniquity, to make me just as wise as he himself; would not this be perfect folly? I could not do it, because I could not ask in faith, believing that he would give it. I think the most useful wisdom is that which cometh down from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Suppose we could understand all mysteries, and possessed all knowledge: it would profit nothing without that sweet charity that never faileth; for whether there be knowledge, it shall vanish away. Yet the first, the greatest, the most essential knowledge, is to know him whom to know is life eternal. I sometimes think the more we grow in grace, and in the knowledge of the truth, the quicker we are to discern the working of the wicked one; for we are told to try the spirits, and to take heed how we hear. At one time the

Savior gave a charge to his disciples, that they should be wise as serpents and harmless as doves. But to know the manifest workings of the wicked one, and the power of his temptations, and to know all the mysteries concerning him, appear to me to be different things. Paul says, "The weapons of our warfare are not carnal, but spiritual: mighty through God to the pulling down of the strongholds of sin and Satan." How can we wage a warfare against that which we know nothing about? And as for me, I have no need to go very far to find the enemy; for we read, "A man's enemies are those of his own household." And in the house of this tabernacle I find as many foes as any one could have; so that I sometimes feel to say, "Surely, I shall one day fall by the hand of mine enemy."

"What strength have I against such foes,
Such hosts and legions to oppose?
Alas! I tremble, faint, and fall;
Lord, save me; or I give up all!"

Often I look forward to the time when

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

It is only through him that loved us that I hope to come off conqueror, yea, more than conqueror; and I often make use of these words, which he taught his disciples to pray, "Lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever." He also said unto them, "Watch and pray, lest ye enter into temptation." The spirit is willing, but the flesh is weak, and this the tempter is aware of. The thorn given to Paul was in the flesh, the messenger of Satan to buffet him; and it is he that admonishes his brethren to be strong in the Lord, and in the power of his might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

And now, dear Elder Beebe, the thoughts contained in this letter may all be wrong, for I do not know that I ever had a right thought in all my life. I sometimes think I have not inherited from mother Eve a usual natural endowment of the knowledge of good and evil; for it was said of them, after they had partaken of the forbidden fruit, that they had come to know good and evil. Yet I trust I have learned that in me, that is, in my flesh, there dwells no good thing; so if this is but a production of the fleshly mind, there can be no good in it, and it is with much faltering that

I send it, still remembering with thankfulness that it is to be submitted to the judgment of one who is wise-hearted and excellent in understanding.

KATE SWARTOUT.

(Editorial remarks on page 70.)

SOCIAL CIRCLE, Ga., Feb. 16, 1879.

ELDER G. BEEBE & SON—BELOVED BRETHREN IN THE LORD:—I often feel, after reading the able communications in your paper, that I will no more expose my weakness, when there is so much strength among others; but remembering that we have gifts differing, yet all of the same Spirit, and that these gifts are all to profit withal, I have ventured, occasionally, to write. We have not a single member in our body, however weak and seemingly insignificant it may appear, that is unnecessary. To remove it, or pervert it from its own proper, legitimate use and place in the body, causes a schism. To produce efficiency, ease and health, all are not only to be in their right places, but are to have their right uses. Now for an old veteran of the cross, who has been at his post for half a century, been in a hundred hard-fought battles, to counsel the younger brethren to throw down their arms and quit the field on the approach of the enemy, would be unsoldier like.

I had these thoughts on reading the able articles lately written by Elder Dudley. I have read from him from my youth, but was never more pleased and delighted than in reading his last articles. I felt as I saw him writing, yet so blind that he could not read it, writing fearlessly and uncomplainingly, writing his honest convictions of truth, which he knew had called down on his head misrepresentation, vituperation, and abuse, that it ought to put to shame all those who are willing, for the sake of ease and popularity, to compromise the truth, or to so round off the corners that it will not offend. Elder Dudley wrote like himself, it was worthy of him. He will not think it flattery in me when I say, I do trust as long as he lives he will give us the benefit of his long and varied experience. Time has not chilled his ardor, nor age given him a love for the enemy. Paul, when advanced in years, knowing that his departure was near, felt that it was not only needful that he encourage and strengthen the brethren, but that he point out their enemies, so that they might not be overtaken unawares. He says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." He says, "I know this." Knowing this, could he have acted a faithful part toward that flock, purchased by the precious blood of Christ, if he had not warned them of the danger? But the danger was enhanced, was more imminent, because these grievous wolves were to "enter in among you;" they were not a long way off, so that their howling could not be heard, kept out by strong inclosures, by faithful watchmen.

Who would be so simple, as a good shepherd, to let the wolf walk right up boldly in the daytime, and let him enter in among the sheep? No, he cannot come in only with the sheep's clothing, must have the sheep's *apparent* meek and quiet disposition, must imitate as far as possible their bleat, and must seem to relish their food. All this is for advantage. Of course, if he were to remain with the sheep all his life, he is none the less a wolf, none the less their secret, murderous enemy. His nature is not changed; his appetite is the very same. Often when some of our old shepherds, who really love the sheep, and have their cause at heart, because they have been assigned to this calling by the "good Shepherd," to whom the sheep really belong, begin to see a wolfish disposition has found entrance among the sheep, and raise their warning voice, like Paul, against it, some are ready to say, O, do quit so much fighting! Calling the faithful oversight of the flock, their peace and safety, exposing their enemies, and standing up as a brazen wall in the defense of the flock, at the risk of their own individual ease and popularity, fighting! Like truth could be maintained, the order of God's house preserved, and our enemies exposed and rebuked without fighting. But how did Paul "know this?" Aye, his great age and experience had taught him something; he had not fought with beasts at Ephesus, and been in perils among false brethren, to no profit. He remembered that artful, self-interested Demetrius and his fellow-craftsmen, who made their living by deceiving the simple and credulous. Ought that not to be exposed? He knew what he had suffered for Christ's sake at the hands of the very pious, devoted, pretended followers of Jesus. Religious bigots and fanatics were ever ready to kill Paul, though they made the loudest protestations of love to God. Knowing this, the apostle went right on his course that God had marked out, turning neither to the right nor to the left to please himself or any one else, not counting his own life dear unto himself. Yet Paul knew that if he could quit preaching the cross of Christ, and would preach conditional salvation, dependent on the works of the creature, and yet say that salvation was by grace, and fall into ranks with the multitude, his persecutions would cease; but he knew, too, that then he would cease to be the servant of Christ.

Paul had seen certain things, heard certain expressions used, and a certain line of policy entered on, which convinced him that soon after he was gone the wolf would enter in; it was revealed to him. Now it is bad enough to let a wolf get in among the flock, come in how he may; but to treat him kindly, make him feel at home, pick out some flesh for him to eat, and to speak harshly of some of the sheep if they are a little shy of him, and do not feel exactly at ease in his presence, is still worse. As wolves do not relish the food of the sheep, they are always finding fault

with it; if they are confined to that alone, they will perish out and die. At first they will say, "I rather like this food, but there is not quite enough variety in it; I had rather have it fixed up in a *little* different way. I think it would taste better, it would be some little improvement, and could do no harm, to have it thus and thus. It's the truth, but rather unpalatable to me. Rather too deep and mysterious; I should express it differently." Wolves do not naturally love sheepfolds or inclosures; they do not like restraints and confinement; they prefer to make their dens in the deep, dark woods, lie quiet in the day, and do their work of destruction in the night. Their mission is to destroy; if this cannot be done in one way, they will try another. Sometimes, to deceive, they take an extra supply of religion, and make more fuss about the coldness and barrenness of the church than the sheep do. They become exceedingly alarmed about the poor sinner, and try to get up plans to save him, full of zeal for the honor and glory of God; yet their secret purpose is to scatter, and then prey upon the unsuspecting flock. Yet our ministers are told not to be too plain, as they may hurt feelings.

But the apostle intends to not leave us in doubt, to bring the matter home to us, so that it shall be a matter of individual heart-searching, and intends to be clear of the blood of all men, when he says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Not only shall grievous wolves enter in among you from without, but of yourselves within the fold, that you have recognized as of the flock, with whom you have went to the house of God together. There men shall arise. They were there before, but now they manifest themselves, and get up above their brethren to speak, not of the honor and glory of God, of our subjection to him in all things, in all lowliness and meekness, forbearing one another in love, but of perverse things, wrong and wicked things. Why? What is their object? To draw away disciples after them. They think more of themselves than they do of the peace and prosperity of Zion, or of the brotherhood. Self absorbs all, engrosses all; self now rules, it matters not who is ruined thereby.

Now, dear editors, I can with assurance say to you, that I submit what I have written, since you control your own columns. That is your right and privilege, let it please or offend whom it may. The Lord bless you, and all the readers of the SIGNS.

WM. S. MONTGOMERY.

LONG GREEN, Md., Feb. 11, 1879.

DEAR BROTHER BEEBE:—As it is impressed on my mind to write a few thoughts on the subject of the new birth, I will do so, for your perusal. I am well aware that there has been much written on this important subject by abler minds than I possess, some to edification and some to confusion. But to be brief. "Ye must

be born again." These are solemn words, when we feel the consequences; and if Nicodemus understood their import, what must have been his feelings? But the question comes from him, How can a man be born again? and we may ask the question as he did. I can only answer, By the operation of the Spirit of God. But hear the answer of the Lord: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." And there I am content to leave it, if I have the evidences or effects of the new birth. But what is it that is born again? This is a question that has often been asked of others; and no doubt every one whose mind has been exercised on the subject has asked himself. It is a question hard to answer to the satisfaction of all, or even to ourselves at all times; but the subject seems so plain to me just now, that I cannot refrain from writing it down at this early hour in the morning. It has rested on my mind so heavily that I could not sleep or rest, and for this I am now writing.

In regard to what is born again, I will ask, What constitutes a birth? In nature a birth is nothing more than a manifesting of something that had an existence before; bringing to light, exhibiting, manifesting—not making or changing anything. Look at it just for one instant, and see how preposterous it is to think that a birth changes the thing that is born, or changes anything else. It surely does not change the world into which it comes; it may have some effect, and probably does, on the world of mankind, but does not change the nature of the world. So then we must conclude, in regard to the new birth, or what is born again, that it is simply another birth; for the Lord does not say to Nicodemus, "Ye must be born over again," for in that case Nicodemus' reasoning would be right, "How can a man be born when he is old?" Why, that is an impossibility; therefore there is another birth, a second birth, a being born again, born of the Spirit. In the first birth, when a child is born into the world, he manifests the nature and disposition of his father, Adam, and nothing else. He is composed of the same material as his progenitor, and cannot be otherwise, and remains the same until raised (from the dead) a spiritual body. So in the second birth, or when born again, there is a manifestation of the nature and disposition of the Father. This is another birth in the child of Adam, but does not change Adam, any more than the child of Adam changed the world when he was born into it, although he may control it in a measure. So in the new birth, the new or second child controls in a measure the first born; for it is said, "The elder shall serve the younger." The first born may resist, and fight hard, but the word has gone forth, "The elder shall serve the younger;" that is, the first born (the flesh) shall serve the second born, (the spirit.) The

first shall be in subjection to the second, but not without resistance; the first shall submit to be led by the second, and to carry it whithersoever it (the second) willeth to go. How often does the heaven-born child plan to go to some gathering of the saints, and the flesh says, Stay at home; I am too tired, and feel like resting for the labors of to-morrow. It is too cold, or too hot, or something, as an excuse. But when faith is in lively exercise, these excuses are lost sight of entirely, and the first born has to carry the second, although it dislikes the way. And I must confess right here, (but this does not change the truth of the above,) that we are apt to give up to the flesh, or first born, only when faith is not in lively exercise. "The spirit indeed is willing, but the flesh is weak." My object is to try to show (in my weak way) that our nature is not changed by the new birth, nor anything belonging to the flesh or Adamic man; whatever was manifested by or in the first birth, is still manifest to us, if not to others. If we walk after the spirit, we manifest or show forth a spiritual birth, that we have been born again; but we still feel the influence of the lusts of the flesh. But Paul says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."—Rom. vi. 12-14. Why does the apostle Paul cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Because he feels that he has about him this same sinful nature; for when he would do good, evil was present with him; and the good that he would, he did not, but the evil which he would not, that he did. And why? "For I know that in me, that is, in my flesh, dwelleth no good thing." Of what did Paul's flesh consist? I answer, exactly the same as it was before he was stricken with blindness on his way to Damascus; but with all this he delighted in the law of God after the inward man. "But I see another law in my members, [flesh,] warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," (flesh.) "So then with the mind I myself [the spiritual Paul, not Saul of Tarsus] serve the law of God; but with the flesh [his members] the law of sin." Is not this the experience of every heaven-born child? I think it is; at least it is mine, and I often think my trouble is greater than was Paul's, and as often have to thank God that my deliverance must come through our Lord Jesus Christ, for I can never deliver myself. I often hear people say, All you have to do is to do the best you can, and God is bound to save you. I always ask, Have you done the best you could? No. Well, then, where is your salvation? Such depend on themselves for salvation,

and at the same time admit they are not saved. Then again there are those who claim to be born over again. Those I do not understand, for that cannot be. Then there are others who claim that their bodies, or flesh, or some part of it, is born of the Spirit. I read nothing in the scriptures about a half or quarter or the smallest fraction of the flesh being born again, except it be in the resurrection from the dead. If any part of the old man is born of the Spirit, then is all of it, for there is no distinction made of parts of the man, only the old and new man, the outer and inner man. "But though our outward man perish, yet the inward man is renewed day by day."—2 Cor. iv. 16. What I have written seems to me to prove that there are in the christian two separate and distinct natures, and these are opposed, the one to the other. The first partakes of its parent Adam, (as fallen,) who is of the earth; and the second partakes of its parent God, who is from heaven; and the nature of one is as far above the other as the heavens are above the earth. If we are not possessed of these two natures, then are we not born again, and are without hope; but if we are possessed of them, then are we born again. So by this you may know whether you are born again. "What will ye see in the Shulamite? as it were the company of two armies." There are many words of comfort given for the doubting christian; but with all the question will arise, Am I a christian? have I been born again? For such an one I will answer, Yes; for no one that is not born again will ever be troubled about these things. This is the evidence of two natures, and there never were two natures in one birth. It takes two births, as in Esau and Jacob; but Jacob took hold of Esau's heel. The first shall be last, and the last first. Esau sold his birthright and blessing to Jacob, because he had no use for them.

This has been written rapidly, and many of the quotations by memory; but if I read it over, I will never send it for your disposal. If you see nothing in it, throw it one side.

Yours in hope,

MILTON DANCE.

P. S.—Since writing the above I have received the SIGNS, dated February 15th, and have read your editorial, and had almost concluded not to send it; but have decided to do so, and leave the matter with you, and opened it to put this in.

M. D.

THE "BRIGHTER EVIDENCE."

DEAR BROTHER BEEBE & SON:—From reading the obituary of Mr. Ebenezer Alden in the last received number of the SIGNS, I have felt like offering some few thoughts upon this subject. The following clause in that obituary awakened this desire in my mind: "He has long entertained a hope in the Redeemer of lost and helpless sinners, but, like many others, has failed to follow his Redeemer in the ordinance of baptism, waiting, as we presume, for a brighter evi-

dence of his heavenly calling." I have thought of the number, the "many others" referred to in the obituary, who, like Mr. Alden, fail to experience the holy joys that flow from obedience to the Redeemer's commands, waiting for an additional evidence. There are no doubt many of this character who are readers of the SIGNS, some of whom have been for many years the happy recipients of a hope in the Redeemer, and in these long, anxious and weary years have been waiting, anxiously waiting—for what, I do not know, unless it is "for the adoption, to wit, the redemption of our body." They inform us that in these long years their evidence grows no brighter, but apparently more dim, which shows to us that they are waiting for something that is not consummated in time. This desire for a brighter manifestation is not confined to the class of lovers of the truth of whom I have spoken, but is found among them all, whether members of the visible church or not, and is a sure mark of life eternal. Many who are now members of the visible church can refer to a time in their experience when they waited for months or years in the hope of receiving a brighter evidence in time. This desire itself, as I have stated, is a sure mark of life eternal. It is a hungering and thirsting after righteousness, after the unclouded glory of a world without end. The natural mind has no such experience as this, nor has it the slightest emotion of uneasiness or fear, as felt by one who is made to tremble in view of his depravity and sin. The light of salvation shining in the heart of a redeemed sinner causes him to abhor himself, and to shrink back with terror from the depravity manifested there. He cannot understand how such a sinner is the recipient of salvation, and desires earnestly that his vile body should be changed, and fashioned like unto the glorious body of his exalted Redeemer. Here then is a desire for a brighter evidence. "For now," says Paul, "we see through a glass darkly, but then face to face." Again he informs us, "For in this [earthly house] we groan, earnestly desiring to be clothed upon with our house which is from heaven." Consequently, the tempted child in his mortal journey experiences a continual desire for a brighter manifestation. In the sense in which I speak of it, this desire is not realized upon the shores of time. "As for me," says the psalmist, "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." His language implies that nothing short of this will entirely satisfy him, and so with the saint to-day; no matter how pleasant are his surroundings in this world, his hope reaches beyond this world for perfect rest and bliss: "it entereth into that within the vail." "For our conversation," says Paul, "is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body,

according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. Here is a brighter evidence, for which the quickened sinner pants as the "hart panteth after the water-brooks." Never will the emotions begotten within him of life eternal be entirely realized in all of their bright consummation, until the perfect glory of eternal noon breaks forever upon his enraptured vision. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2. To those who are lingering around the footsteps of the flock, with a living desire for a place in the visible fold, we ask, What more evidence does the scripture require than the knowledge of your condition as a sinner, the hope (no matter how small it may appear to you) of salvation in Jesus' name, the love of the brethren, that earnest desire that you have for baptism in their fellowship, and to be kept ever by the power of our God "through faith unto salvation, ready to be revealed in the last time?" These things are manifested in the outward walk and conversation of the believer. His love to the preaching of the word and to the brethren is manifested by his *punctual* attendance upon the preaching, and his being found among the brethren whenever he has the opportunity to be with them. His outward walk manifests the purity of the work within. We say to such, Why not lay your case before the church for their judgment? The way of disobedience is a way of darkness and continual chastisement; but the Lord is faithful and good to his children, and whatever may be their lot here, not one can possibly fail of entering into the fruition of their eternal inheritance. Can we conceive of anything more bright than this? The righteous shall shine forever in the brilliant glory of their God. Not a taint of mortal woe can in any sense mar their uninterrupted joy. Here is the brighter evidence for which they have been so long thirsting. The brightest and most glorious evidence of eternal life, the eternal fruition and perfect consummation of the christian's hope, the boundless ocean of God's everlasting love, the eternal haven of perfect bliss. Their earnest desires are at last realized, their hungering and thirsting after righteousness close in the perpetual feast, their warfare in this wilderness of sin is over, and they enter the bright portals of endless bliss. In full prospect of such glory, the saint can sing,

"When nature faints, around my bed
Let thy bright glories shine,
And death shall all its terrors lose
In raptures so divine."

With a deep sense of my unworthiness of the very least of the mercies of our God, and, I hope, an earnest desire for the welfare of Zion in every place, I remain, as ever, yours in gospel bonds,

WM. M. SMOOT.

OCCOQUAN, Va., Feb. 26, 1879.

BROWNVILLE, Sullivan Co., N. Y., Jan. 8, 1879

ELDER G. BEEBE & SON—DEAR BRETHREN:—If one so unworthy as I feel myself to be may thus address you. According to a promise made at brother Beyea's, after I was baptized, I shall attempt to inform the members composing the Old School Baptist Church something of what I feebly trust have been the Lord's dealings with me.

As far back as I can remember, I have felt a great uneasiness in regard to my being so great a sinner; but since the blessed privilege of uniting with you has been granted me, I do say that my mind has seemed in a more calm state. The subject of baptism had agitated my mind ever since the time it pleased our blessed Savior to reveal himself to me, and caused my poor heart to feel his wondrous love, which occurred about two years ago last March. I shall never forget it, as it was the happiest month of my life.

I always seemed to have a mind or conscience that would check me, if possible, in my evil ways, and which often reproved me very strongly on account of my many sins, and caused a great many hours of deep reflection. My parents being Old School Baptists, I was often in their company, and I always regarded them as the "excellent of the earth." But when they would visit my parents, as they did quite frequently, I would stay away from the house as much as possible, not because I did not like their company, but I was afraid they might question me too closely, and their conversation seemed to be to my condemnation. In reading the SIGNS for my parents, which I very often did, their contents also seemed to condemn me. And in reading and reflecting upon the sore trials which the children of God were brought through, and of their very remarkable deliverances, it seemed to wound my poor heart very sorely; yet it seemed to me to be the only true deliverance, and I thought if I ever obtained any peace of mind it must be in the same manner.

The above is some of my early travel, before my sixteenth year. Since that time it seems I have been allowed to drink deep at the fountain of sin, and I seemed to be left to my own ruin. The more I sinned, the harder it seemed to make my heart. I finally became a boatman, and their society, as is generally known, is not the best, and I was not a great deal better than the average of them; but my conscience sometimes caused me a great deal of uneasiness, and then I would resolve to do better in the future, though my resolutions were no sooner made than broken; but I always paid my honest debts, and never seemed to covet what did not belong to me, as is quite customary among boatmen. My parents often tried to advise me, and especially my dear mother, (who has since been called home) and in a measure their words would check my downward course for some time; but soon I would fall in with my old associates, and would be wandering away as far

as ever. Finally my father purchased a small farm, and I staid at home to work it for him, as I was the only remaining son, he having lost all his other children. I was married in the winter of 1871, and have lived at home ever since. In the winter of 1875 the Methodists started a revival meeting at our place, and I made great calculations on the good times we would have; for, as a general thing, a protracted meeting is quite a place (especially to those not interested) to have a very enjoyable season. But, to my great surprise, the week it first began my mind became in a terrible state, and my immense weight of sins was placed upon me. There was not much mirth about me then, I assure you. I saw my friends and others, whom I thought a great deal of, going to and from the anxious seats, seemingly very happy; but no such happiness seemed to be in store for poor, unworthy me. I seemed crushed down with my load of sin. When invitations were given to go forward, I seemed rivited to my seat, so that I could not arise and go forward, were I ever so much inclined. I was compelled to sit still and bear my terrible burden, until Jesus removed it. It appeared to my tempest-tossed mind that I must not go forward, as thereby I would commit a still greater sin. The (so-called) ministers, and others, who claimed that they felt their sins forgiven, advised me by all means to go forward, and then I would obtain the forgiveness of my many sins, and would feel happy. One evening, when the usual invitation had been given, before I was aware of what I was doing, I had arisen, and something within me seemed to say, Go. So I went, and knelt with the other seekers. I seemed to feel somewhat relieved, but when asked to tell the people of my joys, I became as one struck dumb. I dared not so much as look up. While all my friends seemed so happy, and would tell what the Lord had done for them, I dared not speak his dear name. They told me to pray, and I would get relief; but I dared not pray, as every thing seemed to condemn me, and that justly. Instead of my situation becoming better, it became worse. About a week or so after this, and after giving up almost all hope of ever being saved, I went into a barn to get some straw, and while there the thought came to my mind, You shall surely die, and never go out alive, unless you pray. Well, I did pray, and these words were put into my heart, "Lord, be merciful to me, a sinner." All at once my burden was gone, and there seemed to be an unusual ray of sunshine. Every thing was presented to my view with an unnatural brightness. I then thought my troubles were over, and was thinking how happy I should make my parents and friends with my story. But I had hardly started on my way to the house, when this thought came into my mind, This is nothing but excitement. I told the story at the meeting in the evening, but did not say much about it at home. The minis-

ters told me that I had met with a remarkable change, and that I must now be up and doing, or else I would lose the gift I then possessed. This was one of the many shafts that led my mind from them, as I had been taught a different lesson in my experience; because, as soon as I gave up all earthly hope, I received the much desired comfort. Yet my mind was not entirely at ease. True my burden had been removed, but my heart seemed not satisfied. There seemed to be a continual yearning for something brighter, as that visitation seemed to my mind too excitable to depend entirely upon. My mind became in a more perplexed condition than before, and the thought was continually worrying me sorely, Is this really the work of the Lord, or is it excitement? I remained in this condition until the following spring, and then, I trust, the Savior revealed himself to me as my Savior, and I was made to taste his wondrous love, as I was reading his blessed word. My mind seemed drawn to the latter part of the gospel recorded by Matthew, and while I was reading, very unexpectedly to me he was pleased to make himself manifest to my poor soul in a very powerful manner. So strong was the light that shined in my heart, that I not only felt it, but my folks noticed it in my countenance, and mother said there was no need for me to tell her about it, as she knew it, and felt to thank the Lord for my speedy deliverance. I remained in this very happy condition of mind for some time, and was about to go before the church and tell them my story, but thought they would perhaps reject me. Then I was in fear lest my experience was not substantial enough to belong to such a lovely church as you all seemed to me to be. But the longer I delayed, the more anxious I became to become one of your number. Having read the experiences of many of the saints, and been made to understand the word of God the same as the rest of his redeemed children, when the privilege of being one among you was granted me, my every wish seemed to be gratified.

I submit this, dear brethren editors, to your more mature judgment; if you think it worthy of a place in the SIGNS, well and good; if not, it will be all the same. I sign myself, the least of all saints, if one at all,

GILBERT B. DECKER.

LONE CEDAR, Ky., Feb. 10, 1879.

ELDER G. BEEBE—DEAR BROTHER:—In Vol. 46, No. 19, of the SIGNS OF THE TIMES, I see a request from sister Sallie Boatright, for me to write on the "subject of the christian experience," and desiring its publication in the SIGNS.

My dear sister, many years have passed away since we have seen each other in the flesh, and many trials, troubles and sore conflicts you, no doubt, as well as my humble self, have passed through in this wilderness of woe, since we used to go up to the house of the Lord together at old Hopewell. But I still live, a mon-

ument of the great mercy and grace of God; for it is by the grace of God that I am what I am. And now, for one so imperfect and unworthy to undertake to comply with your request, is a task which I fear I am not able to perform. True, I am identified with, and love those poor and afflicted people whose God is the Lord, better than any other, yea, more than all this world beside. In order to write, talk or preach to edification and comfort to the child of God on the christian experience, it is all-important that we should have realized and experienced that divine change in soul or spirit from the power of darkness to light, and from the power of Satan into the love, knowledge and fellowship of God's dear Son, by being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. And my imperfections, shortcomings, and ignorance of holy, heavenly and divine things often cause me to doubt, and to fear that alas! I am deceived. Now, for me to write on a poor sinner's experience, I feel that I really know something about that. For well do I remember when I saw myself a lost and helpless sinner before a just and holy God, forsaken and forlorn, without strength, with no friend on earth that could relieve me, nor one in heaven that could meet my case. For God is holy, and heaven is pure. He is just, and my condemnation is according to justice and God's divine perfection, and I am gone forever. After having spent months and many sleepless nights in this condition, finally I gave up all for lost. At an unexpected time, yea, when I thought that hell was my doom, and eternal banishment from God and his people was my lot, if I am not deceived, my sister, the everlasting arm of Jehovah was cast underneath my sinking soul, and Jesus appeared for my relief, my Savior and my Deliverer, who had borne my sins, carried my sorrows, and paid all the debt I justly owed to divine Justice. Old things passed away, and all things appeared new. My burden of sin and guilt which a little while before seemed to be crushing me down to everlasting misery, was now gone, and for the first time in life I was, as I hope, enabled by grace divine to see the glorious scheme of redemption fixed in God's eternal counsel, how God could be just and the justifier of a poor sinner, such a one as I really felt myself to be; that it was for Jesus' sake, and what he had done for me. And here, and at this time, my dear sister, I fix my hope in Jesus that I was in soul, mind and spirit made a new creature in Christ, and made Christ-like by being born again and conformed to the image of Jesus. I here date the beginning of my christian experience, if I am one. I felt then that I should never see any more trouble. This frame of feeling continued from about 11 o'clock at night until late in the evening of the next day, when, before I was aware, those feelings of joy and peace and calmness of mind gave way to darkness

and doubt; for it was suggested to my mind, "All this is mere imagination; you are deceived, and you need not claim this as the work of grace." Now came up a warfare and struggle from which I have never since been entirely clear, only for a few moments at a time. I could not go back into the world, for the love of it and its sinful pleasures, in which I once took great delight, was gone. The heavy burden of sin and condemnation that had been pressing me down to everlasting despair was removed. I could not now in my feeble petitions pray for that for which I had tried to pray before; but my prayer and great desire now was, "O Lord, if I am deceived or mistaken, for Jesus' sake show me just what my true condition is." There was one thing I knew, and that was that my love, desires and affections were not as they had been. The things I once loved, I now abhorred. Sin appeared exceeding sinful, and I desired to live free from it during the remainder of my days. While in this state of darkness and doubt, and crying, "O that I knew where he was, that I might order my cause before him," the darkness gave way, the joy of his salvation was restored, and my soul was made to praise his holy name for the riches of that grace which I felt to have been given poor unworthy me in Christ Jesus before the world began, and was now made known to me by the appearing of Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel.

Thus it has been with me for forty-four years. Sometimes I am made to cry, "O wretched man that I am! Who shall deliver me from the body of this death?" Surely one so imperfect as I, who cannot do good, cannot be a christian. Yet I desire with christians to meet, and to join them in worship at Jesus' feet. Although I am poor and afflicted while here, when they all get to heaven I hope to be there. Sometimes, from a sense of the goodness of God, and what he has promised in his holy word, my soul is so humbled that my heart doth rejoice. Believing in Jesus, I cannot be lost. And although I have been engaged so long in trying to preach the gospel to others, and to feed, comfort and edify the church of God, yet I fear that at last I may become a castaway. There is almost a continual warfare and sore conflict going on, the flesh warring against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that the things I would not do, I find myself often doing. Why is this? Because the body is dead because of sin, while the spirit is life because of righteousness. But, my dear sister, the time will soon come with us when the warfare will be over, and these worn out and afflicted bodies of ours will dissolve and lie cold in death; but if the Spirit of him that raised up Jesus from the dead be in us, that same Spirit shall also quicken our mortal bodies, and they shall be raised in the likeness of his glorious body. Then shall come

to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Farewell. In hope of a blessed immortality beyond the grave,

W. A. BOWDEN.

N. B.—My post-office is Cuba, Graves Co., Ky. W. A. B.

JANUARY 18, 1879.

DEAR BROTHER BEEBE:—As I lay down the SIGNS for January 15th, I feel a desire to respond to the many excellent communications contained therein. It seems as if each number gets more and more interesting.

I wish to make mention of those precious letters published in late numbers, written by our afflicted sisters, Mary Parker and Kate Swartout, as especially laden with the choice fruit of the vine. While reading the instructive communications in the last two numbers, I was reminded of that weighty sermon you preached at our yearly meeting, at Waverly, N. Y., when you represented the clouds of heaven as the ministers of the gospel; and surely it seems as if those who are looking for the appearing of the Lord of life and glory do see the Son of man sitting on the right hand of power, (his work of redemption accomplished,) and coming in the clouds of heaven with power and great glory. Brother Purington's letter in No. 1 was weighty, powerful in argument, and full of truth. Brother Durand's letter was peculiarly adapted to comfort the poor and needy, famishing soul, and from which I take the liberty to glean a portion. "Truly it is a blessed thing to hunger and thirst after righteousness. The blessing of God causes the hunger, not the hunger the blessing. The blessing was given before the world began, but is manifested here in time when we first feel the awful pain that sin produces in the soul, and an undying hunger and thirst after righteousness that it seems can never be ours; and that blessing is fulfilled when the righteousness of Christ is made completely ours in our experience, so that our souls are filled and satisfied, never to hunger and thirst any more." "But to be filled with righteousness, to be freed from sin forever, to feel no more the bondage of corruption, that we shall neither hunger nor thirst any more; this perfection of bliss lies yet before us. 'They shall be filled,' when mortality is swallowed up of life, and freed from the sins and sorrows of this earthly state, in robes of immortality they come into the unveiled presence of God their Savior, whose unspeakable loveliness and glory shall fill and satisfy their desires forever." This may meet the eye of some poor, hungering one who has not read the letter, which is so fraught with comforting truth that the feeblest lamb may be nourished thereby. From your editorial on "Prayer," I will recall a portion that does especially comfort my tempest-tossed soul: "There are times with

some who have hoped in the Lord, when they have had so deep a sense of the infinite majesty and holiness of God, and so deep a sense of their own pollution, as, like the publican, to stand afar off, and because they dared not lift up their eyes to heaven, or take the sacred name of God upon their lips, have concluded they have not—cannot pray; when perhaps in no part of their experience have they in reality and truth prayed more, or with greater acceptance. Their prayers have not been formed into words, nor articulated with their voice; but from the deepest recesses of their aching heart the pent up ejaculation has in unutterable groanings, in heaving sighs and flowing tears, expressed the desire and confession, God, be merciful to me, a sinner. The subject of prayer opens before us a boundless theme for serious reflection. The God to whom prayer is to be made is the 'high and lofty One that inhabits eternity, and his name is holy.' He is 'of purer eyes than to behold evil, and cannot look on iniquity.' Yet in the amazing riches of his grace he has provided a way of access through Jesus Christ, the one and only Mediator between God and men, whereby his children may approach him, and come even unto his seat, and not be consumed." I might write pages, but could not express the conflict I have had on the subject of prayer as you have done, and I do in my inmost soul praise God for his great goodness in enabling his angels to minister comfort to the needy. To-day I have enjoyed a savory feast, in reading first that exceedingly precious sermon of brother Wm. L. Beebe's, upon the words, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16. While reading, it seemed as if I were listening to our dear brother's trembling voice, as he was handing out sweet morsels to the lame, the halt, and the blind, to the poor in spirit, the tried and tempted, and causing me to forget my poverty, and exclaim, "Praise our God, all ye his servants, and ye that fear him, both small and great."—Rev. xix. 5. One sweet paragraph I must copy: "The loving-kindness of our God is infinite. If he only had recorded those who spake, then some dear, trembling ones might fail of the comfort of this book; but the record is also for them who have only thought upon his name. Then Paul, laboring more abundantly than all the apostles, is no more interested in this book than the most helpless infant, or the vilest rebel whose name shines in the record as the most amazing display of boundless love and almighty grace, whose conscious sinfulness forbids his eyes to look upward, yet his thought unbidden clings to the Name that is above every name." Then follows a discriminating letter from brother Cox, bearing precious testimony to the word which is truth; recalling to my mind the

prayer of our Intercessor, "Sanctify them through thy truth, for thy word is truth." Then that cheering letter of brother Vanmeter's seemed like wine on the lees, well refined, causing the lips of those that are asleep to speak; but my cup did not run over till I read brother Rittenhouse's communication, which so corresponded with the many thoughts I have had running in the same channel, but have never heard them expressed before, that my soul is filled with a melting emotion of gratitude inexpressible. Following this precious testimony is a letter from a venerable father in Israel, Elder Dudley, full of instruction and spiritual import, with other interesting communications; which, with the able editorial, cause me to rejoice anew in the wonderful riches treasured up in Christ Jesus our Lord. I have gleaned all day, and it seems as if the dear servants of God, his ministering angels, have let fall some handfuls of purpose for me. I know, brother Beebe, your heart has been cheered in receiving these precious testimonies.

The Lord is good to his aged servant; in sustaining him so manifestly in a publication fraught with cheering messages to the poor and needy from a cloud of witnesses, testifying of Jesus. Many a lonely heart is cheered, many a hearthstone brightened by the coming of the messenger of truth, bearing glad tidings to the feeblest of the Lord's heritage.

Affectionately,

MARIANNE MURRAY.

NORTH JAY, Maine, Feb., 1879.

DEAR BRETHREN AND SISTERS IN CHRIST:—If so I may be allowed to call you, as I feel unworthy a name among the children of God; for I see and feel myself vile, sinful and imperfect, polluted from the sole of my feet even to my head, and abhor myself, and feel less than nothing, and vanity; less than the least of any who have been born of the Spirit, like a bubble that will soon pass away, and the places that know me shall know me no more forever. But blessed be the name of the Lord, who has prepared a place for all who love him. Truly the name of Jesus is sweet, and his words are precious to his tried, tempted and persecuted people, who are persecuted for righteousness' sake. There has been a time when it seemed that I was persecuted and afflicted, and I was led to read with comfort the fourteenth chapter of John; and I felt every word to be like the voice of Jesus to me, especially where he said, "Peace I leave with you, my peace I give unto you," &c. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."—John xvi. 33. How precious did my blessed Savior appear to me in the application of these words. Truly he is the Rock of my salvation, in him I trust that my sins are forgiven; and I feel a witness within that it is so, that Jesus died a bitter death for the redemption of

all those who were chosen in him before the foundation of the world, and he has given me a hope that is as an anchor to the soul, both sure and steadfast—a hope that maketh not ashamed. It is a hope which the world cannot give or take away; for it reaches beyond the grave, and affords me peace and joy in the Holy Ghost. I trust the Lord gave me this precious hope about sixty-four years ago. O what shall I render to the Lord for his goodness and mercy, which have followed me all the days of my life? I trust in him still to keep me from the evil that is in the world, until he shall call me hence; then my sorrowing and sighing will be done away, and I shall dwell forever with the Lord, and sing hallelujah to God and the Lamb forever. There in heaven we shall enjoy sweet rest for the weary and heavy laden, who believe in and love our Lord Jesus Christ, who has prepared those mansions for all his redeemed people, and drink of the wells of salvation which he has provided, and to which the Lamb that is in the midst of the throne shall lead them who are born of the water and of the Spirit. Now if Christ be not in us the hope of glory, we are without hope and without God in the world.

How precious are the words of Jesus, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." How consoling! The bible has been a precious book to me.

"Give me a bible in my hand,
A heart to read and understand,
And I desire no more."

The able communications and editorials in the SIGNS afford me strength and comfort. I am not afraid or ashamed to stand as a witness for the truth which it proclaims. I would say to the valiant soldiers of the cross, Fight on the good fight of faith; fear not, nor be discouraged. Jesus is your Captain and Commander; he will go before you, and give you the victory. He will keep you safely in the hollow of his hand, and protect you as the apple of his eye. May our Lord make you wise as serpents and harmless as doves, and give you a clear understanding of his word, and enable you to pass through the deep waters of affliction in triumph through the Redeemer.

What I have written looks to me broken and disconnected; but if you think best to insert it in some corner of the SIGNS, please correct all mistakes. Have patience with me, dear brother Beebe; this time, for I may never trouble you again, as I am almost seventy-seven years of age, and in a few more days or years I hope this mortal will put on immortality. May you, dear brother, be strengthened in the inward and outward man, and long continue to wield the sword of the Lord and of Gideon; and may God grant you all needful blessings,

is the desire of one who feels to be the least of all who are of the household of faith.

Yours in hope of eternal life,
SOPHIA MACOMBER.

2440 WASH ST., ST. LOUIS, Mo., Feb. 17, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—I received No. 4 of the SIGNS this morning, containing my small poems on the "strife about words," and have read your remarks carefully, with the same love to you that has so often and so much cheered me, when in personal intercourse we took sweet counsel together, almost, yes, quite half a century ago. It was the remembrance of this that prompted me to compose the stanzas, and that loomed up in my mind almost constantly while I was writing them. I know that you and I do not differ in any essential point in the matter of the new birth, while for the life of me I am unable to embody my view of it in words that exactly suit brother Beebe, while he equally fails to entirely suit me. It is this prominent fact that made me believe it is unprofitable to contend about what we cannot make each other understand, as I believe, because the matter is not clearly defined by the divine word at the point where we seem to diverge, while in reality we do nothing of the kind. I certainly believe, with brother Beebe, that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" but I cannot bring myself to understand how it is that the Spirit of God is born of the Spirit. Yet I have no trouble in understanding how the "spirit of adoption" is implanted in us, and how we retain that spirit by the power of God, if indeed we are Christ's. And I can understand very clearly, too, why it is that the works of the flesh remain, and why sin still dwells in us who have tasted that the Lord is good and gracious. It is not the LIFE we receive that makes us sin, but the DEATH we still carry with us in a lower department of the same temple, that leads us into sin. This causes a warfare, as lasting as our lives here in the flesh.

I have no inclination to enter into any controversy with brother Beebe, (always a precious brother to me in the Lord,) nor with any other brother who will still cling to (to him) a better form of expression than I can make. But I deem it best for me to retire from any effort to convince brethren they are wrong, when, in fact, they are not wrong in heart, if indeed I may not use the same words to convey my ideas as they would use. It is a remarkable fact that I am able to remark the words used by brother Beebe to prove his position, while I am not able to indorse the position taken, that the Spirit of God is born again, though I have no difficulty in understanding that it is sent into the hearts of all that are born of the Spirit. This fact disposes me to believe the whole controversy on the subject not the most calculated to build us up in that love and regard that prompts the assem-

bling of ourselves together in the holy bonds of charity that never faileth.

With this explanation, dear brethren, I leave the subject, and tender to you, in conclusion, my cordial love and fellowship in the gospel of truth, and pray that our love may rather be enhanced by the past *passages* of views than diminished thereby.

W. B. SLAWSON.

P. S.—I desire to say to those who have kindly ordered my poem, (a prospectus of which appeared in the SIGNS,) that I have not yet received enough orders to defray the expense of publishing. And of those who unasked remitted the money, I must crave a little patience, because I still seem to feel an assurance from God that I shall yet be able to publish, while yet the orders are only about one-third of the needed amount. In due time I shall be able to fill all orders.

W. B. S.

(Editorial reply on page 69.)

SPRINGDALE, Ark., Jan. 23, 1879.

DEAR ELDER BEEBE AND SON:—(if one so unworthy as I should call you by so endearing a name) inclosed you will find two dollars, which is my remittance for the SIGNS OF THE TIMES. I am very thankful to you for your fatherly indulgence. I am blind, and cannot read for myself, and none of my family can read in a manner that I can understand them. I seldom ever hear more than half of a paper read, so I have often thought that I would cease taking the SIGNS; but I do so love the truth contained in it that I cannot get the consent of my mind to do so, for it is pretty much all the comfort and consolation I have. I do feel like one alone, and am reminded of the language of Elijah, "Lord, they have digged down thine altars, and have killed thy prophets, and I only am left, and they seek my life." For I am surrounded by every thing but that which I would like to be, for it is "Lo here," and "Lo there," some preaching that there is no hell, and others preaching nothing but hell and damnation, to scare sinners, in order that they may become religious. Others, claiming to be Baptists, are preaching a universal atonement, and a chance for every body, if they only will accept. And some claiming to be Old School Baptists are preaching a universal atonement, belonging to the Masons, Odd-Fellows, &c., and all combined in having their Sunday School celebrations, decorations and Christmas-trees, till my very patience gives way, and I almost faint in my mind. But, once in a while, I find one who has not bowed the knee to Baal. I have a little church eight miles from here, who have declared nonfellowship against all these things, who dare not touch or handle the unclean thing. Dear old father, are we right in this? If we are, give us some words of consolation; for we do feel that we are the poor in spirit, and our poverty causes us to mourn. Without, we have to fight against spiritual wickedness in high places; and we have fears and doubts with-

in, seeing no good thing in our flesh. I am often made to cry, Lord, when wilt thou bring again Zion? Return, O captive daughter; loose thyself from the bands of thy neck, shake thyself from the dust, O Jerusalem. Often I would shrink from my duty if left to myself; but must I not be faithful? I say, "Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

I want to say to the dear brethren and sisters who write for our much esteemed paper, write on, for you do not know how much comfort your epistles of love are to your unworthy brother in this world of sorrow. Persecution and affliction appears to be my portion here; but thanks be to God, I know that the gates of hell shall not prevail; and I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate us from the love of God which is in Christ Jesus our Lord. For this love is eternal and unchangeable, and we love him because he first loved us; for God is love, and every one that loveth is born of God.

Dearly beloved, this is my resting place, in God's sovereign, unchangeable love, and his unalterable decree that Zion shall be saved in the Lord with an everlasting salvation.

Dear Elder Beebe, if you think proper you may give this a place in our messenger of peace, that the saints scattered abroad may hear of my complaints, and pray for God's blessing upon me and my little church while passing through these flames.

Your little brother in hope of eternal life,

ASA BOYDSTON.

DANVILLE, N. Y., Jan. 19, 1879.

DAR BRETHREN BEEBE:—Having received the first number of the SIGNS OF THE TIMES of another volume, I am reminded of my privilege, as well as my duty, to forward the subscription price for the year to come. Isolated as I am from the society of those who preach, teach and practice the Primitive Baptist doctrine, the SIGNS furnish the only means I have of obtaining a knowledge of the whereabouts and welfare of those who venerate God's word more than they do the commandments of men, and consequently I feel unwilling to be deprived of the spiritual comfort and instruction so richly provided in its columns. The views given of scripture, in answer to requests of brethren, constitute a very attractive feature, enabling those called upon to present such views as they may have, without seeming to thrust themselves before the public as teachers seeking notoriety. The excellent communications from the scattered sheep and lambs all over the continent, advising us of the never-failing care of the good Shepherd for his sheep and lambs, and last, though by no means least, the spirit-laden editorials, fraught with wise counsels for the young as well as for the old, are laden with comfort and consolation

to the poor and disconsolate, sin-sick soul. Indeed, when I have been under the dark clouds of unbelief, temptation and doubt, the bright ray of hope so dim as to be almost extinguished, and I have went about groping in darkness and discouragement, I have been made to rejoice with joy unspeakable and full of glory, on reading some christian experience in the SIGNS, or some editorial, or some "views" of some brother on a passage of scripture particularly applicable to my then state of mind. So I hope the SIGNS will be perpetuated as long as there is one lonely child of God seeking home and friends.

In gospel bonds yours,

P. WEST.

WARWICK, N. Y., March, 1879.

DEAR BROTHER BEEBE:—The communication signed "F," in the last number of the SIGNS, and your comments editorially, calling the "special attention" of all your readers to the "vitally important subject of Brotherly Love," were read by me with peculiar interest. Surely there is no subject of greater importance to the church of Christ, and none more specially enjoined by the Lord and his divinely inspired apostles upon his followers, than this gracious fruit of the Holy Spirit. When I read the articles alluded to, they brought to remembrance a "Short Sermon," included in a letter from Elder Thomas Hill, which by his request I read to the church in this place, then destitute of a pastor, and which I now transcribe for publication in the SIGNS, as an appendix to the "pertinent and well-timed admonition" of brother "F," and your seasonable and equally well-timed remarks.

Yours in love,

W. L. BENEDICT.

UTICA, N. Y., March 4, 1856.

"I shall now take the liberty of writing you a very short sermon, which under your present circumstances I hope may be attended with the divine blessing, to the refreshing of your minds in the good ways of the Lord.

"Let brotherly love continue."—Heb. xiii. 1. Without preliminaries, I remark, that the apostle very evidently took it for granted that brotherly love *did* exist among those Hebrews to whom he wrote; and foreseeing by the light of the Spirit of God that they would have to be severely tried and tempted by their enemies, it was all important that they should attend very closely to the injunction contained in our text. The origin of this love is in and from our Lord Jesus Christ, who loved the church, and gave himself for it. Therefore we conclude that every heaven-born soul is in possession of this principle; hence the propriety of the exhortation given. Again, every person who is called from darkness into God's marvelous light, is led more or less to have a view of the wondrous plan of redemption, which has reached his case as a poor and

wretched sinner; and having this discovery of his interest in the salvation of God, his heart breaks forth in holy strains to praise, to love, and to adore the God who has saved him by his grace. Then the language of the soul is, "Come, magnify the Lord with me, and let us exalt his name together." Thus the soul being taught to love God, it follows that he will love his brethren also; "for he that loveth him that begat, will also love him that is begotten of him." And, first, this love will discover itself by mutually assembling together for public worship, by commingling our praises and prayers in the great congregation, adoring his name who has bought us by his blood. Second, it manifests itself by endeavoring to strengthen each other's hands in times of deep distress and affliction, and with humility of mind, each esteeming others better than himself; and you may rest assured that where this heavenly matron keeps house, there will be found no room for envy, jealousy and spite as inmates. Third, it speaks loudly for the general welfare of the church of God, and her voice is heard from the scriptures, "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," even in seasons when the enemy seems to triumph, and tauntingly inquires, "Where is now thy God?" Then she is prepared to stand forward in her own cause, and say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Thus we see that love towards our brethren is accompanied with holy faith, and heavenly fortitude and courage.

Lastly, the advantages to be derived from a faithful exercise of brotherly love. It imparts health, strength and vivacity to the whole body. It dispels fear, co-operates with faith, and triumphs over the world. It lends a helping hand to the poor, feeble minded, tossed and tempted christian. It lifts up the hands which hang down, and confirms the feeble knees. It cements the bands of christian fellowship, presents an unbroken front in the face of all enemies, baffles Satan in all his infernal manouvres, and makes the very gates of hell to tremble. Furthermore, it destroys the seeds of discord, uproots every bitter plant of malice and hatred, tops off the lofty boughs of pride, egotism and self-conceit, saps the foundation of every false system of religion, and presents Christ in his excellency and beauty to the eye of faith. She brings comfort, peace and joy to the mind of her possessor, elevating the affections from earth to heaven, and then the song of this celestial bird of paradise runs thus: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." In one word she glorifies God in all things, Amen.

I entertain the hope, dear brother, that this will be received by you as

it is intended by me, and then all will be well.

Give my christian regards to all the brethren, and believe me ever yours,

THOMAS HILL.

SALISBURY, Md., Dec. 29, 1878.

DEAR BRETHREN BEEBE:—I feel to-day like saying something to the glory and honor of our God, who is a merciful and covenant-keeping God, for he is faithful to all he has promised. He told one of the disciples on a certain occasion, "My grace is sufficient for thee." He is faithful to all who trust in him, and not in their own righteousness; and the poor sinner that has been taught the depravity of human nature, and the exceeding sinfulness of sin, knows that all our righteousnesses are as filthy rags. How many, in this so-called enlightened day, trust in the works of the flesh. Poor creatures! Sometimes I feel to say, "Lord, lay not this sin to their charge." Being ignorant of God's righteousness, they are going about to establish their own righteousness. I have been brought by the grace of God to see almost the close of another year. Why is it so, that God in his mercy has spared me? What a wonder that I, who am the vilest of the vile, the chief of sinners, am not served like the barren fig-tree. If any one on earth has reason to thank and adore the God of heaven for his protecting care, I more; for I do feel that I am not fit company for the children of God. I am so barren and unfruitful that I must say, if I am a saint, the least of all. But here the promise comes fresh to my mind, "My grace is sufficient for thee." Why murmur or complain at the dispensations of God, who cannot do wrong? O that I might be enabled to look to him for perfection, and not trust in an arm of flesh.

If this poor scribble should ever be published, I would like to say a word of comfort to those poor, trembling ones who feel themselves so ignorant, and unworthy of the least of God's blessings. No matter who or where they are, God will take care of them, and will bring them off conquerors at last. He is their shield and protector, and he has declared that not a weapon formed against them shall prosper, but that all things work together for their good. In the world they shall have tribulation, but Jesus has overcome the world. In him we have the promise of peace. Dear friends, let us cheer up and take courage, that we may lay hold of the promise set before us, looking unto Jesus, who is the author and finisher of our faith.

Dear brother, since I commenced writing, your valuable paper, the SIGNS OF THE TIMES, has been handed me, and which comes to me regularly, laden with good news, glad tidings of great joy, for which I desire to be thankful. May God enable you, if it be his will, to still send them to me. Surely the present number is the best. In looking over

its columns, I find much precious truth, and especially in your remarks on the subject of prayer. You describe my feelings precisely. I did not know that any one on earth had such distress of mind in regard to prayer, or in attempting to speak in public, as I have had. I have been frequently tempted never to attempt either again. But I find I cannot quit. O that I could speak to the glory and honor of Jesus, who has done such wondrous things for me, a poor, sinful, unworthy wretch. It causes me oft times to say, "Arise, O Lord, and plead thine own cause." I desire an interest in the prayers of all the saints, especially those of the ministry, that I may say from the heart, O Lord, do with me as seemeth good in thy sight. We are told in the scriptures to "Fear God and keep his commandments; for this is the whole duty of man." There are different kinds of fear, but we are told that "The fear of the Lord is the beginning of wisdom." O that I may be taught of God to fear him and keep his commandments, and not run before I am sent. I feel sure that all God's children shall be taught of him, and shall apply their heart unto wisdom.

I have written more than I intended when I commenced, but my mind is somewhat relieved. As ever, I remain your unworthy brother, if one at all,

D. J. S.

FRANKLIN, Johnson Co., Ind.

BROTHER BEEBE:—Having finished the business part of this letter, I only wish to add that I highly appreciate the manner in which the SIGNS is conducted, as well as the sentiments of the many contributors to its columns. Having been a reader thereof for over thirty years, and being now past the meridian of life, and noticing that the list of contributors that filled the pages of the SIGNS in my boyhood is now very small, as well as the many names that swell your obituary department, together with the frailties of this tenement of clay, admonish me that soon it must obey the heavenly mandate. Yet I desire to say to you, and to the numerous writers, especially our beloved brother and Elder, Wm. M. Mitchell, to write on for the encouragement of others. You know not how many inquiring minds are anxiously looking for a communication over your signature. I well remember with what interest and intense feeling I read brother Mitchell's letter published in the *Southern Baptist Messenger*, giving an account of his call to the ministry. I really thought then that I must see and talk with him face to face, as well as many others that have fallen asleep. But experience has taught me that our meeting (if at all) must be in another world or mode of existence. Then, as the psalmist say, "I will be satisfied when I awake with thy likeness."

With love to all the brotherhood, your unworthy brother in hope of eternal life,

S. T. RIGGS.

HOOSIERVILLE, Clay Co., Ind., Dec. 17, 1878.

DEAR BRETHREN BEEBE:—As it is time for me to remit for the SIGNS, I send two dollars in this letter, and desire to state some reasons why I do so. First, then, I am very often in trouble, and never out of affliction. Many times I am groping in darkness, and filled with doubts and fears. Sometimes I stand amazed at the condescension of the covenant-keeping God, that he should apply the power of his saving love to such a worm of the dust as I, and so richly satisfy my longing soul; that he should make Jesus a hiding place to my otherwise naked soul, while I am passing through these varied circumstances. I often search the scriptures, if peradventure I may find another character so base as I, upon whom the Lord has set his love, and Ephraim seems to answer the nearest of any I have found, only I feel more base than he. These, brother Beebe, are some of the reasons why I am constrained to remit again; for when I receive the SIGNS, I feel forcibly impressed to read and search them through, and compare their sayings with my experience and with the scriptures; and I often feel my soul going out in love to the writers, so that the hardness of my heart departs, and I feel to press them to my bosom, while tears of gratitude flow out to God for such oneness of spirit, such love, such sweet fellowship in the truth; because in substance their experience is mine, and also the application of the word with power, declaring the same God, and the effect of his power accomplishing the same results; for while we have looked for just judgments, we have received judgment and mercy, although we have no good in us, nor can any come from us, neither toward God nor our fellow-man, only as God works in us, and causes us to work out that which he hath wrought in us. Evil springs up within me, and that alone is brought forth by me, and I hate it, as I do a snake; yet this is all I am heir to by nature. If any good is manifest in me, it is God's free gift, direct from his hand, overruling and subduing all things unto himself, and carrying out his own purpose, both in earth and in heaven. These things I have been made to know for myself, and none but Jesus can do a poor, helpless sinner any good. The blood of Jesus Christ cleanses a poor sinner from all his guilt. The peace which flows into our heart when he speaks, surpasses all our understanding, and we gaze, we admire, we adore, we worship, as seeing him who is invisible. When I read the SIGNS, and there find God's work spoken of as written in the heart by the finger of God, I account the writers as my brethren, my best friends, my kindred whom I love in the truth, for the truth's sake. They afford comfort to thousands of God's scattered flock whom they may never see in this world, yet many prayers and thanksgivings go up to God in secret that he will bless them, with all who love him in truth.

J. VARLEY.

MARION, Iowa, Feb. 22, 1879.

ELDER G. BEEBE & SON:—Please find inclosed two dollars, to pay our subscription to the SIGNS OF THE TIMES for the present year, and pardon the delay. Our excuse is hard times, but we could not think of doing without our family paper, if it cost three times as much as it does. It is nearly all the preaching we have, and it comes to us regularly, always filled with the truth which we love to hear and read. It cheers our little hope to read the good experiences of the saints scattered all over the land, and we do feel to bless God that we have so good and able a medium (the SIGNS) through which to hear from one another. There is a little band of us here, only sixteen in number, but no pastor. We are as sheep without a shepherd, with no one to preach the word we love to hear. Elder Harrison Butler, from West Union, and Elder Asher Cottrell, from Illinois, were here last fall, and preached at our church meeting, and three were added to our number. Elder E. Ping comes sometimes to preach for us, but he now has several other churches to attend. We think sometimes, when we read in the SIGNS of so many preachers in the east, and of some of them traveling over the country preaching, that it is a pity some one of them would not stray out this far, for they would be gladly welcomed by us; but God knows what is best for our good. We feel our littleness and unworthiness, and our inability to receive favors unless they are bestowed by our heavenly Father. We feel willing to say that he doeth all things well, for he is a present help in every time of need.

Dear Elder Beebe, we trust that you will be spared to us many years yet, to send good cheer to the saints scattered throughout the length and breadth of the land. I have tried in my poor, imperfect way to give you a few of my thoughts, and if you see no harm, and have room, you may publish them. Perhaps they may meet the eye of some Old Baptist preacher (we do not want an Arminian) who will respond to our call. Our church is called Green's Grove, and is situated ten miles north-east of Marion, Linn Co., Iowa.

With this I will close. May God's choicest blessings rest on you and all the saints, is the prayer of your unworthy brother,

H. N. GOTT.

FALLS MILL, W. Va., Dec. 8, 1878.

BELOVED EDITORS OF THE SIGNS OF THE TIMES:—After a silence of over one year, I am again permitted to take up my pen to address you and all your dear readers, in my feeble way, knowing by long experience that I can say nothing of interest to the spiritual family, unless it be given me by the Spirit of divine truth. I have been made of late to feel, while suffering untold afflictions, that I never again would be permitted to sanction with my pen the many precious truths sent forth through the dear old SIGNS OF THE TIMES; but being restored,

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1879.

Reply to Brother W. B. Slawson, on page 66.

to some extent, I feel like casting in my little mite with a people who express my every sentiment better by far than I can describe them myself. This is why, dear brethren and sisters in the Lord, I ever take up my pen to address you, through so widely extended a circulation as our family paper has. Because I can go to no other people and tell them of my long, dark journey, of my sad disappointments, of my severe persecutions, of my trials and distress, and be understood or sympathized with. No, dear kindred in Christ, some of the ties by nature rather add to my terror, than console me. I go from day to day with my head hung down like a bulrush, feeling that I have no continuing city here; but I seek one to come. I often have to mourn an absent God, and feeling no spirit of prayer. O how terrible these things are to endure. But I trust they do work for us a far more exceeding and eternal weight of glory. Rest will be sweet when we, poor, weary pilgrims, are discharged.

I hope I have not written anything that will crowd out better matter, should you, dear old soldier of the cross, see fit to correct all mistakes and publish this.

I close, with love to all the household of faith, and longing to be remembered at the throne of grace.

ELIZABETH ADKINS.

CHURCH CONSTITUTED.

DEAR BRETHREN BEEBE:—As there are frequent inquiries made for Primitive Baptist Churches in the far west, if you see fit you can give place to this in the SIGNS OF THE TIMES.

There was an Old School, Predestinarian Baptist Church constituted in Klickitat County, Washington Territory, on the 21st of December, 1878, the first church, I believe, ever constituted in this territory. Elders James A. Bullack and Paul P. Chamberlain are our ministers, both able expounders of God's word, unyielding to and uncompromising with any of the errors or isms of the day, but contending for the doctrine of salvation by grace alone, free and unmerited. The church is called PLEASANT GROVE, and anticipates joining the Siloam Association of Oregon.

Yours with respect,
T. G. FLANARY.

APPOINTMENTS.

PROVIDENCE permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the second Saturday and Sunday in April.

"THE EDITORIALS," FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

THE EVERLASTING TASK.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

Brother Slawson believes the testimony of our Lord, that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," but cannot bring himself to understand how it is that the Spirit of God is born of the Spirit. To our mind, the distinction between the Spirit of God, by whom the birth of the children of God is effected or produced, and the spirit or child produced by it, is like that of parent and offspring. God himself is a Spirit, and that Spirit is God, who, being self-existent and eternal, is unbegotten, and required no birth to manifest his being; but they who are born of God are in that birth children of his Spirit. "Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God," and his Spirit "dwells in them."—Rom. viii. 9, 11, 14. This spirit is brought forth in the saints by a birth, and Jesus says it is born of the Spirit, and that it is spirit, although developed in us by the new birth.

We are unwilling that brother Slawson or any of our readers should understand us to contend that the eternal Spirit, of whom the children of God are born, is or was brought forth by a birth; but our Savior spake to Nicodemus of a spirit which is born of the Spirit. This spiritual production of the Spirit, is a spirit which is of God, and is brought forth by a birth.

God is set forth in the scriptures as a Father, and if a Father, he has children; but he is not an earthly father, or the father of our flesh, but he is called the "Father of spirits." Then the spirits which are begotten and born of God are his children, manifested as such by birth, and in that birth they are partakers of the divine nature; just as we by being born of the flesh are partakers of and develop a carnal or fleshly nature. Now it is not necessary to prove that God, the eternal, self-existent Spirit, was born, in order to show that the children of God are born of the Spirit, and are spiritual children, whose spirit and life were hid in God from everlasting, and are in the fullness of time brought forth into manifestation by a spiritual birth. And whether we can bring ourselves to understand how this can be or not, we are bound to admit that it is even so, because our Lord Jesus Christ has so declared it to Nicodemus. If a spirit could not be born of the Spirit, then our Savior would not, with a two-fold asseveration, have solemnly so declared, saying, "Verily, verily I say unto thee, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. Until born of the flesh, no man descending from Adam has ever beheld the light of this natural world, although created in the earthly Adam almost six thousand years ago. Ad-

am, as the progenitor of our race, was formed by the Creator, of the dust of the earth, and quickened with natural life, and became a living soul; but all his posterity are brought into manifestation by ordinary generation, and by being born of the flesh. As our natural, earthly, fleshly life was given us in the earthy Adam, and we while in the flesh bear his image: so our heavenly, spiritual, immortal, incorruptible, eternal life, which was with the Father, was given us in our Lord Jesus Christ, together with all spiritual blessings, according as we were chosen in him before the foundation of the world; and as our fleshly life is developed by generation and birth of the flesh, so also our spiritual life is developed by spiritual generation and birth.

We cannot fail to understand our Savior to speak of something that is born of the Spirit. His words are, "That which is born of the Spirit;" evidently speaking of something that is so born of the Spirit, and something which he distinguishes from that which is born of the flesh. He speaks then of something that is not born of the flesh; for those who, like Nicodemus, have been already born of the flesh, must be born again, in order to receive or possess it. For that which is born of the Spirit, is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Well, what is it? If we allow the solemn declaration of the Lord Jesus to decide, we must admit that it is spirit: and spirit, too, that is born of the Spirit of God, who is the Father of spirits. As the earthy Adam is the father of our flesh, so God is called the Father of our spirits.—Heb. xii. 9. God is the Creator of all flesh, but he is nowhere called the Father of our flesh; therefore we need not marvel that Jesus has said, "Except a man [one that has been born of the flesh] be born again, he cannot see the kingdom of God." Why? Because, "That which is born of the flesh is flesh;" it is not spirit. It is natural, and not spiritual; and "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

It is marvelous to us that any who have been born of the Spirit should fail to perceive that all they possess of the Spirit of God or of Christ is born of the Spirit, and that all that is earthly, sensual, devilish, corruptible, depraved, sinful and mortal in us, is born of the flesh, and is flesh. This matter may seem unimportant to brethren who have not duly considered its stupendous magnitude. Nothing that has ever been spoken by our Lord Jesus Christ can be unimportant; "Therefore we ought to give the more earnest heed to the things which we have heard, [from his mouth,] lest at any time we should let them slip."—Heb. ii. 1. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, [Moses,] much more shall not we escape if we

turn away from him that speaketh from heaven."—Heb. xii. 25. A self-righteous, work-mongrel tribe of modern anti-christ teach that the birth essential to salvation means only an improvement of our natural faculties which are born of the flesh. They ignore the necessity of any new life which never did exist in, belong to, or emanate from the fleshly nature.

Were we writing only to our dear brother Slawson, we would not need to urge what we are sure he does not dispute. But the subject involves doctrinal points of vital importance, in which the saints are deeply interested, and which are controverted by wicked and designing men, who for years have been permitted to harass and perplex the saints by their base and willful perversions of the truth as it is in Jesus. It is an observable fact, that the most virulent, persistent and mischievous of all the opposers we have had to encounter in our ministerial and editorial labors, have been those who profess that their carnal nature has been changed by the new birth, that their evil propensities have been slain, that the faculties of their nature have been turned from sin to holiness, that their whole outward or earthly man, or some part of it, has been born of the Spirit, and made spiritual by that birth. We are satisfied that our brother Slawson is not of that number, but that he feels a deep and commendable sympathy for those who have become involved in perplexity and distress by the clamor which has been raised on the subject. We cannot look upon this subject as of light importance; but with our present views, even though it may be to the spoiling of our goods, loss of patronage, or of reputation, or, if needs be, of life, we feel constrained to contend earnestly for it, because we fully believe it to be the sacred truth of God, which will outlive all opposition, and reflect immortal honor and glory to God and the Lamb, when every tongue that is used against it shall be palsied in the silence of death.

MATTHEW XXIII. 33.

BROTHER BEEBE:—When you have time, please publish your views on Matt. xxiii. 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

JOHN BARGER.

WEST LODI, Ohio, Feb. 5, 1879.

R E P L Y .

These words were addressed by our Lord Jesus Christ to a portion of the Jews, whom Jesus denominated, "Scribes, Pharisees, hypocrites," whose abominable wickedness he had charged home upon them in the preceding verses of this chapter. A people over whom there was at that time lowering a fearful storm of wrath, soon to break forth in terrible violence, in a just retribution for all the blood which they had shed, from the blood of Abel down to that of Zacharias, whom they slew between the temple and the altar; all of which should and did come upon that wicked generation. This was literally fulfilled in the temporal destruction of Jerusalem; but as we infer from

words, "the damnation of hell," allusion was made to the final perdition of the ungodly.

They are called serpents, and a generation of vipers: not literally so, for they were men in the flesh, like all others of the race of Adam; but in the spirit which they developed they were of their father the devil. He was called the *serpent*, dragon, leviathan, and Satan; and as they were moved by his spirit to do his works, notwithstanding their high profession of piety and religious zeal, yet in their spirit and in their works they were his children. Jesus said to this same generation, "Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God." But Jesus proved that God was not their Father; for if he were, if they were born of God, and God were the Father of their spirits, then they would love Jesus; but they hated him, and persecuted him, and sought to put him to death. Instead of being actuated by the dictation of a spirit that was born of the Holy Spirit of God, they betrayed a murderous and lying spirit, of which the devil is the father. Thus religiously they were, as he said unto them, of their father the devil, and the lusts of their father they would do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.—John viii. 41-44.

Observe, our Lord was not speaking of their fleshly parentage, for in that respect he said he knew they were Abraham's seed.—John viii. 37. In a fleshly relationship the devil is not the progenitor of any of the human race; but he is the father of lies, and of the spirit of murder, falsehood, superstition, will-worship and idolatry, which they had received from him as the father of lies. And it is in this sense that they who have received that viperous, murderous and lying spirit from Satan are called the children of the devil and a generation of vipers; the same as those who have received the spirit of truth and holiness, which is born of God, are called the children of God, a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c.

There are two opposite and antagonistic spirits described in the scriptures. One is the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; the other is called the spirit of error, the spirit of wickedness, &c. But neither the one nor the other is the parent of our fleshly nature; for by nature all mankind are the lineal and natural children of Adam. That which is born of the Spirit of God is not flesh, neither is that which is produced in the depraved children of men flesh; for the flesh of all mankind is born of the flesh, and that which is born of the spirit, whether of the Spirit of God or of Satan, is spirit; the Spirit of God producing a spirit of godliness, and the spirit of Satan a spirit of

wickedness. Therefore, when our Lord speaks of a "generation of vipers, a seed of the serpent," &c., we understand him to speak of the spirit by which men are characterized. "He that committeth sin is of the devil; for the devil sinneth from the beginning." "Whosoever is born of God doth not commit sin; for his seed abideth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii. 8-10. They who do unrighteousness are the creatures of God, for he hath made all things, even the wicked for the day of evil; but they are not his as children, not being born of God; for Jesus said to the Jews, "If God were your Father, ye would love me."—John viii. 42. "For love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7.

Having, as we trust, satisfactorily shown from the scriptures in what sense ungodly men are called children of the devil, or a generation of vipers, &c., we will close our remarks on this subject by considering briefly the tremendously terrible interrogatory, "How can ye escape the damnation of hell?"

None but those who have been called by grace, and made alive by the quickening power of the Holy Spirit, have ever been able to realize the awful import of these fearful words, "How can ye escape the damnation of hell?" It is not likely, however, that these scribes, Pharisees and hypocrites, in their blind infatuation, had any fear of exposure to that terrible doom. Like the self-righteous of the present time, they felt secure in trusting in their works and their zeal for God. Indeed the same generation have many ways in which they teach and trust that men can, if they will, escape perdition, and merit a future state of happiness and glory. It is this vain infatuation that leads deluded multitudes to talk of means of grace, overtures of mercy, terms of salvation, and to invent many institutions for their own and their fellow-men's salvation. But those who are called by grace, and taught of God, have learned by painful experience that there is salvation in no other name or power than that very Christ whom these wicked Jews despised, rejected and blasphemed, and finally with wicked hands crucified on the Roman cross. Is it possible for men to escape the wrath of God by rejecting and blaspheming the only name under heaven given among men whereby we must be saved? Should we be left in our darkness to make a covenant with death, or an agreement with hell, or to hide under a covering of falsehood, could all this shield us from impending judgment? God has said, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

"And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah xxviii. 15, 17, 18. Have we an arm like God, that we may defy his power and escape his wrath? How, O how can they who hate God and love falsehood, and are led by the murderous spirit of Satan, escape the damnation of hell?

Remarks on the Letter of Sister Kate Swartout, on page 61.

We cannot doubt that too much unprofitable and vain speculation has been indulged in regard to the mystery of iniquity. The apostles of the Lamb, and all other gospel ministers, are authorized to preach Christ and him crucified, and solemnly charged to teach the children of God to observe all things whatsoever Christ has commanded them. It is clearly presumable that none of them will progress far in the race set before them without becoming more or less familiar with Satan's devices, which they are all admonished to resist and beware of. Some brethren, we think, have been indiscreet in attempting to tell all they know, or think they know, about the devil; and instead of edifying and feeding the flock of God, have caused them much perplexity, which has sometimes engendered strife and confusion. That Satan has power to tempt the saints, and that he did tempt the Savior in the days of his incarnation, is true; and that the power of God is supreme over all opposing powers, is a comforting assurance of equal truth. Those who attempt to teach that Satan is self-existent, independent, omnipresent, or that he is the literal progenitor of any part of the race of mankind, are certainly making themselves wise above what is written in the sacred scriptures, and darkening counsel by words without knowledge.

Our dear Redeemer encountered all the fiery darts of Satan, and was tempted in all points as his people are, but he was overcome by none of them; he vanquished the tempter, and we have the blessed assurance that all his members shall share that victory, and triumph over sin, Satan, death and hell, through him that loved and gave himself for them.

Why our God, whose power, wisdom and goodness are infinite, has suffered opposition to his government to exist, is not a question for finite beings to explain. We may say, with Cowper,

"God is his own interpreter,
And he will make it plain."

Or, rather, with the inspired apostle, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" &c. In his own time God will make known to us all that is necessary for us to know, both of the mystery of godliness and of the mystery of iniquity; until then, it becomes us to be still and know that he is God, and that he will fully vindicate his own honor and glory, and

in righteousness and justice dispose of all his enemies, and save all his chosen and redeemed people with an everlasting salvation.

THE FALL OF ADAM.

I sent some time ago a request to brother G. Beebe for his views on, "From what and to what did Adam fall? for we hear much about the fall. Was he an earthy man before he transgressed? and was he any more or less than earthy after transgression?" Please comply, if you have time; if not, please publish this, and ask brother W. L. Beebe to give his views on the same.

I remain, with love, yours,

A. TOMLIN.

REPLY.

When we speak of the fall of Adam we allude to his departure from the state of innocence in which he was created, into a state of transgression and sin against God. And as by his offense many (that is, all his posterity) were made sinners, and as death came by sin, we have inferred that Adam fell from a paradisiacal state of innocence into a state of sin and death; and all his posterity, being in him when he transgressed, were involved in sin and death by his transgression.

We do not remember any scripture in which the phrase, *Adam's fall*, is used; but we have understood those who have used it to allude to his descending from innocence to transgression, causing his expulsion from the garden of Eden, and involving the consequences of his sin. Therefore, if we are correct, he fell from happiness adapted to his nature as an innocent man, into sin, misery and death.

Before he fell he was an earthy man, for we are informed that "The Lord God formed man of the dust of the ground." "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. ii. 7, and iii. 17-19. These scriptures, we think, fully settle the question in regard to Adam as an earthy man, both before and after his transgression. The apostle Paul, in speaking of Adam as the figure of him that was to come, says, "And so it is written, The first man Adam was made a living soul, the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 45-48. These scriptures are conclusive in answering the inquiries of our beloved brother; and we produce them, not to prevent Elder W. L. Beebe from giving such light as he may have, or any other brother who may feel disposed to express his views on the subject.

MARRIAGES.

On Wednesday evening, March 5th, at the residence of the bride, on Courtland Street, in this village, by Elder G. Beebe, Mr. William Hallock and Mrs. Elizabeth A. Humphrey, all of Middletown, N. Y.

June 20, 1878, by Eld. T. M. Poulson, at the residence of the bride's mother, near Snow Hill, Md., Mr. George W. Truile and Miss Gurtrude L. Pernell.

By the same, Nov. 6, 1878, at the residence of the bride's brother-in-law, Mr. Oliver Mariner and Miss Amanda Hilworth.

By the same, Nov. 2, 1878, Mr. Perry Pollet and Miss Leoline Hall.

By the same, at the same time and place, (Mr. Henry D. Powell's, Powellsville, Wicomico Co., Md.) Mr. Joshua M. Holloway and Miss Sarah M. Hancock, all of said county.

By the same, Jan. 9, 1879, at the residence of the bride's father, in Accomac Co., Va., Mr. John W. Byrd and Miss Elizabeth M. Byrd.

On Thursday evening, Feb. 20, 1879, at the residence of the bride's mother, by Elder E. Rittenhouse, Mr. John S. Lowe to Miss M. Isabella Henry, daughter of the late Hosea Henry, both of Spring Hill, near Salisbury, Md.

OBITUARY NOTICES.

DIED—At his home near the village of Occoquan, Va., Jan. 16, 1879, **Dea. James Davis**, in the 73d year of his age. The deceased was an aged father in Israel, a highly esteemed member of the Occoquan Church, and a beloved and respected citizen in the community where he lived. He was born March 10, 1806, and had been a member of the visible church about forty-six years. In these long years of his usefulness in the visible church he has been called to pass through many trials and conflicts, not the least of which have arisen from his firmness in contending for the order of the house of our God. He was firm and unwavering in belief of the truth, sound in the faith, and that sweet fruit of the Spirit, humility, shone forth in his walk and conversation. Many precious and refreshing seasons have I enjoyed in his company in the solemn worship of the Most High, and in social conversation, and I deeply feel and mourn his death.

The funeral was attended to Jan. 18th, and the deep sorrow manifested there by the large attendance of brethren, relatives and friends, showed conclusively the high esteem in which he was held among us, and that there is a monument erected over his memory in the heart of this congregation more durable by far than a marble column, and more precious than silver or gold. It is a glorious thing thus to die, in the love and fellowship of saints below, in bright prospect of glory in the world to come.

"Ah lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare.

The languishing head is at rest,
Its thinking and aching are o'er;
The quiet, immovable breast
Is heaved by affliction no more."

"Let me die the death of the righteous,
and let my last end be like his." At the funeral the writer spoke from the words recorded in John xvii. 24, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

ALSO,

DIED—At her late residence near Occoquan, Jan. 19, 1879, sister **Mary K. Davis**, widow of Dea. James Davis, in the 70th year of her age. The deceased was born Nov. 26, 1809, was married to brother Davis March 24, 1831, and baptized in the fellowship of the Occoquan Church in November, 1875. She was a faithful and consistent member of the visible church, highly esteemed for her upright walk and conversation. Devoted to the cause of God our Savior, and fond of conversing upon spiritual things, her presence has contributed to the pleasure of many pleasant gatherings of the lovers of truth in

this vicinity. The funeral was attended the 21st ult., and her body was deposited in the burying-ground upon the lot attached to our meeting house, within three days after the burial of her husband at the same place. Thus we see them united in a life of near half a century come down to their graves in peace, gently fall asleep in Jesus in a ripe old age: united in life, they were not parted in death.

In the presence of a large and attentive congregation, the writer spoke at her funeral from 1 Peter i. 3-7.

The deceased leave several children, besides other relatives, to mourn their loss. They have our sympathy in their bereavement. May the Lord bless it to their good, and sanctify it also to the good of the dear brethren who realize a double bereavement in their loss.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

Yours in gospel fellowship,

WM. M. SMOOT.

Occoquan, Va., Feb. 10, 1879.

DIED—August 31st, 1878, near Messongo Church, little **Martin Byrd**, aged 7 years, 1 month and 5 days. He was a bright, intelligent boy, and almost the idol of his fond parents, brother Wm. Byrd, and Sarah his wife, who anticipated great enjoyment with him. Being their oldest child, they indulged great hope that they should soon have one to take care of things when they were gone. But alas! death has swept away all their anticipations; but may they remember "it is the Lord." He was taken sick the first day of August, with bilious dysentery, and his sufferings were great. He told his mother not to weep for him; it hurt his feelings. This stroke of the providence of God has fallen heavily upon the father and mother. May the Lord sanctify it to their good, for he alone can heal the breach that death has made. And I would say to them, the time will come when it will be the joy of their hearts to know that he is taken from the evil to come.

By request the writer tried to speak words of comfort in the presence of a large and solemn congregation, from Eccl. vii. 2. "It is better to go to the house of mourning than to the house of feasting."

ALSO,

DIED—Sept. 6, 1878, near Messongo Church, **Catherine Andrews**, aged 63 years and about 1 month. Sister Andrews was baptized in the year 1845, by Eld. T. Waters, and became a member of the Messongo Church, and lived in the triumphs of that faith which was once given to the saints, until her death. She was a great sufferer with that fatal disease, consumption, and was reduced to a mere skeleton, but seemed to be patient and composed. The last time I saw her she said she had not had any hope of getting well in a considerable length of time, but was resigned to her heavenly Father's will. Her sufferings were so great, the church rather rejoiced when her spirit took its flight, and she was at rest; for we fully believe she could say with Paul, "To die is gain." She selected the spot in the church-yard where to be buried, and gave directions for her funeral. Her remains were taken to the meeting-house at Messongo, and the writer delivered a message designed for the comfort of the saints and a token of remembrance of the deceased, from Psalm xxxvii. 39. "But the salvation of the righteous is of the Lord; he is their strength in time of trouble."

ALSO,

DIED—At his residence near Snow Hill, Worcester Co., Md., **Mr. Robert Bailey**, aged about fifty years. Brother Bailey had been a member of the Old School Baptist Church called Indiantown, Wicomico Co., Md., somewhere in the teens of years, being baptized by Eld. G. W. Staton. He served as Clerk for a number of years, and then was set apart as deacon, and filled each office to the satisfaction of the church, until dismissed by letter to join the little band at Snow Hill, Md. He seemed very much interested in the welfare of the church, and spent as much of his time in conversing on spiritual things as any one I met; but alas! his voice is hushed, we see his face no more, and we miss him very

much; but we wish to be still, knowing that God doeth all things right. His disease was typhoid fever, and his illness lasted about two weeks. He leaves a wife, five children, (three boys and two girls) four sisters, three brothers, with the church, to mourn, but not as those who have no hope. His remains were taken to the meeting-house in Snow Hill, and by request the writer tried to draw a picture of the dealing of the Spirit of God with his people, for the benefit of all who had an ear to hear, from the words in Romans viii. 11, after which his body was interred in the church-yard, to await the summons of him that speaks and the dead hear.

T. M. POULSON.

NEW CHURCH, Va., Feb. 4, 1879.

David Kelly was born about the year 1810, in Delaware County, N. Y., and about the seventeenth year of his age was baptized, upon profession of faith in Christ, by Elder Mead, into the Roxbury Church. He was a son of Ephraim Kelly, who was also a pillar in the temple of his God. David, in company with other members of the family, came to Illinois about thirty years ago, remained there a few years, and then in company with his brothers removed to Minnesota, where he remained until a year, or a little more, before his death, when he came to Howardville to visit his sisters, and other relatives and friends. Soon after coming here, a cancer which had troubled him some for a few years, suddenly became worse, and terminated his life on Christmas morning, 1878, at the residence of his sister, Susan Howard, of Howardville, Stephenson Co., Ill. He bore his sufferings with christian fortitude, and died firm in the faith of the Savior that is able to save to the uttermost all that come unto God by him. The writer was called upon to preach his funeral sermon, which he endeavored to do, from John xiv. 19, after which the body was deposited in its mother earth, in the rear of our house of worship, to wait the pleasure of its Creator, God.

The deceased was never married. The obituary of his sister's husband, brother Murray Howard, appeared in the SIGNS a few years ago. Sister Howard was a faithful and tender nurse until a few days before he died, when she was taken sick, but recovered soon after his death. His relatives were all very tender and attentive to him until his death. Quite a large number of sympathizing friends were in attendance at his funeral.

Fraternally yours,

E. H. GILLET.

SISTER **Ann Still** departed this life Jan. 2, 1879, of dropsy and typhoid fever. She was born in Ross County, Ohio, Feb. 11, 1841, and with her father and mother (Scott and Charity Armesworth) moved to Piatt Co., Ill., in 1845. She united with the Concord Church on Saturday before the fourth Sunday in May, 1861, and was baptized the day following by Eld. John B. Moore. She was a faithful servant of the Lord and the church, and has visited many of the Sagamon Association meetings, and had a large acquaintance among the brethren. All who knew her respected her. She was married to George Still Oct. 29, 1867, whom she leaves, with three children, one brother, and her father and mother, to mourn their loss, but not as those who have no hope. She bore her afflictions with christian fortitude, and left evidence of her enjoying that house not made with hands, eternal in the heavens.

On the second Sunday in January last the writer of this notice tried to preach to a large congregation from John xi. 25.

The SIGNS was to her a welcome visitor, and she was a constant reader of it for many years, and it seemed to be a great comfort to her. The church has lost a worthy member, but we must say, Thy will, O Lord, not ours be done.

My Father calls me to his arms,
And willingly I go;
With cheerfulness I bid farewell
To every thing below.

But do not weep nor grieve for me,
You know I must go home;
I was upon a visit here,
And now I must return.

I'm going to my heavenly Friend,
My Jesus and my All;
He calls to take me to his arms,
And I obey the call.
[We have not room to insert the whole poem.—Ed.]

JOHN H. MYERS.

PIATT Co., Ill., Feb. 9, 1879.

DIED—At her home in Newton County, Ga., Jan. 29, 1879, **Mary E. Heard**. Sister Heard was the daughter of my dear friend Mr. Silas H. Starr, of Starrville, in this county. She was a child of suffering and sorrow from her youth, but possessed a meek, quiet and uncomplaining spirit, was submissive under the mighty hand of God, even under her protracted suffering from rheumatism, which made her almost an invalid for years before her death. She united with the church at Hollis Springs, July 8, 1876, was baptized by Eld. Wm. L. Beebe, and continued a firm and unshaken member until her death. She had clear and forcible views of gospel truth, and enjoyed much of the smiles of her blessed Savior. She was in her usual health until a few days before her death. She was then taken with what seemed to be a deep-seated cold, causing intense suffering, and ending in death. She was conscious of her approaching dissolution, and met it without a murmur. The only regret she expressed was in leaving her dear husband, (Dea. Grant D. Heard) and her two lovely daughters, the youngest but two or three years old. Our sister was aged 35 years, 3 months and 13 days. All of us feel deeply your loss. She was an only daughter, loved only as parents can. The dear sorrowing husband and the little motherless daughters truly feel that their light is gone out; all to them seems drear and gloomy. The church has lost one of its brightest ornaments. The relatives have the sympathies of all who knew the loved one.

By request I tried to comfort the sorrowing ones, by a discourse, after which the body of our sister was deposited in the family burying-ground of her mother-in-law, sister Heard. Not a lingering doubt remains that our sister sleeps in Jesus, free from pain and sorrow. May the Lord sustain the smitten ones, and resign them to his inscrutable providence.

JOHN G. EUBANKS.

SOCIAL CIRCLE, Ga., Feb. 14, 1879.

DIED—At the residence of her son-in-law, in Alexandria Co., Va., Oct. 13, 1878, sister **Ellen Cogan**, in the 67th year of her age.

The subject of this notice was baptized by Eld. Wm. J. Purington, in the fellowship of the church at Alexandria, Va., Nov. 5, 1865, and was noted as a meek and humble christian from that time till the day of her death, always attending her church meetings whenever opportunity was given her to do so. She, like many of the saints, was poor in this world's goods, but, we believe, rich, very rich in the inheritance of the heirs of the kingdom in Christ Jesus. In the former part of her life she had many trials and afflictions, and at one time her mind was much shattered under sickness and severe trials mentally, which gradually wore away, and she became reconciled to her lot. She was afterwards made the recipient of the hope of the tried and tempest-tossed, and made to rejoice in the salvation of sinners through the blood and righteousness of Jesus Christ. At the time of her death there was no minister of her faith and order within reach to attend her funeral, and at the request of her friends and family the brethren of the church to which she belonged officiated in her burial, consigning her remains to the grave with full assurance that their loss was her eternal gain.

She leaves two daughters and several grandchildren to mourn her death. May Israel's God comfort those who mourn, is the desire of the church and the writer of this memento.

Affectionately yours in hope of eternal life,
JOS. BRODERS.

DIED—On the 8th day of February, 1879, at his late residence in Marion Co., Mo., of congestion of the lungs, **Elder F. M. Turner**, in the 39th year of his age.

Brother Turner had been afflicted for a

number of years with bronchitis, from which he suffered very much, and which disabled him in a great measure from the ministry of the word, to which he had been regularly ordained. He was a sound and faithful minister of the word, warmly attached to the brethren, and they to him, and we shall miss him very much. He leaves a wife and two children, and a large circle of relatives and friends, to mourn their loss. The little church at Bear Creek, of which he (with his wife and daughter) was a member, will miss him greatly; but their loss is his gain. May the Lord sanctify this dispensation of his will to us all, and enable us to say, "Thy will be done."

I have no data at hand from which to compile a more particular notice of his death; but as he had been a subscriber for a number of years to the SIGNS, and cordially indorsed the doctrine and order contained in it, I wish this incomplete tribute to his memory published in its columns.

His funeral was, more than common, largely attended, and a discourse preached by Eld. Wm. Priest, from Rom. v. 21.

W. F. KERCHEVAL.

HANNIBAL, Mo., Feb. 13, 1879.

William Leach departed this life Sept. 24, 1878, aged 71 years and 16 days. He was born in Mason Co., Ky., in 1807, and at the age of ten years, with his parents, Walter and Elizabeth Leach, moved to Brown Co., Ohio, and lived in the same county during the remainder of his life. He was married in 1846, to Caroline Wood, of Fayette Co., Ohio, where they had gone a few weeks previous to his death, to attend the Old School Baptist Association, and also to visit their relatives. After finishing their visit, and starting for home, their horse became frightened, and threw them from the carriage, where he received injuries which resulted in his death on the following day.

He had never made a public profession of religion, yet he loved to hear the doctrine taught by the Old School Baptists, and was always ready to entertain any of the same. His mind remained clear to the last. He expressed a hope in Christ and a readiness to depart, and seemed anxious for his time to come. He was an honest and upright citizen, loved and respected by all who knew him. He was a kind and affectionate husband and father. He leaves his wife, one son and two daughters, with many relatives and friends, to mourn their loss, but not as those who have no hope, for we believe our loss is his eternal gain. May the God of all comfort and consolation sanctify this bereavement to us all.

L. BAVIS.

An infant son of brother John B. and sister Carrie Turney, of Coles County, Illinois, was born Nov. 13, 1877, and departed this life Oct. 4, 1878.

ALSO,

Their infant daughter, **Carrie Turney**, was born July 8, 1878, and departed this life Aug. 30, 1878.

Mine infant dear was poor and weak,
No strength his little arms to move, yet meek.
His cheek was pale and very thin,
And none a smile from him could win,
Save I, his mother. O, my child!
How could they think my love so wild?

Though unuttered by me, yet I knew
From the first mortal breath he drew,
That I must soon my joy resign,
That he was God's, not mine, not mine.
But think you that I loved him less,
Because I saw his feebleness?

To others, faintless seemed his eye;
They looked, and only thought, he'll die;
To me, that little suffering frame
Came freighted with a spirit's claim;
Came full of blessing to my heart;
Brought thoughts I could to none impart.

The pale, pale bud bloom'd not on earth;
Blighted and stricken from his birth;
A few short months upon my breast
He lay, then smiled and went to rest;
And all forgot him—born to die—
All, all forget, save God and I.

ISAAC SAWIN.

FEBRUARY 12, 1879.

DIED—At the home of her daughter, near Winchester, Ky., **Mrs. Barbara Holley**, in the 81st year of her age. Having been quite feeble for a long time, her death was no doubt hastened by a fall in her room, on Christmas night, as she was preparing for bed. The fall badly hurt her hip, from which she suffered severely, her whole system giving way. She bore her sufferings with great patience and reconciliation till her death, which took place on the 4th of January last.

Sister Holley united with the church at Mt. Carmel, Clark Co., Ky., in the year 1834, and during all the long period that has intervened she stood firm in the faith, and has always been remarkably tender-hearted, as a member of the church, and as a wife, mother and neighbor. For a number of years, bodily affliction has caused her to be very unwillingly deprived of the privilege of meeting with the church, yet she always manifested a lively interest in the cause, and was prompt to communicate to the necessities of the saints. She leaves two very affectionate daughters, a number of grandchildren, and many friends, together with the church, in whose hearts she had a tender place, to mourn their loss, though not sorrowing as those who have no hope.

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

Jesus, thou Prince of life!
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with thee on high."

CHAS. E. STUART.

WADE'S MILL, Ky., Feb. 20, 1879.

DIED—At North Berwick, Maine, Jan. 8, 1879, sister **Eunice Hall**, wife of brother Wm. Hall, aged 71 years, 6 months and 10 days.

Sister Hall has been a worthy member of the Old School Baptist Church of North Berwick for a great many years. Her health has been such that for a long time she could not attend her meetings as often as she wished, but when she did attend she enjoyed it, and felt at home. She was buried just two weeks from the day she was taken sick. She suffered in the last of her sickness beyond description, but death came to her relief, and now she is at rest. She has left, to mourn, a kind husband, two children, one brother and two sisters. It can well be said that she was loved and respected by all who knew her, for she was gentle, innocent, modest and kind-hearted. In her death her husband has lost an affectionate companion, her children a devoted and loving mother, her neighbors a kind and peaceable neighbor, and the church a worthy member.

WM. QUINT.

YEARLY MEETINGS.

The yearly meeting of the Mill Creek Old School Baptist Church will commence, providence permitting, on Saturday before the 2d Sunday in May, at their meeting house at Mill Creek, Hamilton Co., Ohio. A general invitation is extended to all who love the truth to attend.

JESSE B. BEVIS.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent on receipt of the following

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Signs of the Times

D. L. Blackwell 1807-79
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., APRIL 1, 1879.

NO. 7.

POETRY.

FEAR NOT.

What if the world do frown,
And storm and tempest roar,
And wicked men look down,
And persecute me sore?
There is a place where peace doth reign,
And love and joy doth still remain.

What if the tempter say,
"There is no hope for you,"
With him my heart agree,
And say, "'Tis vain to go?"
Yet God his grace will still afford,
According to his blessed word.

What if my sins appear
A mountain large and high,
My trembling soul doth fear
No comforter is nigh?

His word is good, and faithful, too,
"My grace sufficient is for you."

Tempest and clouds and wind
God's sovereign will obey;
Nor Satan ever can
Destroy the sheep for prey;
For Jesus is their Priest and King,
And them to heaven will safely bring.

W. WILLETT.

ALTONA, Mich.

BE OF GOOD COURAGE.

What shall I do, from wrath to come
My trembling soul to hide?
O that I could to Jesus flee,
And shelter in his side.

But can a sinner win his life
Be light in that retreat?
If so, salvation must be free,
And mercy must be great.

My sins are great, and many, too,
Nor can I make them less;
But every day their number grows,
Which adds to my distress.

I know I am a sinner lost;
Myself I cannot save;
The law can give me no relief,
No hope beyond the grave.

And must I, then, sink in despair?
Can no one lift my head?
For what did Jesus leave his throne,
And sleep among the dead?

"He came, the lost to seek and save;"
If so, I have a plea;
For who has farther stray'd from God,
Or is more lost than me?

Hark! O my soul, I hear him say,
"Poor sinner, look to me;
I came, from sin and guilt and wrath
And death to set thee free.

"I raise the poor out of the dust;
I lift the beggar high;
Thy time a time of love is found;
I cannot let thee die.

"Come unto me; be not afraid;
Thy burden cast on me;
This pardon take of all thy sins,
This robe to cover thee.

"Come to my banquet and partake
The bounties which I give;
For thou art pass'd from death to life,
And shalt forever live."

O Lord, thy love is love indeed!
I love thee and adore;
I feel thy love's constraining power,
And long to love thee more.

Now will I raise my grateful song
To my Redeemer's name;
And while I live, in him I'll boast,
And widely spread his fame.

CORRESPONDENCE.

CLAY VILLAGE, Ky., Feb., 1879.

MY DEAR BROTHER BEEBE:—In the 18th number, past volume of the SIGNS, I found the following request:

"Will Eld. J. F. Johnson please give his views, through the SIGNS OF THE TIMES, on John i. 7 & 9?" G. BLAYDIS."

We may give our views on the mysterious, sublime and momentous connection, but to comprehend the profound and majestic secret reaches far beyond the ken of all human knowledge, however aided by the most erudite attainments possible for man to arrive at. The subject reads as follows:

7th verse—"The same came for a witness, to bear witness of the light, that all (men) through him might believe."

9th verse—"That was the true light, which lighteth every man that cometh into the world."

The apostle says, "Without controversy, great is the mystery of godliness: God was manifest in the flesh," &c. In the connection we have this manifestation brought to view, but I approach it "with fear and trembling." In the commencement of the chapter it is said, "In the beginning was the Word, and the Word was with God, and the Word was God." In the 14th verse it is said, "And the Word was made flesh, and dwelt among us," &c. Mysterious unity. The same character is elsewhere called the Son of God.—1 John v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

In the verse preceding the first one named in the request it is said, "There was a man sent from God whose name was John." He is elsewhere called "John the Baptist." Here we have the origin of the Baptists thus called. Others have their Johns, &c., from whom they derive their names. The Methodists, for instance, have their John—Wesley; the Calvinists (or Presbyterians) have also their John—Calvin. So we might trace the names down to the origin of the New School, (Baptists as they call themselves, but it is a misnomer) and they have their Andrew—Fuller, to head their clan. Then we might refer to the head or starting point of the Campbellites, and they have their Alexander. All these say that the Lord has wonderfully blessed them, because of the rapidity of their increase. Well, if that is good evidence, Joe Smith and Brigham Young have the best of them all. But we

have not the slightest evidence that either or any of them were "sent from God," as was John the Baptist. But God named him, in the temple, when he was promised. And when the child was born, and his mother's neighbors and cousins visited her, and came to circumcise him, they called him Zacharias, after his father. And his mother said, Not so. And they made signs to his father how he would have him called. "And he asked for a writing-table, and wrote, saying, His name IS John;" for the Lord had named him in the temple.

He came for a witness, to bear witness of the light. That is the legitimate business of the true Baptists yet. All the others have a different mission. Their prime and great mission is to convert sinners to God, as they say. Now, we defy them to prove by the scriptures that there ever was a sinner converted to God, in the sense in which they use the expression, by preaching the gospel, by the apostles or any one else. But the Baptists merely bear witness of the light. Jesus, after opening the understanding of his servants, said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—Luke xxiv. 45-49. Paul said, "Having therefore obtained help of God, I continue unto this day, witnessing," &c.—Acts xxvi. 22. Again, "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8. In fact, "To him gave all the prophets witness," forming one dense cloud of witnesses. The Old and New Testaments, as I conceive, form the embodiment of all the testimony of Jesus, and are the two anointed ones that stand by the God of the whole earth.—Zech iv. 14. "For the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10.

"That all men through him might believe." The *all* here (men being a supplied word) simply brings to view "every man that cometh into the [spiritual] world" named in the next verse, and not all that come into the natural world; for there are some that believe not, because they are not Christ's sheep.—John x. 26. There were also others that "could not believe, because that Esaias said, He hath blinded their eyes, and hardened their hearts," &c.—John xii. 39, 40. There is but one way to believe on Christ, and that is *through him*. Je-

sus said, "This is the work of God, that ye believe on him whom he hath sent."—John vi. 39. It is therefore not the work of man; for his people "believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead," &c.—Eph. i. 19, 20. We can believe on him by no power short of that. Our belief is not under our control at all, for we can believe nothing until compelled by the force of evidence. But says one, "It is just as easy to believe in Jesus as the Savior, as it is to believe that Washington and his army saved us from the British yoke." Why don't you believe it then, Mr. Arminian? "Why, I do believe it." No, you don't believe any such a thing. You may believe that he has done, or will do, a part of the work, if you will "use the means" and perform your part well. If you were as honest as was the old Quaker of Indiana, the argument might stop here. He hated the Old School Baptists, as all other workmongers do, and his wife wished to unite with us; but he told her if she did, he would sell his farm, leave her, and never live with her another day. The old lady was soon upon her death-bed; but before she died, she sent her love to me, with a request that I should preach on the occasion of her funeral, naming the text that she wished used, and desired the services to be had at the old residence, "if the old man would allow it." When the old gentleman's consent was asked, he said, "I can't tell thee now; I must study about it." He finally gave his consent. Some days after the services were over, he was asked what he thought of Johnson's preaching. "Well," said he, "the man proved every thing he said, by the scriptures, and therefore it must be true; but I can't believe it, nor I won't believe it." If, therefore, as before observed, the workmongers were as honest as the old "Friend" was, and would tell their dupes that they can't nor won't believe the truth, (for they know we preach it) they would probably not deceive so many of them, and would tell the truth for once at least.

Now this word "*all*" is both an adjective and a noun, and is generally a qualifying term, and very seldom signifies all mankind, in the scriptures, or in common parlance. The connection in which it stands must determine its extent, and if we will notice the 11th, 12th and 13th verses of this chapter we will see who constitute those that believe. There it is said, "He came to his own, and his own, received him not. But as many as re-

ceived him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." There are the "all men" that "through him might believe," and no one ever did or will believe on him before being born of God. As well might we conclude that the natural unborn infant would recognize and believe on its father.

"That was the true light, which lighteth every man that cometh into the world." This is supernatural light—supernal in its nature. With all the vision of the natural man it has never been seen. Our God is the Father of lights; hence there is more than one. Perhaps we have not a more brilliant type of the Sun of Righteousness than the natural sun. Its solar rays enable us to see all that the natural eye looks upon. "In them [the natural heavens] hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." No doubt but Christ is the Bridegroom here portrayed. This Sun throws out deeper, more penetrating light than does our solar system: "a light above the brightness of the sun." The natural sun only exhibits to our natural eyes the external or surface of things; but the true light penetrates the deep recesses of our inward faculties. Not a secret thought lurks there concealed from it. It is by this light only that we see that "The heart is deceitful above all things, and desperately wicked." It is a synonym with life. "In him was life, and the life was the light of men." When therefore we have that light, we have life, and can feel our sinful carnality. This light is no false glare—no ignis-fatuus, or Jack-with-a-lantern, but "the true light, which lighteth every man that cometh into the [spiritual] world." This text is claimed by Arminians, who try to make it appear that every man that comes into the natural world is illuminated by this light. Now, to stop the mouths of those gainsayers, as well as to instruct the saints, I will venture to give the definition of this word "world," as defined by lexicographers, and proved by the scriptures. And first, the word signifies the whole universe—John i. 10; 2d, the posterity of Adam—Rom. v. 12; 3d, all believers—John vi. 33; 4th, all the elect—1 John ii. 1; 5th, the nonelect—John xiv. 17, & xvii. 9; 6th, the present life—1 Cor. vii. 33; 7th, the earth—Matt. iv. 8; 8th, pomp and glory—Gal. vi. 14; 9th, carnal wisdom—1 Cor. ii. 12; 10th, celestial happiness—Luke xx. 35; 11th, great multitudes—John xii. 19; 12th, the Roman Empire—Luke ii. 1; 13th, the Gentiles only—Rom. xi. 12; 14th, riches, honors, dignities—1 John ii. 15.

There are certainly a spiritual and a natural world spoken of in the scriptures. The spiritual world has its spiritual Sun to illuminate it, and the natural world has its natural sun to give it light. Every man therefore that is born into the spiritual

world, with spiritual eyes sees and knows the things of the Spirit; and every man that is born into the natural world, with natural eyes, sees and knows the things of nature. "But the natural man receiveth not the things of the Spirit of God, [or spiritual world] neither can he know them, because they are spiritually discerned."

In order that we may see, know and appreciate the things of this spiritual world, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." What a glorious light of an all-glorious world, and what wonders it displays to its inhabitants. This is the world from which he "taketh away the sin of."—John i. 29. This is the world that "God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. And, the world that through him might be saved.—Verse 17. This is the world, too, that Christ is the Savior of.—John iv. 42. This is the whole world also that he is the propitiation of the sins of.—1 John ii. 2. And "This is the true light, which lighteth every man that cometh into the world."

It is an uncontroverted fact that each of these suns throws its light where it shines independently of the means or instrumentalities of men. Who can cause the natural sun to shine on our side of the globe at midnight? Or what would we think of a man that would profess to take the light of the natural sun from a place where it does shine, and carry it to a place where it does not? Would we not at once conclude that he is a maniac or an idiot? There is just as much spiritual mania and idiocy with those who profess to take the light of the Sun of Righteousness from America, and carry it to Burma, Hindostan, Africa, or any other place where it does not shine.

But the brightest sheen of that luminous Sun is not to be seen here. It would dazzle mortal eyes with immortal splendor. Here we can only "see in part."

"But O! that brighter world above,
Where lives and reigns eternal love."

There the glorious Sun will shine, with brilliant, beauteous lustre, where with immortal vision we can look upon, "see him as he is, and be like him." Then let us, while here, endure with patience the somber clouds, the murky mists and gloomy fogs that obscure our sky and darken our pathway, and sing,

"Though darkness and distress my share,
Give me to trust thy guardian care;
Enough for me if light divine
At length through every cloud shall shine."

Your brother and friend indeed,
J. F. JOHNSON.

MACOMB, Ill., March 4, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I arrived at home last night, from a distant church, after dark, and found the SIGNS OF THE TIMES of the 1st instant on hand, and after supper my wife called my

attention to a letter published therein over the signature of Samuel Danks, of College Hill, Ohio, in which he speaks of an Illinois preacher having visited him some months previously, staying a couple of days, and alleging some serious charges against said preacher for trying to injure Elder G. Beebe and the SIGNS OF THE TIMES, &c; and although the name of the Elder alluded to in said letter is withheld from the public, I at once concluded that his allusion was to me, and I presume your readers will generally think the same, from my letter in the SIGNS of July 1st, 1878.

Now, Elder Beebe, Elder Danks, and others, let me say to you, that on reading those grave charges and insinuations in Elder D's letter—a man I so dearly loved, I could not have been much more shocked and astonished had I heard a clap of thunder on a clear day. I was almost crushed and heart-broken, and have spent an almost sleepless night; and had I not been weary and unwell, I should not have given sleep to my eyelids until I had written a reply. I hasten this morning to try to relieve my own troubled mind, and also, I hope, the minds of others involved in Elder D's letter; and O for grace, and the spirit of meekness and gentleness, to control my feelings, and wisdom from above to direct my pen.

I am almost disqualified from writing an account of the deep wounds of my heart at this hour, and I am almost ready to think yet, that the dear brother at College Hill could not have meant me, and that I should be silent; still, I cannot resist the conviction that I am the man he alludes to.

A reflection crowds itself upon my mind like this: Have I lived sixty-three years in a world of trouble, and been a reader of the bible from childhood, and, I hope, with some spiritual light since I was eighteen years of age, and yet have not learned how to converse with my brethren without giving offense? Have I for years traveled among the brethren far and near, and talked and written to so many of the saints of the Most High as a peace-maker, and yet be charged with being guilty of a "species of deceit," or of "holding the truth in unrighteousness?" Have I spoken so many words of commendation in behalf of the paper you publish, as my choice of all the religious periodicals I ever read, and written so many letters to its opposers in its defense, and yet am I so destitute of prudence and discretion in conversing with a brother, as to lay myself liable to the grave charge of *assailing covertly* my brethren? I am deeply sensible of the ignorance and imperfections of my fallen nature, and have no confidence in the flesh; but I sometimes hope that God has shined in my heart, and that his Spirit has shown me my dependence.

Now, brother Danks, presuming that you allude to me, and I presume you named me in your letter to the SIGNS, I wish to reply directly to your statements concerning our con-

versation at your house, or in your company, on the 28th to 30th of May, of last year. We are all, or I am, at least, forgetful, and I do not pretend to say that I distinctly remember all I said about the matter and things you so seriously allege against me, now over nine months ago, neither do I charge you with intentionally misquoting my words, nor misconstruing them or my motive in using them; but I *do* believe you either misunderstood me in two or three particulars, or have forgotten some of the words I used in our conversation while together.

I had long desired to visit Elder T. P. Dudley one time before he should pass away, and I did so, and was delighted with his company and hospitality, and that of the Licking brethren, and if I left a hard or unpleasant thought in the minds of any of them I was not aware of it, and we, some of them and myself, talked freely about the things you and I did. I also had a strong desire to visit you on my tour, and form a personal acquaintance, and hence I did so, and while at your house I felt to be at home, and you and family treated me with great kindness. I generally make very free with brethren in whom I have all confidence, and I felt so with you. In our "fireside talk," finding that you were a strong friend and supporter of the SIGNS OF THE TIMES, and the doctrine it advocates, and believing that you were probably able to relieve my mind of some difficulties I labored under about one or two ideas held and taught by the editor and some of his correspondents, we had some fireside talk, and some talk as we rode on the pike. What I said to you, dear brother, frankly and openly, as a friend, and not an enemy to the cause we both love, could not in justice to me be called "*covertly*" assailing our aged editor. This expression, brother Danks, with your surmises that I may have been thus covertly engaged in trying to injure Elder Beebe and the circulation of his paper, has led my beloved and highly esteemed father Beebe to fear that he has been "*stabbed in the dark*" by me!—(See page 57, first column.) O, my brother, how my heart is broken under such an awful charge!

I will try to correct brother Danks in his quotation of my words, to the best of my recollection. I do not think I said to brother Danks that Elder Beebe *preaches* the sentiments I was alluding to; for I had heard him preach at two associations in 1874, and I heard nothing said by him on these points directly, and I fully indorsed and greatly enjoyed his able discourses; but I think I said to you, Elder D., that Elder Beebe *publishes* the sentiments I was wanting light on. But this is of minor importance. I certainly did not charge Elder B. with publishing that the spirit received in regeneration was "*created by God*." I presume I used this language in that place: That the spirit that is *begotten* or *born* of the Spirit, and received by the person regenerated, is printed

often in the SIGNS with a small s, and I wished Elder D.'s views about it, as used in certain cases in the SIGNS. I am almost sure that Elder D. has forgotten how I used and applied the words, from the fact that I never have understood Elder B., neither Elders Dudley nor Johnson, to hold or teach that the Spirit that quickens the sinner, and produces the new birth, as it is often called, is any other or less than the omnipotent Spirit of Jehovah. I am almost sure, brother D., that I told you that Elder B. was charged with holding to these CREATED SPIRITS, received by the regenerate; but I did not so charge, unless it was a blunder or slip of the tongue. I have received several letters making this charge against Elder B., and I have replied to them all, and tried to refute them. I will state further, just here, that I doubt if many can be found that have written more private letters in defense of the SIGNS OF THE TIMES than I have, or that have had harder things said about them for supporting that precious paper than have been said of and to me. My eyes fill with unbidden tears, now, at the return I am receiving. But while I do not think that I could have used the words as stated by Elder D., (created spirits,) as my own charge, I distinctly remember saying that Elder B. generally uses the small s at the beginning of *spirit*, when speaking of the spirit that dwells in the child of God. I was only aiming to have a talk with you about the propriety of the small s in some places, where I understood a capital S should be used. You said you had not noticed the difference, or something like that, and remarked that it was a small matter to find fault with. I answered, in substance, that it was sufficiently important to cause inquiry, when used by men who were as thoroughly qualified as the editors of the SIGNS were. As to my little knowledge of *grammar*, I never studied it an hour under a teacher, but I have some little knowledge of the use of capitals. It is a truth, brother D., and I say it in kindness, and with due deference to Elder Beebe, that I have often seen the little s used in spelling *spirit* in the SIGNS, where I thought from the sense it should have been a capital. I could readily give some examples, both from the SIGNS and the Books of Editorials; but I think it unnecessary, and would occupy too much space. "Why do you not write to Elder B.?" he inquired of me. Well, I do not think you, brother D., give my whole answer. If I did not answer you in substance as follows, I have forgotten, for I have had a similar reason for declining to write to Elder B. about the same thing at the request of other parties. Did I not say that I did not wish to see Elder B. annoyed with so many questions, and I feared also it might cause controversy? And I then spoke of my correspondence with that beloved brother, J. L. Purington. I surely used his name with due deference, for I esteemed him highly. I spent several days with him in 1874, at his

residence and elsewhere, and we conversed freely and friendly on many subjects pertaining to the kingdom. About the last talk we had was but a few moments, on which occasion he promised to write to me and answer some questions; and he did so, and I have his letter in my desk now. He gave his views in said letter on the very subject now under consideration—that of the spirit born of the Spirit, &c; and had told me verbally, when together, that he believed Elders Beebe, Dudley and Johnson held the same views as he did on this subject. I ask the reader if there could be any offense in my allusion to these able brethren in our private conversation when I was with Elder Danks. I am sure I meant none, and had not the most distant thought that our "fireside talk" would be heralded all over the land, and that I should be so wrongly charged, as brother D.'s memory and suspicions of my motives set me forth. While it is true that I have not been able to see exactly with the editor of the SIGNS on one or two points, our difference I have never considered of such moment as to interrupt our joy, mar our peace, or destroy the sweet fellowship that should and does exist among the saints. I know I am weak and shortsighted, and we are all yet clogged with mortality, and see through a glass darkly, and it is not to be expected in this state that all of us can agree in all things. No, brother Danks, your fears that I might have been engaged, possibly, in covertly trying to injure the SIGNS OF THE TIMES and its venerable editor, while on my little tour of five weeks last spring, I hope you will find were groundless; and if the circulation of the SIGNS is at all falling off in the west, it is owing to causes over which I have no control.

I beg leave to make a few statements for the information and satisfaction of Elder Beebe, and any others who may care to read them, and I do so to disabuse the minds of any who may have been led by Elder D.'s letter to suspect my good will for the SIGNS. Since I began to take the SIGNS I wrote four or five letters to persuade one man not to start an opposition to the SIGNS. I also wrote to discourage one or two others from starting. I have written several private letters to editors of our order of people, beseeching them not to publish articles against the *Beebeites* and *Dudleyites*, for the sake of Zion. In defense of the SIGNS and its objects, I have written many letters to parties opposed to it, and have suffered reproach for it. I have for years in my travels in the west uniformly contended for peace and harmony and unity among all who are worthy of our name. After all, I am gravely, and I feel conscious without just cause, suddenly brought forward as a covert enemy.

In deep sorrow, I am, I hope, your brother,

I. N. VANMETER.

P. S.—Elder Beebe, I wish to add a few words to the foregoing, as my sheet was filled yesterday, and I was

not quite through, and could not send to the office.

The more I think about Elder D.'s treatment of me, the more am I surprised. I am so sure he has forgotten just what I said in our confidential and unreserved chat, that I am ready to deny having charged you with teaching the "created spirit" doctrine, for I have contradicted that charge for your defense both by letter and verbally. There is certainly a mistake about my "evading" one of Elder D.'s questions "*four times*," though I do not remember just what I said; but there has been enough said about the "old man" question to cause me to wish the discussion closed among the brethren as a bone of contention. Instead of "covertly" trying to injure the SIGNS, I am sending my full subscription for it annually, and that of others from many parts, and I could, if I would, forward hundreds of names to sustain my standing, and also my good will for the SIGNS. Elder D. has never hinted or informed me of his intention of doing me this public and immense injury, and I respectfully cite him and others to Matt. xviii. 15; Luke xvii. 1, 2.

I ask, brethren editors, an insertion of this in the next issue of the SIGNS, if practicable, for I am in trouble.

I. N. V.

(Editorial remarks on page 82.)

KELLEY'S CORNERS, Mich., March 3, 1879.

DEAR ELDER BEEBE & SON:—At the commencement of the present winter I looked forward with pleasant anticipations of how I would spend the winter, knowing that for the greater part of the time I should be alone; and as I have heretofore done, I thought to pass most of the time in giving attendance to reading; and to meditation upon the writings of those who wrote as they were inspired by the Holy Ghost, for in this manner have I passed the most pleasant part of my life. But now the winter is past, and I look back over it with sorrow and regret, for it looks like a season that to me has been lost; for the enemy has come up, he has entered into my pleasant places, and how am I spoiled, and robbed of the joys I had thought to possess. Instead of the pleasant thoughts I had wished to have, there have been given me dark, distressing thoughts, that I would rather have put away, together with sickness and sorrow, painfulness and weariness, a strange, stupid, slothful state of mind, often saying, O could I but awake. And worse than all the rest, the triumph of the enemy; for (shall I tell it?) all foolish thoughts, the strange imaginations that can haunt the chambers of the heart, things I thought numbered with the dead past, never to trouble me more, have risen up again, and how have they vaunted themselves against me, saying, You thought to put us all away, but we have possession now, and where is your power to do it? Alas! I have none. Yet there is still a voice with in me crying, O that he would arise for my help, that he would drive

them all away, that he would say to the prisoner, Go free. Even the dreams that are given me in my natural sleep I sometimes think are sinful, and am glad when I can awake from them. But day-dreams have always been my besetment, a dream-like state of mind, that robs me of all present realities, in which arise strong, impossible fancies, until I sometimes think, in the very language of scripture, that I am but a "filthy dreamer;" and like David, I often have to cry, "O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel." If the Lord should indeed order my life after the evil imaginations of my sinful heart, what would become of me? I dare not think. Surely in times past he has not left me to myself, to walk my own way unrestrained; for I have been rebuked and chastened, so that I am sometimes ready to say, "Thou chastenest me every morning, and triest me every moment." And this is altogether needful, for I am always going astray; and I would rather endure the chastening of the Lord, than to have no evidence that he deals with me. Paul says to us, "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For if ye sow to the flesh, ye shall of the flesh reap corruption; but if ye sow to the Spirit, ye shall of the Spirit reap life everlasting." So I think, as I look over the long winter that is past, that the only harvest I can reap from it is corruption; for the only understanding I have of sowing to the flesh, is in indulging the things or thoughts that gratify the flesh, to be brought into subjection to the law which is in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." I often ask myself, What is the flesh? what is the spirit? The works of the flesh are manifest, and plainly to be seen. It would be useless for me to say I am not of the flesh; and I sometimes tremble, fearing that I do not possess the fruits of the spirit, or the spirit which bears the fruit. Yet I know something of the warfare, and it is no feeble struggle that is going on in this frail tabernacle between these two deadly enemies, so that I sometimes think, and in fact know, that at last the flesh must perish in the conflict. Yet it is no small enemy to contend with, and I think I possess as strong a will of the flesh as any person ever had. How hard it has been for me to learn to say, "Not my will, but thine, be done." I can never forget when the spirit was willing to follow the Master in all his commandments, but the flesh held me in bondage, and would not let me go, how I feared this first born nature of mine, and would glad-

ly have fled from it, as Jacob did from the face of Esau; and often did I try to hold before it a promise of the peace and rest that would follow. How I prayed the Lord to bless me, and to defend me from this enemy, like Jacob, when he wished to return to his own country, but was told that Esau was coming to meet him with a company of armed men. So he sent on before him a present for his brother Esau, and afterwards made arrangements concerning all he possessed. Then he went by himself to pray to his God for a blessing, to be protected from Esau, whom he feared; and he prevailed, and the heart of Esau was softened, and he accepted the present, and came to meet his brother Jacob, and fell on his neck and kissed him. I have sometimes thought that here was the place where some think themselves born again, soul and body, so great is the reconciliation; but was there not still two distinct persons? Surely Esau, nor anything that pertained to him, was born again to form a Jacob; for Esau was first born, then Jacob. "Howbeit that was not first which was spiritual, but that which was natural, and afterwards that which was spiritual." But the elder shall serve the younger. This is what is done for the old man. He is made a servant to the new man, and brought under subjection. The saints could not communicate their thoughts one to another without the flesh acting as a servant. The ministers of Christ speak to us through the organ of clay, which is a servant to the spirit that dwells within. The flesh is the earthen vessel which contains the treasure, although it is a disobedient and rebellious servant, and would conspire against and slay its master if it could; and while they dwell so closely together in one house, and are so much at variance with each other, yet the one seems to know what takes place with the other. We read that the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. The revelation must be to the spirit; yet the flesh knows there is such a revelation made, for says Paul, "Through the abundance of the revelation given me." "Lest I should be exalted above measure, there was given me a thorn in the flesh, the messenger of Satan to buffet me." Surely the spirit could not be exalted above measure; it is the carnal mind that is vainly puffed up. Although the revelation is made to the spirit, yet so base is the fleshly mind that when the fruits of the spirit do manifest themselves, it is ready to take the praise to itself, even sometimes claiming to be born again; and although it may say that it does not manifest the works of the flesh, such as Paul speaks of, as murder and drunkenness, yet I think I can see a little "emulation," which is about the mildest word used, and is classed with all the rest. But Paul withers all the pretensions of the flesh, when he says that in it dwells no good thing; and when he did the evil that he

would not, he says, "It is no more I that do it, but sin that dwelleth in me."

"How sore a plague is sin
To those by whom 'tis felt;
The christian cries, Unclean! unclean!
E'en though released from guilt."

I know it is counted for an evidence to know the plague of one's own heart, yet it is none the less a plague, a "fretting leprosy," which is terrible to bear, although it may be stayed. Sometimes we think it is surely healed, but ere we are aware it breaks out again. Often when sickness overtakes us, how quick we leave all things we are engaged in, and give ourselves over to our complaint. We are sore distressed, thinking we must die; but sometimes there is a healing balm applied, and we recover. Yet we do certainly know that there is no permanent healing in this life, and that sooner or later we must fall a victim to disease and death. So with the plague of sin, for sin reigns unto death. And often when sin prevails against me, when shame covers me, so that I dare not look up, the leprosy returns, so that I feel that I am no companion for any one else, and surely not fit to come into the congregation of the Lord, but should dwell by myself in some house or place without the camp, thinking I can never have confidence to ask for cleansing, for pardon, nor for pity. Yet the plague rages to such an extent that I can endure it no longer; I will again come before the priest, knowing that he will pronounce me unclean. But where else can I go?

"Black, I to the fountain fly;
Wash me, Savior, or I die."

"Seek, my soul, no other healing
But in Jesus' balmy blood;
He beneath the Spirit's sealing
Stands, the great High Priest with God."

He is that Fountain opened unto the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Like the poor leper, I often have to cry, "Lord, if thou wilt, thou canst make me clean." And how gracious are the words of this merciful High Priest, "I will; be thou clean. Now are ye clean through the word I have spoken unto you." And sometimes, when my distress is greatest, I seem to draw the nearer unto him. So have I hoped it might be in the last sad hour, when the plague shall have done its work; "for sin, when it is finished, bringeth forth death." So when the plague shall have spread to every part, I shall be clean, and the last enemy shall be destroyed; death can have no more dominion. Yet says Job, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." And David also said, "I shall be satisfied when I awake in thy likeness, O God." How could David awake in his likeness, had he not slept? and was not this the sleep of death? We often read of the dead, spoken of as those that are asleep; and how else could David awake in his likeness, unless it be to be raised and fashioned

like unto the glorified body of the Son of God? "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This is all I would wish to know concerning the manner in which the dead are raised up, and with what body they come. Paul says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 12-20. Peter also testifies that he was put to death in the flesh, but quickened by the Spirit. This quickening is surely from the dead. "And if the Spirit of him that raised up Jesus from the dead dwell [in the present] in you, he that raised up Christ from the dead shall [in the future] also quicken your mortal bodies by his Spirit that dwelleth in you." So that we shall come off conquerors, yea, more than conquerors, through him that loved us. What a glorious prospect! It is just as I would have it, for it is just as God has willed and ordered it; and how great is his grace and his thoughts of love towards his children. Christ said to his Father, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, the glory which I had with thee before the world was." Can it be that one so vile as I dare hope to be with him, there to behold that glory, and also be conformed to his image?

KATE SWARTOUT.

SKIPANON, Oregon.

EDITORS SIGNS OF THE TIMES—
DEAR BRETHREN:—It has been a number of years since I bothered you with any of my poor productions; and as I have just been reading in the SIGNS some very interesting communications from dear brethren and sisters, I feel constrained to tell them how much comfort and enjoyment I derived from reading their letters. Though we are strangers in the flesh, yet I feel that we are not so in the spirit; for surely they speak my heart's language better than I can tell it. I feel my heart drawn out in love to them, and more than all to my God, who has done so much for me, the vilest of the vile. I have felt for some time as though I would like to write something for our family paper, but a sense of my unworthi-

ness has held me back. If I could write like those whose communications I have just been reading, it would be a pleasure for me to do so; but I am such a poor, erring creature. Surely I am the most ignorant of all God's children, and the least worthy to be called by his name. O that I might walk nearer the line that I think a christian should walk, that I might not have so many wicked and rebellious thoughts. But I have got such an evil nature to contend with, that I am often made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Sometimes I can say, "I thank God, through Jesus Christ our Lord;" at other times there seems to be no promise for me. I have had a very dark season of late, in which it seemed as though Satan with all his wicked hosts were let loose against me. I groped along in darkness, such that can be felt. Night before last, as I lay meditating upon the goodness and mercy of God, and my own sins and shortcomings, this beautiful scripture came forcibly to my mind, "Though your sins be as scarlet, they shall be white as wool." This, with other promises, made my poor heart overflow with praise to my Savior. "Though you have lain among the pots, yet shall your wings be as the wings of a dove, covered with silver, and your feathers as yellow gold." "He bore our sins in his own body on the tree." Many other like precious promises broke the tempter's snare, and set me once more upon the Rock. Can it be that my sins, my cruel sins, helped to nail those dear sinless hands and feet to Calvary's cross? Can it be that for me he wore that crown of thorns, that he sweat as it were great drops of blood falling to the ground? O how we should love and adore him, and try to walk so as not to bring a reproach upon his cause. My mind reverts back this evening to the time when I first felt my sins forgiven, eight years ago last August. For a long time I had been in deep trouble of mind, without hope and without God in the world. My sins rose up before me as high mountains, and I could only cry, "Lord, save, or I perish." I could see the justice of God in banishing me forever from his presence, for I deserved nothing better. But, bless his dear name, he had joys awaiting me I knew not of; for at a time all unexpected he removed my burden of sin, and I was praising him. I was singing this Psalm, "Bless the Lord, O my soul, and all that is within me bless his holy name." For he has taken my feet out of an horrible pit of miry clay, and put a new song in my mouth, even praise unto his name. I felt so happy for a week that there was not a doubt arose in my mind but what my sins were forgiven; but I am often made to doubt it since. I fear sometimes that I have only caught the shadow and missed the substance; but I have never been willing to throw my little hope away, (unless I could get a brighter one,) for it is all I have. If in this life only

we have hope, we are of all men most miserable. I was baptized the first Sunday in March, 1871, into the fellowship of Siloam Church, by a dear old soldier of the cross, Elder John Stipp. My parents and myself called for our letters from that church, and presented them to Union Church, that being nearer our place of residence. I enjoyed many precious seasons with them, sitting as it were under the droppings of God's sanctuary, listening to the precious words as they fell from the lips of my dear old father, Elder Shanks. I felt truly that it was good for me to be there. But I am now far away from my old home, and the brethren and sisters composing the Union Church, having married, and moved with my husband to his home here on the coast. Yet I can say, with the apostle, though absent in body, yet am I present in spirit, living over again in memory the glorious seasons I have spent in their company. I long for the privilege of again sitting under the sound of the gospel. You who are thus favored, O prize your privilege; for the time may come when you, like we are, may be deprived of such a blessing. We are surrounded by several different denominations, but their preaching is no food for me, so I never go to hear them. I was out to one of their meetings five years ago, but have never been there since. If I cannot hear the scriptures set forth in their purity, I do not wish to hear them perverted. But we have had some refreshing seasons, which were like cool water to the thirsty soul. Elders Stipp, Bullock, and Chamberlain, with others, have been to preach for us, and surely they came laden with the precious truths of the gospel. If I could sit under the sound of such preaching every Sunday, or once a month, I do not believe I would be cold or lifeless. There was a church constituted here one year ago last fall, but because we have no preacher to go in and out before us, the members neglect the duty of assembling themselves together. Those that we looked forward to as our leaders have moved away, and the rest feel that it is no use trying to keep up the meetings, (at least that is the way I sometimes feel.) We seem to forget the promise of our Savior, that "where two or three are gathered together in my name, there am I in the midst of them." I read in the SIGNS of a great many as destitute of preaching as we are, and I often think that I am deprived of that privilege because I am not worthy of such a blessing; but I do not feel to complain, for the dear Lord has blessed me far beyond what I deserve. I want to be reconciled to his holy will, for I am sure he doeth all things well.

I will close this imperfect scribble, lest I weary your patience, by requesting the brethren and sisters to continue to write, for they do not know how many hungry ones they are feeding. Elder Beebe, may you long be spared in your useful labor, which God has indeed made blessed

unto many, and when your pilgrimage here is ended, may you go to receive the crown that fadeth not away, is the prayer of a poor sinner.

MINNIE HESS.

HARE'S CORNER, Del., March 4, 1879.

DEAR BROTHER BEEBE:—One of the most interesting and important inquiries that ever engaged the attention of men is that which relates to the salvation of lost sinners; what that salvation is, and how it is made known to the subjects of it in a personal experience. It is scarcely possible that one truly awakened could be indifferent to the consideration of this question. It becomes the great and momentous question, as a question of life and death. In contemplating the great work of a personal salvation, there is no better place to begin than at the quickening by the Spirit of the Lord, or the communication of divine life. The comforts, instructions, and all the various heavenly blessings stored in the gospel of Christ, minister unto the nourishment and development of this life. The natural life develops itself in hungering, thirsting, and longing for natural blessings and earthly comforts. So does spiritual life. A knowledge of the preciousness of divine things, and a hungering and longing for them, will discover themselves. A living soul knows and feels the bondage of the prison, the burden of guilt, the desolation of the desert, and of the pit without water. Hence a cry of distress, and a longing for relief and deliverance. The blessing is really in the desire towards God, and the cry unto him, because the life is in them. The blessing of pardon, of righteousness, of food and of rest, always comes in answer to these desires and longings, that nothing else would satisfy. The spirit of prayer unto God, and the sense of poverty, of unworthiness and need, all develop a life to which the things of this world do not and cannot minister. Desires for holiness, for deliverance from guilt, and for the love and favor of God, are holy desires. They do not exist in nature, nor spring from depravity. They do not exist in our carnal, fallen state. No man ever yet in nature desired to love God and to enjoy his love, or to hate sin and to be delivered from its dominion. These exercises are neither produced or controlled by nature or by men. Sin is oppressive only to the renewed spirit. Guilt is felt and mourned only by those who have been given to taste what an evil and bitter thing it is. We need not mistake either the character or the source of such exercises. Contrition of soul and penitence before God bear the seal of his Spirit, and are the fruits of his work. The same heart that would rejoice in pardon and in a ministration of righteousness, would necessarily mourn the presence of sin. The seasons of relief are transient, unfrequent, and of short duration. But they are joyous when they come, and blissful while they remain. The days of darkness, of hungering, of labor and of perplexing doubt may be many.

When they come and while they remain they are saddening and oppressive. While we love the light, it is not for us at all times to enjoy it. But we love it all the same notwithstanding. If there are professors who have no consciousness of the presence of sin and of shortcomings, and who do not encounter what appear to be well grounded doubts and fears, it is hard to believe that they know the life of faith.

The class of exercises under contemplation are more of sorrow than of joy, and of conflict than of peace. But the one is set over against the other, and belong to the same life. The Spirit of God bears witness with our spirit that we are the children of God. This witness is made up in large proportion of mourning and penitence, of hungering and thirsting, of waiting and longing, &c., and these exercises are just as certain and conclusive evidence of spiritual life as the joy and deliverance and song of triumph can be. It is the believer's privilege, undoubtedly, at many times to sit under the droppings of the sanctuary with comfort—the shadow of the tree of life affords great delight, and its fruit is sweet to his taste. But his life consists not in the abundance he possesses. He will enjoy these things whenever they come, and sorrow and mourn when they are withheld.

We hunger to be fed. We mourn to be comforted. We cry unto God to be heard. And we experience conviction to experience forgiveness. But we feed to again hunger. We drink to again thirst. And we are comforted only to sorrow and feel the need of comfort again. Crooked and paradoxical as all this may seem at first view, it will bear examination, and it will be found to be all straight. This pathway leads direct to the fellowship of the saints. Every gracious promise, and all gospel comfort, and every gracious fulfillment of promise, are strewn along this path. It leads into the brotherhood of Israel, and to the companionship and mutual love in which the saints dwell. Moreover it leads to such knowledge of Christ, and the riches of his grace as a Savior, as no other pathway will lead. It is a straight way, wherein those that walk shall not stumble. Those that inquire the way to Zion with their faces thitherward, will always be inquiring. This is their character. And like Israel of old, they will oftentimes be discouraged because of the way. Sometimes their faces will be quite turned away from the promised land, and toward Egypt and Mt. Sinai. But it is the right way, and leads to a city of habitation. It is cast up for the redeemed of the Lord, and they shall walk there.

Israel was Israel just as much in the wilderness as in the land of vineyards and olive-yards. And if they did not eat of the milk and honey of the good land, the manna that they did eat was as truly God-given, heavenly bread, as the other. But however long and weary the years, and crooked and tedious the journey, Israel at last emerged from the wilder-

ness and possessed the promised rest. There was much after-comfort in the lessons they had learned during their forty years discipline in the wilderness. My idea in writing has been to extend if possible some word of recognition, of promise and hope, to some who need encouragement, wandering in a wilderness in a solitary way, hungry and thirsty, their soul fainting in them. The prophets and apostles, and all the primitive saints, have passed that way before. That which appears crooked becomes straight, and the darkness becomes light; and he that leads them has promised not to forsake them.

Yours to serve in the cause,
E. RITTENHOUSE.

WOODVILLE, N. J., Feb. 12, 1879.

ELDER G. BEEBE—VERY DEAR BROTHER IN CHRIST:—It has been impressed on my mind for a long time to try to tell what I hope have been the Lord's dealings with me; but I fear and tremble as I make the attempt. May the Lord give me strength, for without him I can do nothing.

When very young I had serious thoughts about death, and what would become of me if I should die. I thought if I was good I would go to heaven, and I did my best to become good; but alas! I got worse all the time. I would try not to think about such things, but the more I tried to drive them away, the more they were impressed on my mind. I was made to know that I could not control my thoughts. They did leave me at times, in a measure, only to return with more force. I felt sad and lonely, and thought there was no one like me. I read the New Testament almost daily, and had a great desire to understand what I read. As time went on, the desire increased. When I was about ten years of age I had the privilege of attending the association held with the First Hopewell Church. I do not remember anything about the meeting, except that dear Elder Leachman preached from these words, "For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." Then, I hope and trust, the Lord gave me to see my true condition. I felt that I had sinned against a holy God. I thought, truly I am in a desert land, and in the waste howling wilderness. O that the Lord might find me, as he did Jacob. I felt that it must be of the Lord, if I was ever saved, for I had no might or power of my own. I have a little hope that I was given a faint understanding of the truth as proclaimed by our dear brother Leachman that day, and I think I can truly say it has been very precious to me ever since. I believed the Lord had a chosen people, and all

that were chosen in him would be saved; that the redeemed of the Lord would return and come to Zion; but O, the trouble with me was, am I one of that blest number? Could it be possible that he died for me, such a poor, vile, sinful wretch as I felt myself to be? O that the Lord would take to dealing with me, being confident of this very thing, that he which hath begun a good work will perform it until the day of Jesus Christ. O the distress of my mind! I could not believe the work was begun with me, for I thought surely I would know it if it were. When I was about fifteen or sixteen years of age, my troubles left me to such an extent that I felt convinced it was not a work of the Lord; that I had imagined all these troubles, and I would try and not think any more about them, and enjoy myself as much as I could; and I was permitted to do so for quite a length of time. My desire was, all this time, that if my troubles ever returned it might be in such a way that I could feel it was of the Lord, and not my imagination. And when they did return, O with what force they came. I felt that I had but a few days to live; that I must die and be forever banished from the presence of the Lord. I could see no way of escape. I tried once more to ask the Lord to have mercy, but dared not so much as lift my eyes to heaven, but smote upon my breast, crying, "God, be merciful to me, a sinner. Lord, save, or I perish." These words, "Stand still and see the salvation of God," came to my relief. There was a calm, my burden was gone, and I could sing with the poet,

"Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

I felt to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I was so happy that I could not praise him enough. Jesus all the day long was my joy and my song. From this time I was very much drawn to the church, firmly believing the Old School Baptists to be the true church. My heart was with the dear people of First Hopewell, and I felt that nothing could make me so happy as to have a name and place with the dear people of God, and to follow my dear Lord in baptism; for that had been a lovely sight to me for a long time, but a sense of my unworthiness and proneness to evil kept me back, and something whispered, They never can receive you. What will you tell them? Doubts and fears began to arise, I thought I was deceived, that I had not experienced what a child of God ought, and I did feel that an experience was required; for Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." I had not the evidence that I had passed from death unto life, which I so much desired. I felt that I had caught the shadow and missed the substance. O what agony of soul! All was dark. I could not see any ground for hope. Still these words

followed me, and were the last thing on my mind before I slept, and the first when I awoke, "Why tarriest thou? Arise and be baptized." I thought I never would, until I had a brighter evidence. But O the sleepless nights I passed, and the bitter tears I shed, trying to live in disobedience. But the Lord's ways are not our ways. I searched the scriptures daily, trying to find something to justify me in waiting for a better evidence; but each time I met with a reproof. Elder Hartwell spoke very comforting to me from these words, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." My mind was relieved, my little hope revived, and I was made to rejoice in God my Savior, having no confidence in the flesh. It is the Spirit that quickeneth, the flesh profiteth nothing. How my heart went out to the dear people of God. Still I lived in disobedience for some length of time, having no comfort day or night. O the unrest! I could no longer endure it. I then felt,

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

On the fourth Saturday in May, 1860, I was made willing to try and tell the church the reason of my little hope in Christ. After waiting so long for a better evidence, I had to come without it. Unworthy as I felt, joy filled my heart when the church received me as a candidate for baptism. On the day following I was baptized by our beloved pastor, Eld. P. Hartwell. It was the happiest day of my life. Such joy and peace I can never describe. I was on the mountain top for a long time. I thought I never should see any more trouble; but alas! I have to mourn a cold heart, a wretched, wandering mind. I have had many dark seasons, and many light and precious ones. It hath pleased the Lord to afflict me many times, sickness, pain and distress being my portion for weeks and months; but in much mercy I was enabled to see the hand of the Lord in all my affliction, and to feel that underneath are the everlasting arms. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord?" I have been deprived of the great privilege of meeting with the dear brethren many times, but I feel that my heart has been with them when my body was not. There my best friends, my kindred dwell. O may I never estrange myself from the church, nor in any way bring reproach on the cause so dear. May the Lord keep us, and bless us, and give us grace to bear all things for his name's sake, is the sincere desire of one of the least of all saints, if a saint at all.

Dear brother Beebe, I submit this to your better judgment; do with it as you please and all will be right.

Love to all the household of faith.

FANNIE REED.

FRANKLIN, Ind., Feb. 12, 1879.

DEAR BRETHREN BEEBE:—I have been reading with much comfort the SIGNS OF THE TIMES. I am much pleased with the spirit of forbearance and humility therein manifested, and the kind epistles of love to the poor in spirit, who stand in need of comfort. The contributors to the columns of the SIGNS, from the east and the west, from the north and the south, seem to be led by the same spirit, as if they have the same God and Father over all of them, directing their action—the same unction from the Holy One, by which they are enabled to see eye to eye, and speak the same things. It looks as though these are a chosen generation, a royal priesthood, a holy nation, a peculiar people, for the express purpose of showing forth the praises of him who has called them out of darkness into his marvelous light. To show forth the praises of God is a very different thing from that of showing forth the praises of men. And so much are we inclined to worship and serve the creature more than the Creator, that we have to be crucified. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" As Christ died for sin, bearing our load of guilt, and hushing the claims of the law which were against us, so by the operation of the Holy Spirit we are immersed into death with him; we are made to see all of sin's horrid deformities, and to fellowship Christ's sufferings, being made conformable unto his death. The love we had for the world and for self is marred. "Mene mene tekel upharsin" is written on every fane or temple, and all our actions are unclean in our sight. Thus we are cut off or separated from all our former joys; our old man is crucified with him. We are crucified with Christ; nevertheless we live; yet not we, but Christ liveth in us; and the life that we now live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us. These are called out and separated from the world; they are truly a peculiar people; and one very striking peculiarity is that they have no confidence in themselves; notwithstanding they are anxious, careful and prayerful that their sins be washed away, and that they be like their dear Master and his beloved disciples, and often fret, and pine, and despond, because they cannot become better, and more worthy of the love of Jesus. If they should begin to grow in self-confidence, they must, as did Paul, die; for he says, "I die daily." And we all must realize the force of the words, "I am crucified to the world, and the world to me." "I am crucified with Christ." With the christian this act is ever present. Not that he simply remembers it as a thing of the past, but this body of death which is crucified is ever present; we cannot bury it out of our sight, neither can we restore it to life and favor. The surviving friends mourn over the beloved one that is called away, feeling keenly their bereavement; but when that dear one

is buried out of their sight, time dims the memory and their sorrows are assuaged. But not so with christians. They cannot bury, they cannot forget, and consequently they are ever mourning. But Christ said, "Blessed are they that mourn, for they shall be comforted." And this is our hope, that the same Spirit that raised Christ up, shall also quicken our mortal bodies by his Spirit that dwelleth in us. Then, if we understand what it is that constitutes a christian, it is that we have no confidence in our selves, having been led to see the workings of our deceitful heart, the fountain of all hateful and pernicious ways, and that all our varied acts are but one stream of rebellion against the one fountain of all good; so that with David we acknowledge that "Against thee, thee only, have we sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." We are prepared to say, "Let God be true, and every man a liar." Every mouth is stopped, and all the world becomes guilty before God. But with Job we ask, "How should man be just with God?" How can the guilty be considered and treated as innocent, without an apparent indifference to the evil of sin? How can the rebel be acquitted before the eternal Judge, who cannot look on sin with the least allowance? The light of nature and reason is too feeble for the task before us; it gives us no aid; but "we have a more sure word of prophecy, unto which we do well that we take heed, as unto a light that shineth in a dark place;" for "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We feel that we are so dark and cold and erring, that we pray, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." God's people are poor, as well as afflicted, and in nothing does their poverty manifest itself more than in lack of wisdom. They have no stores laid up, no author in their library to aid them in acquiring a fund of knowledge. It is true they have the holy scriptures, which make them wise unto salvation, but unless Christ meets with them on the way, and opens their understanding that they may understand the scriptures, they are but sad mourners. But they are encouraged to ask wisdom of him who is the fountain of wisdom, and who careth for all his flock, not willing that any should perish, neither will he permit any to become wise above what is written—written in the holy scriptures, and also in the hearts of his believing children. So that if any speak not according to the testimony, it is for want of light in them. The worldly-wise go to the hordes of worldly wisdom. The dependent, confiding child goes to the throne of grace, feeling his weakness, his ignorance, and his dependence upon his Father who is in heaven. He humbly asks him to cleanse him from all his sins, give him faith and comfort,

and an understanding of the scriptures, and to lead him in the way everlasting. "Give us *this* day our daily bread,"—realizing that Christ is the bread of life. May it be ours ever to feed upon this bread that cometh down from heaven.

Yours in the hope of deliverance,
P. K. PARR.

SOUTHAMPTON, Pa., March 3, 1879.

DEAR AND VENERABLE BROTHER BEEBE:—I read your "Remarks on the letter of brother Danks," published in number five, current volume of the SIGNS OF THE TIMES, with mingled emotions of grief and joy. Of grief, to think that there are those visibly connected with us as a denomination, and professing love and fellowship, who, whenever an opportunity is granted, are *clandestinely* at work against our aged and able ministers of the New Testament, and yet, when in their presence, seem to have an *unusual* amount of love to "lavish" on them; of joy, that you have so feelingly, so nobly, so ably, and, in my judgment, so righteously refuted the charges made against you.

I think that I should not have written you upon the subject, were it not that your accuser has referred to my dear departed cousin, Elder J. L. Purington, whose tongue lies silent in death, and whose mortal remains now repose in the grave. I had a personal acquaintance with him for about fifty years, in fact, we were intimate from childhood, and much more intimate in our relations for the past twenty-five years, since which time both were in the ministry, until he was called away from his labors in and for the church here on earth to his final home in immortal glory, and I feel that a firmer and more faithful man in the ministry we had not in our midst; and if he had any objections to views entertained by a brother in the ministry, when an opportunity was granted, he conversed with the brother *face to face*, and did not attack him in a covert and cowardly manner, but like Paul to his brother, Peter, "withstood him to the face."

In the month of July, 1874, before his death the next December, Elder J. L. Purington and his family visited us, and during that visit we had many sweet and pleasant talks concerning the various points of doctrine, or the principles involved in the gospel; and during those conversations the subjects of the vital union of Christ and the church, regeneration, birth of the Spirit, justification, pardon, sanctification, the warfare between the flesh and the spirit, the atoning sacrifice and full redemption of the church through the righteous life and death and resurrection of our Lord Jesus Christ, were subjects of great and (I hope) deep interest to both of us. During that visit, the "trio" of aged and faithful ministers of the New Testament, against whom so many charges have been made, and with whom so much fault has been found, were referred to in very expressive and feeling declarations of love and fellowship, and a cordial re-

ception of the principles for which they were contending; and the names of those men are T. P. Dudley, J. F. Johnson, and Gilbert Beebe.

Now that my dear cousin and brother in Christ has passed away from this time state, and cannot now answer for himself, to have his name thus mixed into the accusations made against the editor of the SIGNS OF THE TIMES, grieves me; and as I read brother Danks' letter, and the editor's remarks, the declaration of king David came with much force to my mind, for said he of a certain character, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords." Concerning the birth of the Spirit and the warfare, "give us an open field and fair fight," and the New Testament in our hand, and we entertain no fears of the result; but an "ambushed" foe, a parasite, a sycophant, a deceitful man, is well calculated to cast abroad amongst God's dear children "firebrands, arrows and death." Will such a course have a tendency to inculcate brotherly love? Will such conduct promote peace amongst the afflicted children of God? Will such deception prosper? No, never! Much is said about "nothing done for the Adamic man;" and I confess that the course pursued by some, who seem *anxious* to be continually criminating others, causes me to fear sometimes that *truly* nothing has been done for the Adamic man, for there appears to be *no restraint*. The apostle says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." If it be not "corrupt communication" to be continually finding fault with others, and misrepresenting their views, then I am unable to see what "corrupt communication" is. It may be said that mingling legal and gospel precepts is "corrupt communication." Most certainly it is; but that is not the kind of corruption specially considered now in my brief remarks.

My dear brother, I have penned down the preceding remarks, not that you need my feeble aid, but simply to express to you my feelings with regard to the matter; and I am satisfied that Israel's God will sustain you in your arduous labors in vindicating the truth, until your mission upon earth is ended. Said the psalmist, "Thou shalt guide me with thy counsel; and afterward receive me to glory."

WM. J. PURINGTON.

MILFORD, Texas, Feb. 22, 1879.

DEAR ELDER BEEBE & SON:—I see that your correspondents are giving their testimony to the truth contained in the SIGNS OF THE TIMES, and of the comfort and consolation they receive through that medium. Although I have nothing new to offer, yet I feel that I would like to give testimony to the same. The editorials and the writings of the many correspondents are all of one

piece, and like the links of a chain, all are connected. Though some are larger and stronger than others, the connection is unbroken. The theme is the same—grace, free grace; good works and boasting are left out of the question. In every number of the SIGNS there seems to be a word spoken in season, to reach and meet the case of every one that loves the truth, or is inquiring after Zion's landmarks. I had been in this country several months before I heard of a Primitive Baptist, or found any one that believed as I do religiously, and I felt very lonely; and all the preaching I heard during that time, that found any response in my breast, was in and through the SIGNS. But I finally heard of a Primitive Baptist Church eighteen miles distant from me. I went to their meeting, and heard the doctrine of the New Testament preached as I thought and believed; and to my astonishment, as soon as my name was mentioned they recognized me, though I had never met with any of them before. I found the SIGNS OF THE TIMES among them, carefully filed away, and I saw at once from their manner and conversation that they had seen my poor scribbling published in that paper. To think that they had noticed and appreciated what I had written, made me feel very small and humble, for I verily thought that it was through the courtesy of the editors that it had been published, as the SIGNS had no other correspondent from this part. I learned from them that there was another church of the same faith and order nearer to me, only about twelve miles distant; so at the first opportunity I attended meeting there, and heard the truth preached in its purity, without any mixture of money, works or means. They are pretty well supplied with preaching brethren. I enjoyed the preaching very much, as also the conversation afterward. I was not altogether a stranger to some of them, though we had not met face to face before. I was made very welcome among them, as I was also at the first church I visited.

It seems to me that Primitive Baptists are the plainest and most friendly people I ever met with, and love one another better. There is a union and brotherly feeling among them that does not seem to exist anywhere else, which causes me to think they are led and directed by one Spirit, and have one Lord, one faith, and one baptism, and fellowship one for another. And although the faith and doctrine they preach and hold and earnestly contend for is hated and abused by all other denominations, yet for truth and honesty they stand without a rival, and their word is good anywhere in their worldly intercourse with other men.

I hope the SIGNS OF THE TIMES will be liberally patronized and fully sustained by all lovers of sound doctrine and unvarnished truth. If any paper has to fail for want of sufficient patronage to sustain it or them, let it be some other, rather than for the SIGNS to go down now, after it has stood the heat and burden of the day

for so long a period. Its banner and motto has never been cut down or trailed in the dust, and long may they stand and wave in defense of the sovereignty of God, is my wish.

E. J. PARSONS.

COVINGTON, Ga., March 3, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am aware that the time to which my paper is paid for is past, and you will find inclosed four dollars, which you will apply according to instructions. I do not feel that I can well do without the SIGNS, as long as it comes laden with such rich clusters of fruit that are borne by the branches of which our blessed Savior is the Vine. Often have I had a longing desire to write to these little branches and encourage them to still continue to manifest the much fruit they are bearing, through our family paper, that we, the little ones, may continue to gather handfuls, and eat and rejoice in him who causes the much fruit to be borne. What a feast indeed it is to the children of our heavenly King when those who have heard and seen the wonderful, soul-cheering things that he has in reserve for them that love his appearing, write or speak of them; but when they come speaking or writing about things that none of the little ones have heard or seen, we feel and taste no pleasant fruit in it; but we take it up and look, and look again, and turn it about, and try it, but it is unpleasant to the taste, and not good for food.

The wise man, Solomon, says, "To every thing there is a season," and we find it so in nature. There is a fruit-bearing time or season, when we can feast upon the natural fruit. So, I must think, there is a time or season when there is fruit in abundance borne in the spiritual Jerusalem, or by the different branches of the city of our God. Glorious things of thee are spoken, O city of God; for out of Zion, the perfection of beauty, hath God shined. And when the fruit comes in its season or time, manifestly in the experience of the little ones of this city or kingdom, what rich clusters we can gather from a little branch; and I do not believe it matters so much about the quantity, but most of all the quality.

Then, dear brethren, you who have plenty, do not forget those that you think have a sufficiency; for I think our little is sometimes as much of a supply for them, as their abundance is a supply for us. It is wonderfully strange to us how it is in this little city; but this kingdom, you know, is to be diverse from all other kingdoms. This is one reason why so few know anything about it, or the fruits of it; for some take bitter for sweet, and sweet for bitter; light for darkness, and darkness for light. If we were literally without taste or sight, bitter and sweet, light and darkness, would be all the same to us. The apostle Paul said to his brethren, "Ye were sometime darkness, but now are ye light in the Lord: walk as children of the light." A good tree bringeth forth good fruit—love, joy, peace, &c.

My aged brother Beebe, may the God of all grace supply you with all needed grace, whereby you may continue to comfort the weak and feeble ones in Zion, while you remain in this wilderness land, is the desire of one who is often in great conflict.

WM. ADAMS.

St. Louis, Mo., March 14, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—In your last two editorials on the new birth you have spoken my own view of the matter fully and entirely. That in commenting on the letter of brother Danks, in number five of the current volume, I had not seen when I wrote the explanatory note, as it appears in number six. I am fully satisfied with your comments on it, and am also confirmed in believing that there never was a real difference between us. I think, however, that the fault of my not being fully satisfied with your words, before written, (at least some of them,) arose from that lack of fullness in former editorials, that the last ones contained. I had not myself expressed my own view so entirely as you have in these last editorials, though I tried to do it, and thought I would be understood to say just what you did at last say; and yet I did not fully do it as you did. It has, however, always appeared clear to me that a new development is brought forth in the new birth, of which God is the Father; and that this new development is spirit, and is truth. Hence we must worship God in spirit and in truth, or it is no worship at all; but is only the servitude of the prince of the power of the air, in the spirit that worketh in the children of disobedience. When we are born again we receive the spirit of adoption, which is the same spirit that raised up our Lord from the dead, and in fact, is Christ in us the hope of glory; and would it not be strange if it gave off no odors from him, and smelled not of the precious ointment that thus is poured into our hearts? It certainly would be strange if this heavenly unction should teach us nothing of God, of his grace freely bestowed, nor of the fitness of Christ to be a Mediator between God and man, who is in a natural state of condemnation. Though it often is the case that we gain not this knowledge all at once, our growth in grace leads us to it, after we have received the spirit, and makes us more and more at war with the flesh, and all that is contrary to God.

You know, brother Beebe, that I have joined myself to no party to oppose you, or to harm the circulation of the SIGNS. Yet when I dissented from some of your expressions, that I thought were not fully clear, I received many letters of flattery, commending me above others as able to attack you, and expose your heresy. But in private letters to them I disclaimed all intention to do it, saying that I had the fullest confidence in you, and the Spirit forbade me to do anything of the kind. No, not so much as explain to brother Beebe wherein I thought he did not under-

stand me, and did not fully consider how his words had given occasion to his enemies to misrepresent his meaning. It may be recollected that I wrote an article inquiring, "What is heresy?" The writing of this article was prompted by the considerations above noted, and appeared in 1877, I forget the number, but likely in June. Now that you have so ably and so thoroughly sifted the whole subject, I am sure no voice can be raised against you, only in the spirit of clamor, and in hatred of the truth. That the spirit is abroad among us, is too true to be unheeded. There are some that vaunt more of sound doctrine than they glory in the Spirit of Christ and drink of the fellowship of his sufferings. There are those who cannot be approached, only through the "formulas of faith" that they draw up, and which, if you write not your name to them, you are set down as a heathen man and a publican. I am in just that condition in St. Louis, and yet cannot bow the knee. God knows I rejoice in the privileges of his house; but I cannot consent to go into a house erected solely on the ruins of a better one.

God be with you, dear brethren. Farewell.

W. B. SLAWSON.

P. S.—Please excuse the frequency of my letters of late, for I fear the room they will take might be better used. But you know I am never displeased when it has once in a while happened that you have not printed them. That is right, and will be so if you print not this.

W. B. S.

BATH, Maine, Feb. 24, 1879.

DEAR BROTHER BEEBE:—I hope you will pardon me for not sending my remittance for the SIGNS long before this. Brother Campbell has kindly done this for me for several years, so I have waited to see him; but he has been laid up with rheumatism for more than a year, so that I have not had the privilege of seeing him, and will try to do it myself. I will inclose a money order for two dollars, in payment for the SIGNS for one year in advance, and I feel that the paper is cheap at that. I hope to be favored with eyesight and time to read its pages while I remain here on this footstool of my heavenly Father. Every number I read contains something that is instructive and comforting, situated as I am, in a city of churches and preachers of the "do and live" order. But to me it is a place of drought, of the bread and water of life; for they know nothing of the bread that comes down from heaven, which if a man eats thereof he shall never hunger; nor of the word which cometh down, and shall not return, but accomplishes that whereunto it is sent.

Sometimes I feel as though I would like to pen down for the readers of your paper my travels in the wilderness for these forty years, as it is a little past forty years since, I trust, the Lord found me in a waste howling wilderness, and he has led me about, and instructed me, and kept

me as the apple of his eye. When first I saw myself in this situation, I thought it a straight and short road out of all my difficulties, and that when once out, I should have nothing to do but to walk in the light of God's countenance the remainder of my life. But how soon I saw myself mistaken; for instead of traveling straight onward, I have often been turned out of the way, and have made many crooked paths. And instead of getting out of this wilderness, I find myself yet, after forty years of journeying, incapable of finding my way alone, without divine assistance, and that light and lamp to my feet, in the paths through which I am often led. O how grateful I sometimes am made to feel, when I have a view of the great Shepherd who goeth before his sheep, and they hear his voice when he calls them, but another they will not follow.

Perhaps the Lord may sometime lay the burden of writing upon me; if he should, and it would be for his glory, I will be compelled to do it. Until then I must remain silent.

Dear brother, may the Lord, whom you serve, keep you upon the watch-tower long, that you may feed his sheep and lambs.

Your sister in christian love and gospel fellowship,

MARY J. DENSLOW.

HACKERSVILLE, Barbours Co., W. Va.,
January 23, 1879.

VERY DEAR BROTHER BEEBE:—Inclosed you will find two dollars for the SIGNS OF THE TIMES for this year. May this find you and your family enjoying the best of health, and, above all, the sweet influences of the lovely spirit of our Lord Jesus Christ. O, to have that, is a treasure indeed. We cannot expect to stay here long. Time will soon waft us away, and if we fall asleep in Jesus, what more should we desire? To be freed from sin, from the cares and toils of this life, and from all the hard expressions of ungodly men, foaming out their own shame, knowing neither what they say nor whereof they affirm. But they shall proceed no farther than God intends, for the good of his Zion. If we are what we profess to be, we can well afford to suffer for Christ's sake. Let us be patient under all circumstances, so far as the Lord enables us, in the discharge of our duty towards our blessed God, and also towards his dear people.

Dear brother, your coming among us last summer will not be soon forgotten. It was like the coming of Titus, as it is said, "Nevertheless God, who comforteth those that are cast down, comforted us by the coming of Titus."—2 Cor. vii. 6. Your instructive sermons were like bread cast upon the waters, which shall be found after many days.—Eccl. xi. 1. We hope, if the Lord suffers us to live, and the association gets to be held a little nearer to the rail-road, that you will pay us another visit. The brethren now desire to see you more than ever. I have baptized nine persons in two churches since

you were here. My wife and family wish to be remembered to you. And now, dear brother, may the Lord be with you, and bless you through the journey of life.

As ever the same,

JOSHUA S. CORDER.

APPOINTMENTS.

I EXPECT, if the Lord will, to meet the following appointments to preach:

New York, (154 West 36th Street) Sunday, March 30th. With Elder Housel at Washington, N. J., Thursday evening, April 3d. At Stockton, N. J., Friday evening, April 4th. At Locktown, N. J., Saturday, at 2 p. m. With the Kingwood Church, Sunday morning, April 6th. At Frenchtown, Sunday evening. At Broad Creek, Del., Tuesday, April 8th, 2 p. m. At Delmar, Wednesday evening. At Rewastico, Friday, 10½ a. m. At Salisbury, Saturday, 2 p. m., and Sunday morning and evening, April 12th and 13th. At Indiantown, Tuesday, at 10½ a. m.

SILAS H. DURAND.

PROVIDENCE permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the second Saturday and Sunday in April.

INFORMATION WANTED.

JOHN T. GANTT left Fort Valley, Georgia, for Texas, with an emigrating company, headed by W. A. Graves, and landed in Galveston Jan. 15, 1873. W. A. Graves said he was told by one of the company that he went into business with a nurseryman in Galveston, Texas. Any information concerning him will be gladly received by his mother, Elizabeth Gantt, near Stanfordville, Putnam Co., Ga.

CHANGE OF RESIDENCE.

MYSELF and family having changed our residence from Richmond, Ind., to Eaton, Ohio, we should be pleased to have any of the brethren and friends call and see us. My son being station agent, can easily be found at the depot.

EVELINE C. GRIFFITHS.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

OUR SUBSCRIPTION RECEIPTS.

FROM some cause our subscription receipts thus far this volume are nearly a thousand dollars less than they have been at this time of the year for over ten years. We make this statement with no desire to crowd those who are not able at present to pay, but to those who through mere thoughtlessness have neglected to send on their remittances we would say that it would come very acceptable if they would forward their amounts due.—EDS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1879.

HOSEA VI. 2.

Will brother Beebe please give his views through the SIGNS OF THE TIMES on Hosea vi. 2? The text reads thus: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

E. M. HOLLINGSWORTH.

WOODLAND, Cal., Feb. 18, 1879.

REPLY.

The text on which we are requested to write must necessarily be considered in connection with the verse preceding and the one succeeding, including the first three verses of the chapter. The whole subject matter comprising, first, an implied conviction and confession of Ephraim, Judah and Israel, of having wickedly departed from the Lord, by violating the obligations of the covenant which God had enjoined on them, and by plunging into idolatry. Second, a proposition and exhortation to return unto the Lord, from whom they had so grievously departed. Third, an acknowledgment of the righteous judgments by which the Lord had chastised and torn them, and the assurance that he who had torn would heal them, and he that had smitten would bind them up. Then follows the prediction on which our sister desires to be enlightened:

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

That this text is a prediction of the redemption of the anti-typical Israel of our God by our Lord Jesus Christ, to our mind seems very clear, and the figurative words in which it is written are very illustrative. The time specified for the revival and resurrection of Israel of God, agrees with the sign of the prophet Jonah, which comprehends all the sign that shall ever be presented to the world by which to demonstrate the power and glory of our Lord Jesus Christ, and to discriminate between the subjects of his salvation and the residue of mankind. The three days of Jonah in the deep, and the three days of the Savior of sinners in the heart of the earth, our Lord has shown to be analogous; and, in our understanding, the sign of the prophet Jonah is exhibited in every gospel sermon in which Christ and him crucified is preached. Those only who are born of God and taught by his Spirit can understand or appreciate the sign; while many who can discern the face of the sky, utterly fail to comprehend the sign, or discern the things of the Spirit. The three days in our text, as in many other figures used in both Testaments, undoubtedly have an important signification in their application to the subject of redemption and salvation. To Hezekiah, who as the king of Israel, and in some other respects, we regard as a type of Christ, came the word of the Lord by the prophets, that he should set his house

in order, and that he should die, and not live. This was the burden of all the prophets concerning Christ, that he should set his house (or church) in order, in doing which his death upon the cross was inevitable. But at his intercessory prayer, with strong crying and tears, unto him who was able to save him from death, he was heard, in that he feared. The same prophet was inspired to also predict that he should arise and go unto the house of the Lord on the third day. —Compare 2 Kings xx. with Isaiah xxxviii.

If we understand the spiritual import of the three days, they represent the three dispensations in which the fullness of time is divided, viz., from Adam to Moses; from Moses to the advent of Christ; and the third and last day represents the gospel dispensation, which shall continue until time shall be no longer. In these three days or dispensations the church of God shall not only be redeemed, but in their fullness God will gather together all things in Christ, both which are in heaven and in earth, even in him. These three dispensations are indicated by the three patriarchs, Abraham, Isaac and Jacob; also by Noah, Daniel and Job; Shadrach, Meshach and Abednego; or Israel, Judah and Ephraim.

But to return to our text. After the patriarchal and legal dispensations, throughout which the law and the prophets should continue, which continuance was until the coming of John the Baptist, the law held dominion over the chosen Israel of our God; but the law had no power to redeem, revive, or give life to those who were held under it. "For if a law had been given which could have given life, verily righteousness should have been by the law." "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 3, 4. Not all the sighing and prayers of the Old Testament saints, for the Deliverer to come out of Zion and turn away ungodliness from Jacob, could hasten the time appointed, nor revive or give life to those who were consigned to death by the law, until the fullness of the time, the two days of our text, were fulfilled. But at the coming of John the joyful announcement was made, "The time is fulfilled, and the kingdom of God is at hand."—Mark i. 15. Now the Messiah had come, and the kingdom of God was preached, agreeing with the time here signified, "After two days will he revive us." Now at the coming of John the kingdom of God was preached, that it was at hand; but the law could not release the lawful captives until all its jots and tittles were met and fulfilled, and that could not be accomplished while either the Head or body of the church were held under the dominion of the law. To us it appears that the crucifixion of Christ was the termination of the two days,

the patriarchal and the legal dispensations; and his resurrection from the dead was the ushering in of the third day or dispensation, which day or dispensation shall continue until all that is expressed or signified in the text shall be perfectly fulfilled, in the raising up of the redeemed Israel of God, and causing them to live in his sight. In the resurrection of Christ, his church, which is his body, was quickened or revived with him. He did not arise, and leave those for whom he died still under the curse and dominion of death. It was for them he destroyed death, and delivered them who through fear of death were all their lifetime subject to bondage. The testimony of the apostle is that, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened [revived] us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come," (all the ages to come, from the resurrection of Christ, belong to and are included in the third day, in the which his resurrection life shall be developed experimentally in all the chosen and redeemed people of our God.) In this third day (or these ages to come) God will shew the exceeding riches of his grace in his kindness towards them through Christ Jesus.—Eph. ii. 4-7. Thus, after two days or dispensations, Israel was revived by the resurrection of Christ from the dead; and during the third day or dispensation God has promised to raise them up, and cause that they shall live before him. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i. 10. This assurance is implied in the sign given to the Jews: "Destroy this temple, and in three days I will raise it up," &c. "But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."—John ii. 19, 21, 22. The temple of his body, which arose on the third day, represents the temple of his body, which is the church, every member of which must be experimentally raised up and made to live before God before the end of the third and last dispensation. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezekiel xxxvii. 12-14.

"Then shall we know, if we follow on to know the Lord." The italicized word *if*, is supplied by the transla-

tors, and so marked to inform us that it is not authorized by the original Hebrew text; nor do we need it in our version of the declaration. It implies a doubt; while the declaration of God by Ezekiel, as cited above, is most emphatic. "Then shall we know," [for] "we follow on to know the Lord." Being revived after two days, and in the third day made to live in the sight of God, we follow on to know, to realize by happy experience, the power of Christ's resurrection, in the experience of that knowledge which our Savior says is life eternal.—John xvii. 3. God has solemnly covenanted that all his people shall know him, from the least unto the greatest of them; and from the hour of their revival and receipt of this life, they shall follow on to know the Lord in what they shall be taught of him in the school of Christ. And among the lessons taught them by the Lord, they shall learn that the goings forth of our God, in the matter of our salvation, "have been of old, from everlasting."—Micah v. 2. And that, as our text declares, they shall follow on to know that his going forth is prepared as the morning. No new arrangement on the part of God, or change of purpose or of plan, can ever be required; nothing to be revoked, improved, amended or omitted: but like the morning, it is onward, infallible and forever. The same figure is used substantially to illustrate the same glorious truth by the psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."—Psa. xix. 1-6. How beautiful and illustrative are these sublime figures! Well might the enraptured singer of Israel exclaim, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—Song vi. 10. The rising of the Sun of Righteousness with healing in his wings dispels the darkness of the legal night, and the morning dawns upon them that fear the Lord. The people that sat in darkness behold a great light, and they who dwelt in the shadow of death are amazed at the brightness of the resurrection light and glory of the Lord. "His brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."—Hab. iii. 4.

Since the world began, when has the morning been retarded from dawning on the earth at the exact time appointed, or when has the morning found the darkness unprepared to retire and yield at its approach? God's children follow on to

know, especially in this third day, the gospel dispensation, that God has declared the end from the beginning; and all that was predicted by the law and the prophets in the former dispensations, are being brought to pass precisely as they were foretold by the prophets from the beginning and onward throughout the former dispensations. But they who follow on to know the Lord shall know him in the fulfillment of the gracious promises in our text.

"And he shall come unto us as the rain, as the latter and former rain unto the earth." Taking this prophecy in its connection, Ephraim, Judah and Israel are presented in their back-slidden state, as having grievously departed from God, the Fountain of living water, and as involved in that death which is the consequence of transgression, as they are also described in the vision of Ezekiel, as a valley of dry bones, as being "very many; and lo, they were very dry," having no life in themselves, nor any power to revive themselves; but God declares by the prophet that he will revive them, and cause them to live, and to stand upon their feet, an exceeding great army. So, by this prophet, they are told that the Lord has torn, and he will heal them: that he will revive them, and they shall live in his sight. God would revive them as the corn is revived, by genial showers of refreshing rain. His coming unto them in the fulfillment of these gracious promises should be as the rain. This figure is full of very important instruction to those who follow on to know the Lord. In the application of this figure, in illustration of the way and manner in which God comes to revive and quicken and cause his people to live in his sight, we observe, first, that the dry bones, the withered plants, and the parched earth, have no power to open the windows of the heavens, and call down refreshing showers upon themselves, although perishing for lack of them; and so God's people, in following on to know him, are made to feel their own utter helplessness, and to see, feel and acknowledge that "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. In sending rain upon the earth, God causes the clouds to ascend, and fills them with the watery treasure, and causes it to be borne by the wind to the places where he sends it. No earthly power can change its course or control its destination. The rain and the snow at God's command descend upon the earth, and return not, but watereth the earth, causing it to bring forth and bud; and they cannot return unto him void, but must prosper in the execution of his sovereign pleasure. So shall they, who follow on to know the Lord, learn that his going forth is prepared as the morning, and that his coming to them is like the rain; for he comes as he came when "He bowed the heavens also, and came down, and darkness was under his feet. And he rode upon a

cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits: his ministers a flaming fire."—Psa. xviii. 6-11; civ. 1-4. Thus, as in obedience to the sovereign mandate of their God, the clouds pour down upon the thirsty earth the rain, unaided and uncontrolled by any earthly power, so, "Behold he cometh with clouds;" and so is the sign of the coming of the Son of man seen coming in the clouds of heaven, with power and great glory. And he shall send his angels (or ministers) with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matthew xxiv. 30, 31. The ministers of his everlasting gospel are compared to bright clouds, which are not self-constituted as such, for God has said, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain; to every one grass in the field."—Zech. x. 1. It is true that colleges and theological schools can make clouds, and darken the very heavens with them, just as the Egyptian magicians could imitate the wonders wrought by Moses; but the clouds which our God shall and does make are bright, and full of refreshing rain and dew, and the strength of God is in them. The clouds prepared by men are without water, driven by the tempest, and to them is reserved the mists of darkness forever. But the bright clouds which our God hath made are the chariots in which he rideth upon the heavens in our help, and in his excellency upon the sky. From these his voice in thunder-tones peals forth, and in them the bright bow of his everlasting covenant is seen by those who follow on to know the Lord.

He shall come unto us, to his redeemed people, as the rain. In the ministry of his word he comes. The voice of God from the bright cloud, by which he is in the law, the prophets and the gospel overshadowed, as in his transfiguration, is heard saying, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. xvii. 5.

He comes like refreshing rain to his people, in the preaching of the gospel, in which his doctrine or instructions drop as the rain, and his speech distills as the dew, as the small rain upon the tender herb, and as the showers upon the grass.—Deut. xxxii. 2.

"As the latter and former rain upon the earth." As the lands of Palestine were visited annually with

two seasons of rain, called the early and the latter rain, and between these their vegetation was sustained by the heavy dews, so in the application of this figure to spiritual things, the early rain may refer to what God spake unto the fathers by the prophets; and the latter rain to what God hath spoken to us in these latter times by his Son, and through the gifts which he has obtained for and given to his church under the gospel dispensation, or after the two days spoken of in our text. Under the gospel dispensation we have both the early and the latter. That which was written in the scriptures of the Old Testament, as well as all that is contained in the New, yields instruction, and refreshing rain and dew, to cause the plants in the garden of our God to grow and thrive, and to bring forth the fruits of righteousness in those who are exercised thereby.

Remarks on the Explanation of Eld. I. N. Vanmeter, on page 74.

We cheerfully insert the letter of brother Vanmeter, as we hold that every brother should be allowed to explain his own sentiments, and how he designs to be understood. We are perhaps the more ready to concede this right to others, from the consideration of what we have suffered from those who have misconstrued our own words, and then refused to allow us to correct their misapprehension of our words and of our meaning. While brother V. admits the conversation he had with brother Danks, he positively disavows any design to misrepresent or injure the SIGNS, its editor, or the brethren named in the conversation. The protestation of brother V. has more weight with us, from our knowledge of his former efforts to sustain our publication by procuring subscribers, and furnishing communications for our columns. We have and do feel indebted to him for the efficiency of his efforts to extend our circulation, for collecting and remitting payments for the paper. Of course we were the more deeply wounded in our feelings to be informed that he was using a secret influence prejudicial to us, and to some of our aged brethren who have long shared with us the persecution and abuse of our common calumniators; and it was hard for us to relinquish the hope that there was a misunderstanding of the motives, if not of the words, used in the conversation alluded to. This hope we expressed in our remarks on the subject in the fifth number of the current volume. And now, so far as we are personally concerned, the full and frank denial of any intention to injure us, is all that we have a right to ask of brother Vanmeter; and we do most sincerely hope the misunderstanding between brethren Vanmeter and Danks may be obviated in a manner mutually satisfactory to both, and to all parties concerned.

Some years ago there was some discussion between brother V. and us in regard to a change in our natural faculties being effected by the new birth; but we have inferred from a

communication of his subsequently published, in which he gave his views on Isaiah lxxv. 25, that we now entertain similar views on that subject. But, be that as it may, we have never exacted of any of our brethren, as indispensable to fellowship, that they must agree perfectly with us on every point, if on the fundamental doctrine of the gospel we are united. We make no man an offender for a word.

As to our long tried and well beloved brother Danks, we have known him too long and too well to doubt his fidelity to the cause of God and truth, or his devotion to the sentiments contended for in the SIGNS. Whatever of misunderstanding or misapprehension may be between him and brother Vanmeter, which has produced this unpleasant and much-to-be-deplored state of things, we have all confidence that brother Danks has acted from the purest of motives, and we leave the two brethren to mutually explain to the satisfaction of each other.

Brother Danks was aware of the open, as well as of the covert, influences used by designing men to injure the circulation of the SIGNS, and to raise a prejudice against its editor and others; and not being aware of the efforts brother Vanmeter had made in our behalf, very naturally inferred, from his confidential remarks, that he was using a secret influence against us, of which we ought to be advised, and in his open, frank and plain manner so informed us. We think that any true friend to us and the cause we are advocating, entertaining the same convictions, would have done the same, especially after having admonished Elder V. to write us on the subject, and finding, from his communication in the SIGNS, that we were unapprised of his views concerning us.

In conclusion, while we approve of the faithfulness of brother Danks, and appreciate his kindness, we accept the explanation of brother Vanmeter as satisfactory to us personally; and we hope the breach may be healed speedily, so far as any of our brethren are implicated. And we will take occasion now and here, to exhort and admonish all our brethren to carefully avoid indulgence in speaking disparagingly of any brother in their absence. It is a breach of the law of Christ, and very liable to produce disorder and alienation.

Since the foregoing was written, we have received a letter from a beloved brother in the ministry, in which he expresses regret that we published the letter of brother Danks; not however blaming brother D. for advising us of what he thought it expedient for us to be apprised of, but rather because of the excitement which it may produce, and the feelings which it may stir up to the prejudice of a brother whom he believes to be at heart a friend to the SIGNS, and also to the cause of truth and righteousness, but not sufficiently cautious in his familiar fireside conversation. We fully sympathize with our brother's regrets; and sincerely hope that after the issuing of this number of our paper the unhappy matter may be dropped, and all the writers for our columns may be divinely enabled to follow only such a course as shall make for peace, and in which one may edify another.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—Another one of your subscribers, a highly esteemed sister in Christ, has passed away from the shores of time, and from the cross to the crown.

Mrs. Mary Hammack departed this life in the city of Burlington, Iowa, Feb. 8, 1879, aged nearly 72 years. She was born and raised in Hardin County, Ky., and in 1824 was united in marriage with Daniel M. Hammack, who died in Henderson County, Ill., in 1855. She and family came to Illinois about 1840, and afterwards resided a brief time near the present site of Fairfield, Iowa, and then returned and resided in Illinois till 1872, when she located in Burlington, and resided with her grandson, D. M. Hammack Esq., attorney at law, who, together with his estimable lady, treated her with true affection and tenderness. I have had the sincere pleasure of an acquaintance with the deceased for many years, and always found her to be a firm and uncompromising supporter of the doctrine of God our Savior, and wherever she was located and connected with the church of our faith she was highly esteemed for her faithfulness, piety and counsel. Her grandson has sent me an extracted notice of her life and death, as published in the "Burlington Gazette," an extract only of which I clip from that paper, to be added to this brief notice. Neither her grandson, who has requested me to prepare this obituary, nor myself, could obtain all the dates and particulars we desired, to make this notice what it ought to be. She was for years a member of Henderson Church, Knox Co., Ill., and at her death was a member of West Liberty Church, in Iowa. Her brethren and friends have lost a true mother in Israel and a kind friend.

Here is the extract:

"She had always been of robust health, and only in the last few years has the increase of years been noticeable. Her last sickness was of but ten days duration, of which time she was seriously ill but four days. It commenced with a cold and neuralgic pain in the head, but developed into fever and brain difficulty. She retained consciousness within a few hours of death.

"She was possessed of more than ordinary powers of mind. A close observer, an almost instinctive reader of human nature, her judgment was keen and discriminating. Of large experience and firm self-reliance, she was a faithful helper and counsellor in time of sickness and trouble.

"Her friendships were strong and lasting as life. Her traits of character were all strong and marked. She was especially a lover of little children, and the memories of many of the little ones among her neighbors will be brighter for having known her. Her religious convictions were firmly settled. She had been a consistent member of the Predestinarian or Old School Baptist Church for fifty years, and at the time of her death was a member of the church of that faith near Dodgeville, in this county. She leaves surviving her two sons, thirteen grandchildren and five great-grandchildren."

Your brother in Christ,

I. N. VANMETER.

MACOMB, Ill., Feb. 24, 1879.

It falls to my lot to inform the readers of the SIGNS generally of the death of our dear old mother Varnes, who departed this life Feb. 15, 1879, in the 76th year of her age. She was baptized Nov. 11, 1827, by Eld. Jesse Ash, and continued, I believe, a member of the Tuscarora Church, in Juniata Co., Pa., until removed by death.

The deceased may be better known to the readers of the SIGNS by the name of **Mrs. Jane Varnes**. She was my wife's mother. We have visited that church frequently during the past twenty years, and during that time mother made many visits to Harford County, Md., where she had three daughters living, and was here at the time of her death, accompanying us home in September last, with a view of attending the yearly meeting at Harford, and through the winter of hearing the word preached. She lived to see almost everything else die or lose their attractions for her, but the gospel, which she loved, and loved to hear preached in its purity. The winter being severe in this place, she

was able to be out but little, but being in the neighborhood we had the opportunity of visiting her frequently. On Monday night preceding her death she began to complain, having a distressing cough. Her strength seemed gradually to fail, and she took no nourishment, and gradually sank under the weight of her sufferings, notwithstanding all that could be done for her by her family, friends and medical aid. She told us in the commencement of her sufferings, "I think it my last sickness. If I get well, it is all right, and if I die, it is all right." As she grew weaker, she seemed to desire to depart, speaking so as to be heard through the room, "I want to go home. Home, sweet home." Her cough gradually subsided, and she fell into a deep sleep, and passed away without a struggle, apparently, or a groan. She left a request that she be taken to her native land and gathered unto her people, which was done, and the funeral took place on the 18th. She now sleeps in the old Tuscarora Churchyard, beside her husband, who was taken away many years before.

The family is now much scattered, two sons living in Illinois, two sons and a daughter in Virginia, and three daughters in Harford Co., Md. Owing to the great distance of some, and sickness in other cases, but five of her immediate family were present at the funeral.

While our loss is sensibly felt, both by the family and the little church of which she was a useful member, yet we think that if many who may read this notice had been present and witnessed her peaceful departure, they would have concluded that she was, as a ripe shock of corn, gathered in her season, leaving us all the assurance that death had lost its sting. She is gone to join the multitude gone before, and ever to be present with the Lord. We desire to bow in submission to the will of the All-wise, whose ways are always best.

WM. GRAFTON.

THE subject of this notice, **Dr. E. J. Hope**, was born in N. C., Nov. 22d, 1835. While a child he moved with his parents to Mississippi, where he was reared to manhood, and where he prepared himself for the practice of his profession. In 1859, having obtained his degree of M. D., he came and settled in the parish of Morehouse, and entered at once into an active and extensive practice. Soon after this he sought and won the affections of one of Louisiana's fairest daughters, Miss Annie R. Hendrick, to whom he was married in 1860. His practice extended over a large territory, hence his life was one of hardship and toil. But ever faithful to the call of duty, no one, however poor and unable to pay, was ever neglected by him. He was emphatically the friend of the poor, by whom he was surrounded. He furnished them medicine and attention, and advanced to them their food and raiment, and was the general adviser, arbitrator and peacemaker of the neighborhood. His neighbors all loved him as an elder brother, and looked to him for assistance, advice and counsel in all their business troubles.

And faithful to his mission, when that dread destroyer, yellow fever, made its appearance in his neighborhood, he was the first to answer the call of the afflicted, and day and night for weeks he was found at his post, administering to the wants of the sick and dying. After doing his whole duty as a physician and nurse, he himself was stricken with the fever, away from home and on business for his neighbors, and on the 3d of Nov., 1878, he died of yellow fever, a martyr to his profession, at the residence of Mr. E. Hayden, three miles from Bastrop, La.

Thus has passed away in the prime of life, and in the midst of his usefulness, a good man, honest, upright and competent in all his business relations, and his friends and neighbors miss him as they would no other. Kind, affectionate and indulgent in his family, his bereaved wife and children will miss him, and the vacant seat at the fireside can never more be filled. The words of advice, comfort, cheer and hope will never more be heard. The whole community mourns for him, and tenders words of sympathy to the bereaved ones.

Dr. Hope, although not a member of any

church, was a firm believer in the Christian religion, and we have reason to hope that he has entered into that rest prepared for the people of God.

The bereaved ones tender their grateful thanks to the kind family with whom he died, and to the friends and physicians who nursed him in his last moments. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

SISTER Sallie Holland, wife of brother John Holland, departed this life Dec. 14, 1878, in the 73d year of her age, in full assurance of a blessed and happy immortality beyond the grave. Sister Holland had been a member of the Bethel Church about 42 years, and I had the pleasure of being intimately acquainted with her for some 30 years, having been the pastor of the church to which she belonged for about that period of time. I can truly say of her that she was a model Baptist, ever ready to give a reason of her hope to any that might ask her of the same. She was, in the full acceptance of the term, a Predestinarian Baptist, contending earnestly for the faith once delivered to the saints. I do not know that I ever was acquainted with any sister who exhibited greater firmness and decision of character in matters of faith and doctrine, or who was farther from being carried about with every wind of doctrine. Her chief delight seemed to be, in her afflictions, to discourse upon spiritual and divine things. I have often been edified while listening to her truly interesting conversation upon the glorious subject of salvation by and through the sovereign, reigning grace of God through our Lord Jesus Christ. It may be truly said that in all the relations of life, as church member, a wife and mother, she was an example of piety and good works, worthy of imitation, adorning the doctrine of God our Savior in all things, by a well-ordered life and a godly conversation. We sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The language of Solomon may with peculiar propriety be applied to her, "A good name is better than precious ointment, and the day of death than the day of one's birth."

May the God of all grace sanctify this dispensation of his providence to the spiritual and eternal good of all the mourning friends and relatives of our departed sister, and may our bereaved brother be enabled by grace to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Yours as ever, in gospel bonds,

JNO. R. MARTIN.

FRANKLIN Co., Va., Feb. 11, 1879.

"Zion's Landmark" please copy.

AGAIN I am called upon to offer a tribute to the memory of another of the dear saints of our little church in Crawfordsville, Ind.

James Epperson was born in Lunenburg County, Va., Dec. 13, 1806, and died Jan. 25, 1879, aged 72 years, 1 month and 12 days. He, with his father's family, moved to Ohio in 1830, and from that state to Indiana in 1836, and settled in Montgomery County. In June, 1839, he was baptized by Elder John Lee, and ever after remained a consistent member of the Old School Baptist Church called Sugar Creek, at Crawfordsville, Ind. He was a very quiet, honest, pleasant brother, walking in the ordinances of the house of God blameless. He has now laid aside the burden of the flesh, and gone to his long desired home, which he expressed as being far better than this life of sin and sorrow. I called to see him the afternoon before he died, and he asked me to sing for him. He said, "I would be so glad to see all my brethren and sisters in the church. Brother Southard has been to see me, and he read many precious promises. I hope he will come again soon." His disease was consumption, having been feeble for a number of years, and this winter was closely confined to his room. He seemed to suffer, but I never heard one murmuring word. One of the texts offered on the funeral occasion by Eld. M. M. Vancleave seemed very appropriate:

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

To the dear faithful wife and only daughter, with the loved brothers and sisters, let me say, Though your hearts ache with loneliness, and you cannot help but mourn, yet you must rest in the assurance that your beloved one is taken from pain and suffering to dwell in the presence of him whose countenance is as the sun shining in his strength.

"There saints of all ages in harmony meet, Their Savior and brethren transported to greet;

While the anthems of rapture unceasingly roll,

And the smile of the Lord is the feast of the soul."

LINA W. BECK.

DIED—Sept. 9, 1878, at his residence in this county, brother **Zachariah Furgessson**.

The subject of this notice was born in Union County, Ind., Jan. 30, 1822, moved to Montgomery County, Ind., in October, 1829, was married to Nancy A. La Follett Oct. 26, 1843, received a hope in Christ in 1855, united with the Old School Baptist Church called Wolf Creek, was baptized by Eld. J. Kemper in October, 1856, and died at the age of 56 years, 1 month and 10 days. His disease was of the stomach and lungs. He complained of thirst more than anything else, and on Wednesday before his departure he said he was thinking how hard it was to have such good water, and not be permitted to drink it, when these words came to him as if some one spoke them to him, "Can you not give up the water of this earth, to drink of the fountain of the river of everlasting life?" He was so blest with the presence of his Redeemer that he hardly seemed conscious of his suffering most of the time. It was the privilege of the writer of this to have an acquaintance of several years with the deceased. He was well versed in the scriptures, which were his chief topic, and upon which he was intelligent and interesting. He was a firm believer in the doctrine of salvation by grace, reigning through righteousness unto eternal life, by Jesus Christ our Lord. The loss to the church will be much felt, as he was one of the best business members. He was faithful in attending meeting, and his house was a stopping-place for the saints, where they were kindly cared for by him and his much esteemed wife, sister Nancy A. Furgessson, who is left, with numerous relatives and friends, to mourn their loss. But we mourn not as those who have no hope. From the evidence he leaves of an abiding hope in Christ, we believe, though he is absent from the flesh, he is present with the Lord, which is far better. May the Lord comfort the bereaved with that comfort which the world cannot give.

WM. P. JONES.

BOONE Co., Ind., Feb. 12, 1879.

Mrs. Margaret H. Smith peacefully fell asleep in Jesus at her residence in Prince Wm. County, Va., April 13th, 1878, aged 77 years and 6 months.

The subject of this memoir was the consort of our aged brother Philip Smith, of Upper Broad Run. She was naturally of a gentle, meek and loving disposition, and to tell her real worth as a wife, mother, friend and neighbor, is beyond the power of language to express. She was modest and kindhearted, ever ready to throw the mantle of charity over the frailties of her fellow-creatures, and was one of the few in whom no fault was found nor harm said. She never made an open profession of religion, but gave unmistakable evidence in her last days that she had been with Jesus. She was a firm believer in the doctrine of salvation by grace, and had no confidence in the flesh. Being conscious of her approaching end, she talked freely to a friend, a sister in the church, and expressed no fears of death, but perfect resignation to the will of God, her only concern being about the loved ones she was going to leave behind. When asked if she wanted anything to eat, she replied, "The Lord has prepared a feast for me." Again, when told to try to sleep, she said, "I shall awake in the likeness of Jesus." Thus showing that she rested in the full assurance of a glorious immortality beyond the grave.

She leaves a grief-stricken husband and five children to mourn their loss, but not without hope. May Israel's God sustain them in their bereavement, and reconcile them to his will in all things.

Unworthily yours,
JANE C. HUNTON.

DIED—Of heart disease, at his residence in Johnson County, Ind., on the 8th of February, 1879, our dearly beloved brother, **Jefferson Mitchell**, in the 53d year of his age.

The subject of this notice was for several years an humble believer in Christ, but felt too unworthy to make a public profession of his Lord and Master, until some four years ago, when he united with Bethel Church, giving to the church entire satisfaction of a well-grounded hope in the merits of Christ. His steadfastness in the faith, his Christian deportment and conversation, endeared him much to us all. These he manifested in a remarkable degree in his last sickness, which, although severe in the extreme, he bore with fortitude and resignation, choosing rather to talk of Jesus and his power to save poor sinners. So long as he was able to attend meeting, he was punctual in attendance. After he was confined to his room he had preaching, prayers, and singing of spiritual songs by his brethren with him, which so rejoiced him that he seemed to be all aglow with love. He was not only willing to die, but was anxious to depart and be with Christ. He retained consciousness until the last, and shortly before he expired he bade each one of his family farewell; and seeing them weep, he told them to weep not for him, but weep for themselves, for he was happy, and would soon be at rest.

He leaves a wife and three daughters, who feel sensibly their great loss; also a large circle of relatives and friends, who miss him much. On the day after his death his funeral was attended by a large congregation, and our dear Elder D. Bartley preached a discourse from 1 Thess. iv. 13-18, to the comfort of those whose hope of life and immortality is in Christ our Lord.

P. K. PARR.

DIED—At her home near the meeting-house of the Quantico Church, Feb. 17, 1879, sister **Elizabeth Lynn**, in the 81st year of her age. The deceased was born Jan. 6, 1799, and had been, at the time of her death, a member of the visible church about 55 years. She was firm in the belief of the truth. The funeral was attended to Feb. 19th, and the writer spoke from John v. 24-29. Sister Lynn leaves four children to mourn their loss. May the Lord bless it to the good of those that mourn. She has, we humbly hope and believe, passed over the way of life's toil, into mansions of unclouded bliss.

ALSO,

DIED—At her home in Prince Wm. Co., Va., Feb. 21, 1879, sister **Elizabeth Smith**. The deceased was born in 1820, and had been a member of the visible church about eight years. At the time of her death she was a member of the Occoquan Church. She was blessed with an amiable disposition, and was much respected in the community where she lived. May the Lord, to the measure of his purpose, enable the bereaved to find refuge in him who is the God of all comfort, and supremely good in his dealings with his children. The writer attended her funeral the 22d ult., and spoke from John vi. 37-40.

The deceased leaves her husband and several relatives to mourn her death. They have our sympathy in their bereavement.

Yours in gospel fellowship,
WM. M. SMOOT.

DIED—At her late residence in Brooklyn, N. Y., on Friday, March 7, 1879, **Mrs. Eunice Tracy**, widow of Luther Tracy, who died many years ago, and eldest sister of the senior editor of this paper, aged about 83 years. The deceased had never made a public profession of religion, but her sympathies were with the old order of Baptists. She was the third of thirteen children of our parents, and until her death the eldest of all that were living. She leaves three sisters and three brothers, of whom we are now the eldest,

and several daughters and grandchildren to mourn their bereavement.

While parting with the dear partners of our flesh and blood, may we be reminded that the time of our own departure also is at hand, and the solemn invocation of the poet be ours—

"O guide me down the steep of age,
And keep my passions cool;
Teach me to scan the sacred page,
And practice every rule.

My flying years time urges on;
What's human must decay;
My friends and my companions gone,
Can I expect to stay?"

DIED—Oct. 21, 1877, **John B. Thompson**.

Old father Thompson was born Jan. 31st, 1793, in Rockingham County, Va. He emigrated west at the age of eighteen years, and at the age of twenty years was married to Mary Steers, in Boone Co., Ky. He united with the Baptist Church fifty-five years ago, and never changed his church relations. He was loved and respected by all his brethren. His funeral was preached on the fifth Sunday in June, 1878, at Indian Grove Church, and was attended by a large and orderly congregation.

Thus a father in Israel has fallen, but is at rest in glory.

WM. A. THOMPSON.

TONICA, Ill.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the Black Rock Church, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, 1879, and continue three days.

The Delaware Old School Baptist Association will be held this year with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, and continue three days.

The Delaware River Old School Baptist Association will convene, if the Lord will, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1879, and continue three days.

The Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1879, and continue three days.

The Chemung Old School Baptist Association will convene this year with the Canton & Columbia Church, at Grover, Bradford Co., Pa., on Wednesday before the third Sunday in June, and continue three days.

YEARLY MEETINGS.

The yearly meeting of the Mill Creek Old School Baptist Church will commence, providence permitting, on Saturday before the 2d Sunday in May, at their meeting house at Mill Creek, Hamilton Co., Ohio. A general invitation is extended to all who love the truth to attend.

JESSE B. BEVIS.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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IS PUBLISHED

THE FIRST AND FIFTEENTH
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We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

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In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., APRIL 15, 1879.

NO. 8.

POETRY.

PSALM LXXIX. 9.

God of my salvation, help me,
Hear me when I cry to thee;
Dust and ashes I approach thee,
O thou glorious Deity.

God of my salvation, help me,
When I bow of sinners chief;
Wash me in the open'd fountain,
Give my guilty soul relief.

God of my salvation, help me,
When on Jordan's brink I stand;
Jesus, guide me through its waters:
Bring, O bring me safe to land.

Then, thou God of my salvation,
When in glory I appear,
I will join the song eternal,
Bowing with the ransomed there.

MOUNT ZION.

There is a city, large and wisely framed,
Which by its builder is Mount Zion named;
'Tis on the Rock of Ages built secure,
And must from age to age be firm and sure,
This city is with walls surrounded well—
Walls which defy the assaults of earth and hell;
The gates are strong, nor will admit a foe;
None but the citizens therein may go.

And none within her walls can find a place,
But chosen objects of the Builder's grace.
Behold the towers that round this city stand;
Mark well the bulwarks raised by his hand.

Look on her palaces, the bless'd abode
Of him who reigns The Everlasting God.
See how poor sinners, burdened with their sin,
Flee to her gates, and are admitted in;
See how they lose their load, and rest attain;
Their foes shut out, while they within remain.

'Tis in this way they refuge find in God,
And peace eternal through their Savior's blood.

Behold the river of his sacred love,
That flows so freely from its source above.
Mark well the streams, which all in Zion flow,
Producing peace and joy where'er they go.
Some near the river lie, and sweetly rest;
Some in it swim, and bathe, and thus are blest;
While some, who thirst and pant to have a share,
Fear that their hopes will end in blank despair.

They're born of God; they must not, cannot die;
Their hope shall live; grace will their need supply;
Yes, they shall drink, and bathe in seas of grace,
And see their dear Redeemer's lovely face.

The citizens appear before their God;
Each one is wash'd in Jesus' precious blood;
And each is clothed in righteousness divine;
And all do in their Savior's likeness shine.

The Lord in Zion has his table spread,
With pascal lamb, with calf, and living bread;
With wines that on the lees have ages stood,
With grapes from Eschol, and with Jesus' blood.

This feast in Zion is both rich and free,
And is prepared, poor hungry soul, for thee.
Each eats and drinks, and wonders at the feast,
Yet wonders more that he should be a guest.

CORRESPONDENCE.

THE PURE IN HEART.

"Blessed are the pure in heart; for they shall see God."

And who are pure in heart? Who among all the fallen race of Adam can claim this blessing? I may see that I am poor in spirit, that I am a mourner on account of sin, that I hunger and thirst after righteousness, that I am meek, knowing myself unworthy of any favor at the hands of a holy God, and that the tender mercy of the Lord to me has made me merciful to others; but how can I possibly esteem myself to be pure in heart? Can there be any way in which we can see such an expression applicable to one who has seen that his "heart is deceitful above all things, and desperately wicked," and who feels himself to be a vile sinner? If not, then it cannot apply to me. Are the pure in heart such as are entirely free from any thought of foolishness, which we are told is sin? Then not one of all that tried, sorrowful, self-abhorring family, whose hope is in the Lord, would dare to lay claim to the blessing, or even entertain a hope that he should see God. Yet this is the very family who are described by these words, and to whom this word of blessing is spoken. No new character is here introduced in this sermon of the dear Savior, but another feature of the same character which has been spoken of before is presented in these precious words, "the pure in heart." Yes, it is poor, sensible, mourning sinners; unto whom Jesus has been revealed, to whom these words belong. One of that company of disciples to whom he then addressed this teaching, and who was himself personally pronounced blessed, soon afterwards manifested that his heart was full of depravity by denying his knowledge of Jesus with oaths and cursing. Another, who was especially designated as that disciple whom Jesus loved, said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And another, not then present, but afterwards born in the same family, and an heir of the same blessing, said of himself that he was the chief of sinners, and confessed that when he would do good, evil was present with him. And truly it is encouraging to find that those of whom we know beyond a doubt that these words were spoken, were in themselves vile and sinful. And now may it please the dear Lord in his goodness to unfold to our minds the spiritual meaning of these words, and apply it comfortingly to our experience.

"In me, that is, in my flesh, dwells no good thing." So said an inspired apostle; and so every child of grace is forced to declare concerning himself, until his mortal tabernacle falls. Then our experience of God's favor, and our hope of eternal life, are not because of any merit in us, neither in their beginning nor in their continuance. "Except a man be born again, he cannot see the kingdom of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Here is the declaration of a truth, and also of how that truth is experienced. We cannot see the wind, but we can feel its power, and can see its effect. The falling of a strong tree shows us that a strong wind has blown there. So the falling of a strong man from his firm and confident standing in an earthly righteousness, to a prostrate condition as a justly condemned sinner, shows us that the spirit of the Lord has come upon him. "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass."—Isa. xl. 6, 7. The effect, then, of a birth of the Spirit is to make us feel the truth that there is no goodness in the flesh, and to cause every hope that has sprung from the flesh, and blossomed in the field of this earthy nature of ours, to fade away. And whoever has experienced this withering of the flesh, as grass, and this fading of fleshly hopes, as a flower of the field, is born again, of the Spirit. The divine nature is there in this elect vessel of mercy; the life of the Father is manifested in the child; the Spirit of Christ has been felt in its power like the strong wind. It is this divine nature, this eternal life, this Spirit of the Son, which has caused to be experienced by the poor sinner his condemned state. It is itself sinless, pure, holy; else no such trouble would be caused by its mysterious implantation in the sinner's heart. The product of the new birth is this holy principle of divine life. The effect of the new birth is trouble on account of the presence of the two antagonistic natures, "as it were the company of two armies" in one person.

But there is a further effect experienced by the new birth. We are made to know God, and in due time, by this Spirit of Christ sent forth in our hearts, are enabled to cry, Abba, Father. According to his promise,

the Lord has given us a new heart, and has put a new spirit within us. He has taken away the stony heart, the hard, guilty, unfeeling heart, known to the law which is written on tables of stone, and has given us a heart of flesh, a tender, feeling heart. Then a cleansing is felt, as by the sprinkling of clean water upon us; the experience of "the washing of regeneration and renewing of the Holy Ghost;" the experience of sanctification and cleansing with the washing of water by the word. O what a precious season to the soul is this! The morning, the springtime, the childhood of the christian experience. Here is the first revelation of Jesus in his loveliness and glory as our hope, our righteousness, our life, our all. He is to our souls "as the light of the morning when the sun riseth, even a morning without clouds; as the tender springing of grass by clear shining after rain." What an experience of purity is here. But it is all in and through the name of Jesus; though in the golden glow of this first morning light of our hope we may not know but that a purity has been imparted to the flesh. But how soon we are undeceived, and how bitter is the undeceiving. Sometimes one is brought to the borders of despair as he is first, after having enjoyed a good hope through grace, made to learn the depth of the truth, "In me, that is, in my flesh, there dwelleth no good thing." Now we learn a deeper meaning in scriptures that we thought were fully known to us before. "The carnal mind is enmity against God." We thought that enmity was slain in us when we felt the love of God filling our hearts, but now we feel it raging within us again. Truly we should despair, were we not in good time taught that "we have the mind of Christ;" that the enmity was in the carnal mind, and is there yet; that it was only held under control by reigning grace, not slain; that the strong man who kept the palace was only bound by the stronger, not slain, and he can still struggle with terrible strength at times. But his goods are spoiled, and he can never again possess them in peace from the time of the coming of the stronger man. From the time of the new birth sin can never again be quietly enjoyed. It will always be attended with pain, sorrow, struggling, because the Holy Spirit of God dwells in us, because "we have the mind of Christ."

The heart is the seat of the emotions and affections. Physically, we are just the same after the new birth as before, and of course have only

the same one heart. Yet we have new affections, new aspirations, new emotions from that time, springing from the new life within us. All this is expressed by the new heart, and all the new spiritual knowledge and wisdom by the new spirit. We are thus taught that all is new which constitutes us christians; an implantation, not a making over; that the old and new are distinct in nature, though within the same person; that the old remodeled would not be new; that the old things have passed away in their power and supremacy, all connected with the fleshly dispensation, and new things appear; that if any man be in Christ he is a new creature. Yet while this true doctrine is essential, being true, and is the only doctrine which can explain the strange experience of the christian, and give true comfort, we still may be liable to speculate in reference to it, and analyze the christian until we come into a cold and barren state. The letter of doctrine is only to be explained by experience, as experience is only explained by true doctrine. We sometimes feel that our affections are set on things above, and then we feel comfortable. Again we feel that our affections are set upon things on the earth, and then we feel ashamed and reproved, and we cry, with the psalmist, "My soul cleaveth to the dust." To this experience agrees the exhortation of Paul, "Set your affections on things above, and not on things on the earth;" and the command of the Savior, "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also;" as though it were the same heart, the same affections. We are addressed neither as the old man nor as the new man, but as saints, as holy brethren, as followers of God, as dear children. The old man is not told to put on the new man, neither is the new man told to put off the old man; but the poor sinner who has a hope of salvation by grace, who has been called unto holiness and virtue, is commanded to put off the old man as a ruler, not to be controlled and led by the desires, passions, ambitions of the flesh, however noble in a worldly point of view, and to put on the new man, following the teachings of the Spirit of Christ, and letting them be seen in our walk and conversation. The old man is all that was born of Adam, and is corrupt according to the deceitful lusts. There is not one particle of the wisdom or knowledge or affections, that the best man who ever lived possessed before he was born again, which will do to guide one after that time. It is all corrupt and deceitful. In all our work, and in all our relations in this life, we must be directed by the Spirit of Christ, the wisdom which is from above, or we shall go wrong.

The new man, "after God is created in righteousness and true holiness." It is all of God. There is a sense in which the manifestation of that divine life in us, with all its

righteousness, holiness, heavenly wisdom, holy affections, is called a new creature. It is so with respect to us. The power of him who commanded the light to shine out of darkness is displayed in it. He who is in Christ is a new creature. We are God's workmanship, not our own. The law which required the workmanship to be ours failed through the weakness of the flesh, and there could be no peace for us until God wrought the works in us through Christ.—Isaiah xxvi. 12. "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Out of him we have no righteousness, no good works, no acceptance with God, no holy standing before him. All we have of merit, of joy, of comfort, we have in Christ. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And thus we, "who were some time darkness, are now light in the Lord." We shall be apt to become bewildered if we improperly mingle and confound the different figures which are used in the scriptures to illustrate the deep, glorious mystery of salvation, such as a birth, a creation, a quickening and raising of the dead, giving eyes to the blind, giving light in darkness, making a citizen of an alien, putting a stranger among the children, cleansing a leper, with a multitude of others, all of which are necessary to set forth the infinite length and breadth and fullness of the great subject. Each as it is brought before our mind by the heavenly Teacher and Comforter is complete in itself, not depending upon any other figure, but is distinct in its illustrative power; yet its teachings are in perfect harmony with the teachings of every other figure. Unity of teaching, though great variety of illustration.

"Blessed are the pure in heart." The blessing of God has caused this purity of heart to be experienced—in Christ. The sinner who feels and hates his sins and corruptions, is pure in heart, or he would not feel and hate them. He loves the doctrine of salvation by grace, because he has experienced its truth and power and glory in his own soul. It is the pure doctrine of God, and it is a pure heart alone that can truly love it. This doctrine is to him the pure bread of eternal life which came down from heaven, of which if man eat he shall never die; it is the pure river of water of life, which flows from the throne of God and the Lamb, the streams whereof make glad the city of God. All the doctrines of men are base, vile, corrupt, exalting sinful man and dishonoring God, and he who loves them is still in darkness and depravity. The pure in heart cannot receive or love them, but rejects them with abhorrence. The sinner, however deeply tried on account of his depravity, however tempted to doubt and fear, however filled with mourning and lamentation, who abhors these doctrines of men, and loves the doctrine of God our

Savior, is "the pure in heart." He is the one who loves "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" and of necessity he hates his own vain thoughts, his own vile affections, his own base propensities, yea, his own life. The Savior said, "Except a man hate his own life, he cannot be my disciple." Such are "the pure in heart."

"For they shall see God." What a wonderful thing is this. "No man," the Lord said to Moses, "can see my face and live." As the glory of God was reflected from the face of Moses, who represented the law of which he was the minister to Israel, they could not behold his face unveiled. Who then could hope ever to see God in his glory? Who of all the sinful race of Adam can ascend into the hill of the Lord, or stand in his holy place? But to the surprise of his disciples, and to the unspeakable joy of all who long for his presence and favor, the dear Jesus said, "He that hath seen me hath seen the Father." All the fullness and glory of the Godhead dwelt in him. But none ever saw him but those who have died in Adam, died under the law, died unto sin, and have been made alive in Christ. These are the poor, helpless, mourning sinners, who love the Savior and long to be near him. And O how near he seems to us at times, how tender, how gentle, how loving, and how lovely. And this is to see God. But only when we experience purity of heart can we see God our Savior. Only when we are laying up treasures in heaven by a godly walk and conversation, when our affections are set upon things above, when we are denying ourselves of all ungodliness and worldly lusts, when walking in paths of obedience, when thinking upon things that are true, honest, just, pure, lovely, and of good report, when under the power and exercise of faith, and feeling the unspeakable sweetness of the love of God in our hearts, only then can we see God. And it is his own blessed presence manifested in our souls, the coming of Christ, the Sun of Righteousness, to our view, which produces and brings about all this experience of purity in our hearts and in our walk, as the natural sun sends forth that very light by the power of which all men behold him. "In thy light," the psalmist says, "shall we see light."

But there is an hour approaching when they who have loved the dear Savior here, and by that love and its fruits have manifested that his blessing has made them pure in heart, and who have looked upon his lovely countenance by faith, and have loved his appearing, shall behold him far more gloriously. "We know not what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." We shall not need the exercise of faith then, for we shall behold his unveiled glory with the powers of

immortal vision. We shall fall asleep in death, but shall awake in glory. Then we shall be satisfied, when we awake with his likeness. These bodies shall be sown in weakness, in corruption, in mortality. The sowing is when the breath of life leaves them, and they are dead. The resurrection of these same bodies no mortal eye can see, nor can the mortal powers comprehend it. But the faith of God's elect sees it, and "holds fast the form of sound words" which declares it. They shall be raised, not in space, for that would be natural; but, in condition, from natural to spiritual, from weakness to power, from corruptible to incorruptible, from mortal to immortality. The grain of wheat upon the stalk above is the grain that was sown in the earth below raised. This the inspired apostle bids us contemplate when we ask, "How are the dead raised up? and with what body do they come?" and we are not at liberty to say either that the resurrection is a literal, natural thing, as the lifting of a body in space, nor to say that the bodies are not raised, because we cannot understand it.

When this vile body is changed and fashioned like unto the glorious body of our Lord Jesus Christ, then shall we view him whose coming and power has wrought this wondrous change, in all the fullness of his eternal glory; then shall we see God, to go out from his satisfying, enrapturing presence no more forever.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., March 13, 1879.

CARROLLTON, Ky., March 16, 1879.

BROTHER BEEBE:—The psalmist says, "The fear of the Lord is the beginning of wisdom;" and Boston says, the best of all knowledge. His experience is the same that has been realized by the saints of all ages. Job says, "Behold the fear of the Lord, that is wisdom; and to depart from evil, that is understanding." The difference between the fear of the Lord and the fear of future punishment is as wide as the poles. How often are the terrors of the law proclaimed from the pulpit, and its effects accepted as the fear of the Lord. But as soon as the excitement subsides its effects vanish. Not so with the saints; they in their experience realize that "The secret of the Lord is with them that fear him, and he will shew them his covenant." And they are made greatly to rejoice when by faith they are enabled to realize that the blessed Jesus is made unto them wisdom, righteousness, sanctification and redemption. Being thus taught in their experience, they desire to serve God acceptably, with reverence and godly fear. Why that desire? It is because they are created in Christ Jesus. Old things are passed away, and behold, all things are become new. Instead of the fear of the torments of the damned, they receive the fear of the Lord, a fear to violate his holy commands; and their desires are that they may live the life of the righteous, and that they may walk in all the command-

ments of the Lord blameless. Now they love him because he first loved them. Their love underlies the fear of the Lord; it is the great moving cause of that fear. John, having experienced that love, exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Filial affection permeates the heart of the natural son toward his father, especially when parental affection is reciprocated. But how infinitely higher, greater, and more intense is the love of the child of God toward his heavenly Father. When in the exercise of faith, and in the sweet enjoyment of the love of God shed abroad in the heart, he can say, with David, "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth;" and his prayer is, "Thy will be done in earth, as it is done in heaven." Then the fear of hell finds no lodgment in his heart; but he is made to rejoice in a fond and glorious hope of deliverance from sin and corruption, and a complete victory through his blessed Lord, who loved him with an everlasting love, and who manifested that love by redeeming him from the curse of the law, and making him an heir of God, and a joint heir with the Lord Jesus Christ, to all the glories of that upper and better kingdom. But he is yet in the flesh, compassed about with corruption and mortality. Yes, while here below the child of God has a south land, in which there are no springs of living water, and it is fanned by hot winds from the desert; but he rejoices to know that he has the privilege of asking of his Father springs of water to quench his thirst when he hungers and thirsts after righteousness. Yes, he can say, as Achsah said to her father, Caleb, "Give me a blessing, for thou hast given me a south land; give me also springs of water. And he gave her the upper and the nether springs." O how it buoys up the child of God to be presented with assurance to ask of the Father for spiritual blessing to sustain him amid the cares, sorrows and afflictions of earth. They, like Achsah, know that they have a south land, but it is a dry, barren land. This does not satisfy their cravings, their hungerings, their thirstings. Caleb did not refuse to grant the request of his daughter; and the blessed Jesus has left for the comfort of his people this glorious assurance, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And he said to the woman at the well, "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." Their everlasting life is the gift of God, through Jesus Christ our Lord. The apostle says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And it is written, "If the Son make you free, ye shall be free indeed." Thus being made free from the law of sin and death, they have

no more fears of the penalty of that law, being assured that he is the end of the law for righteousness to every one that believeth. Then they look to him and fear him, which is the beginning of wisdom; but not the wisdom of this world. The apostle says, "For the wisdom of this world is foolishness with God." But it is that wisdom of which the Savior speaks, when he says, "Unto you it is given to know the mystery of the kingdom of God." Then that wisdom is the gift of God. It is one of those spiritual blessings with which the children are blessed in heavenly places in Christ Jesus. It is to know him whom to know is life eternal. Having that eternal life, they are enabled to know themselves, and to witness with deepest anguish the corruption of their hearts. No longer do they hope rest upon their own works; but their prayer is, "Lord, save, I perish." But when, like David, they are enabled to say, "He placed my feet upon a Rock, and put a new song into my mouth," it is then they fear him, and seek to know and understand all his commands, and their delight is to walk in them. But how often do they find to their sorrow that they are wandering in forbidden paths. Then, with Paul, they can say, "In me, that is, in my flesh, there dwelleth no good thing." It is then they fear the Lord, and their language is, "Draw me: we will run after thee." They rejoice when they realize that he has led them into his banqueting house, his church, his Zion, and are assured that "The Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein; thanksgiving and the voice of melody." It is then Zion can obey this mandate, to "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem;" for she is assured that there shall no more come unto her the uncircumcised and the unclean. With rapturous delight she exclaims, "My Beloved is mine, and I am his." Then that slavish fear has departed, but she fears the Lord, fears to violate his holy commandments. Now they love him because he first loved them. The desire of each member of that church, that flock, is expressed by the bride when she says, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside?" Their desire is not to turn aside, but to walk in the footsteps of their dear Redeemer. To them he is the chiefest among ten thousand, and altogether lovely. Then they know that the fear of the Lord is the beginning of wisdom. Yea, the fear of the Lord is to hate evil, pride and arrogancy, and the evil way and the froward mouth. Thus it leads to true wisdom, to that wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. They that

have that wisdom are thus described by the psalmist, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide." Then how appropriate the language of Solomon, who said, "Get wisdom, get understanding, and forget it not." And the prayer of God's people is, "Teach us to number our days; that we may apply our hearts unto wisdom." They are wise unto salvation, for their Redeemer is made unto them wisdom. That wisdom causes them to look away from the vain and transitory things of time to their eternal home. They, like ancient Israel, "At each succeeding night pitch their moving tents one day's march nearer home." For their comfort, while thus traveling along this weary journey, the Lord, whom they fear, has said to them, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Then how comforting to the poor, way-worn pilgrim to be thus protected, and assured that his righteousness is of the Lord, and to be told by that Lord whom they fear, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In that gift is embraced all that is needful for them while here below, and the glories of the upper and better world. For they are made heirs of God, and joint heirs with the Lord Jesus Christ. Then this is enough; he hath done all things well. And while tossed on life's turbid waves, they can from the heart sing,

"Had I ten thousand thousand tongues
Not one should silent be;
Had I ten thousand thousand hearts
I'd give them all to thee."

Please dispose of this scroll, and
believe me affectionately yours,

H. COX.

BRUNSWICK, Maine, March 11, 1879.

BRETHREN EDITORS:—Inclosed you will find a manuscript written by a member of the Woburn Old School Baptist Church, in Mass. She would like to have it published in our family paper, the SIGNS, if in your judgment it is worthy of a place.

About thirty-five or forty years ago she, together with thirty others, left the church to which they stood connected, on account of what they considered a departure from the truth, and formed a church by themselves, and ever since have contended earnestly for the truths which are held by all the Old School Baptists at the present time. It was some time after they came out of Babylon before they knew there was a people anywhere who saw and understood as they did. But when they learned that there were strangers scattered throughout the United States who believed the truth, and heard of Eld. Beebe and the SIGNS, their hearts were filled with joy and gladness.

Your brother in hope,
HIRAM CAMPBELL.

I have long wanted to write what I hope the Lord has done for me, a poor, undone creature, without God and without hope. I loved sin and hated holiness, and it was unpleasant to me to hear my good mother talk on the subject of religion. I knew she was a christian, and that I was not. I was not more than nine years old at that time. While out at play, it seemed that something said to me, You are a sinner against God. I felt it as I had never before, for I knew it was true. What to do I did not know. I went in to ask my mother, but there was company there, and I did not say anything about it. Time passed on, and my trouble would come upon me at times with such power that I could not get away from it, although I tried hard. I went into young company, and was the liveliest of them all, and would think my trouble was gone; but when I came to lay upon my bed, something would seem to say, You are a lost sinner, under the curse of God's law, and I would be in great distress for a time.

Thus the time passed until I was fifteen years old, when there was a great revival in our neighborhood, and I went with others to the meeting. My mother said to me one day, "I hope you will get some good." It aroused all the enmity there was within me, and I replied, "I am as good as they are, and you will not see me crying around as they do, you may be sure." I went to meeting, determined not to feel nor show sorrow for sin. I never knew what made me so hard. I did not like to have them talk to me, and I meant they should see how I disliked it, and so stop talking to me. There was a man who came and asked me if I was a christian, and I said, "No, I am not." He asked me if I did not want to be one, and I told him that I did not know as I did. He then told me what my situation was; that I would be banished from God forever, unless he had mercy on me. I did not like that, for I intended, when I should become ready, to get religion. The folks told me that I could do so, and I meant to be in earnest about it by-and-by. From that time I had no peace. I was in distress more or less all the time for three months, until I was almost in despair. I trembled before my righteous Judge. My sins were so great that I could see no hope for me. Some told me to go to my chamber and kneel down and pray, and be determined not to rise till I received a hope. I went and knelt down, and the first thing I knew I was prostrate on my face, in such agony that it seemed to me I could not live long. I then lost all confidence in man. I thought my case was beyond hope; but I still cried for mercy.

I went to meeting one night alone. It was very dark, but I had no fear. I thought there could not be any one as wicked as I was. I sat down, thinking I must soon die, for I could not live in such distress much longer. I could neither eat nor sleep much. While in this distress, it seemed to me that I saw my Savior and his

angels, and he turned his glorious face to me and smiled. My load was gone, I never knew where, and my heart was full of joy. I did not know where I was, nor that any one else was there. I saw none but my precious Savior, and knew nothing but love and joy, such as pen nor tongue can describe. I was full to overflowing. Death had not one terror. I wanted to go right home. It seemed that I could see the path all the way. My Savior had done it all, and my heart praised him with fullness of joy. I knew it was a free gift, all of mercy from first to last. I knew I had done nothing to get it, but had grown worse and worse all the time. I could not drive it from me when I would, nor get it when I would have given all I possessed for it. I knew it was from God, for none but my precious Savior could cleanse me so. I now loved with all my heart what I hated before. Every thing seemed to praise God; even the little chickens at the door seemed to be praising him. And it seemed at times that I could die without any fear, the way looked so bright. Death had lost its sting. O will it be so when my time of departure comes? I do not know.

But that joy did not remain very long, for something seemed to say to me, You are deceived; and as you have told others, what will they think of you? Then I tried to get my burden back, but could not find it. I would go to the throne of grace, and beg for mercy, and sometimes my heart would be comforted; and if not, I was not left to despair.

I united with the Baptist Church, but did not feel that comfort that I hoped for. I was in trouble. I knew my case was not like theirs, for my hope came to me when I had given up work; and I worked as long as I could, till all was gone. Then I saw it was all of mercy, from first to last. They told what they had done to get religion; they had sought the Savior, and given their hearts to him; but I had done nothing but sin against him. I thought I must be wrong, for they seemed so happy, while I was begging for mercy, I was so wicked. I tried to give up my hope, but it held me. At times I would have given worlds, if I had possessed them, rather than lose it. The years went by, yet I could not think as they did. I thought they grew worse and worse. Finally a number of us left the church. We went to the church meeting and asked to be dismissed from the church. The minister said he wanted to know why we wished to go—if it was because we did not like our minister. One of our brethren arose and said he would tell them then and there, or they might come to his house, or he would go to theirs. No one asked him to tell, and they dismissed us. We went out, we knew not where. We did not know what we were. We did not know of any that thought as we did. We had never heard of Elder Beebe, nor of the SIGNS. We had all paid something towards the meeting-house, but we went out gladly. We could not

stay. We could not believe in the "do and live" doctrine. I heard one of their deacons say, "We can believe in election, but we will round the corners some, so as to get more in to hear the gospel." I believe it was God that led us out, and he has never left us. We met in a school-house, but we had the truth, and it was good. We formed ourselves into a church. This took place many years ago. We have been called by hard names, and much has been said about us; but this does not hurt us. I am glad to be one of that little number. I thank God daily that he brought us out from among them. Although a poor and very much despised people, still we are a happy little church, and live in peace and love.

During all these years I have not been left alone in sickness. God has comforted me. When my loved ones died, he supported me. My heart goes out in praise for so many mercies. One time when returning from the store, the sidewalk was full of men, and at almost every step I could hear God's name profaned. From my heart I thanked God that he had kept me from that sin. But for his grace I might have been as bad as they. There came a warm breath over me, and my heart was filled with joy, and my eyes with tears of thankfulness. I often have a crumb by the way. Sometimes I walk in darkness, feeling along, trying to find some promise, something to cling to, when there don't seem to be much for me. But my hope is never clean gone; my blessed hope saves me from despair. At times I can say, I know that my Redeemer lives.

Our little church meets to try to worship God, and not man, nor his inventions, such as fairs, lotteries and tea-parties; but to worship God in purity, as far as our wicked nature is held in subjection. I cannot express the love I have for this little body. It seems to be the dearest thing on earth to me. I have felt for months the one continual prayer that the Lord would bless us, and not suffer us to die out, or have none left to meet as a church. I will trust him, for he brought us out, and has kept us, and never left us. None but God could have done this, for we are in the midst of all the isms there are. O how my heart thanks him for such great blessings. He has given us a minister that preaches his truth without fear, and my heart rejoices. It seems to me at times that I can almost see the way to that home above. And when Elder Campbell is preaching, it is so plain, so clear, so true, that I long to be there, where I can praise him, without sin, and in fullness of joy.

It lacks but a few days of being fifty-two years since the Lord gave me this hope, and in all that time how unprofitable a servant I have been. Often in the dark, or in the wrong way, trying to find an easier path to walk in. But blessed be my precious Savior, he brings me back to his feet, sometimes with stripes and tears; but it turns into thanks-

giving and praise for his mercy, that he did not leave me to myself, but kept me by his grace, which is my earnest prayer to him to do, while life lasts, and then receive me into his heavenly kingdom, and the praise and glory shall all be his, from first to last.

This I leave to my dear relatives and friends, that they may know, when I am gone, what I believe, and what made me an Old School Baptist. E. L.

SMITHBORO, N. Y., Nov. 25, 1878.

MISS BESSIE DURAND—DEAR SISTER IN CHRISTIAN LOVE:—As I have a few moments of spare time, I will try and improve them in writing my christian experience, and the way in which the Lord has led me.

I was born in Kent County, England, in 1842. From the earliest of my recollection I was taught to say my prayers, and to remember my Creator in the days of my youth, which I tried to do, to the very best of my knowledge, up to the time of my coming to this country, in the year 1858. It was then, during a storm while crossing the ocean, that I first saw myself a sinner in the sight of the holy and just God. I did not receive an evidence of a hope at that time, but I promised the Lord that if he would only spare my life I would try to serve him better than I had ever done, supposing I could do as I pleased about it. My parents united with the Methodist Church in Orwell, that being our home for a while after we came here. Two of my sisters and myself were invited to join them if we wished, which we did, and I thought I was keeping my promise that I had made to the Lord. I had been with them about four years, when I was married and came to Smithboro to live. As they were anxious for me to bring a letter with me from the church, I did so, but did not offer it to the church here, for I had already begun to think that their preaching had changed, or that I had backslidden, as they called it. Time passed on, without any change in my mind, till the winter of 1867, when I was greatly troubled on account of my sins. They arose mountain high, as it were. I was in great distress of mind for some time, but told my feelings to no one, as I thought no one had ever felt as I did. I struggled on in this way for some time, trying to pray, but without any relief to my mind. At last I thought I would try to pray once more, and it was the prayer of every poor sinner when he comes to that place in his experience, "God, be merciful to me, a sinner." At that moment a veil, as it were, seemed to be raised, and I saw my dear Savior on the cross. I repeated the verse,

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry."

"Tongue cannot express the sweet comfort and peace

Of a soul in its earliest love."

I did not tell any one what a blessed

change I had met with, for I thought they could not understand me. I very seldom attended the meetings here after that, as the preaching did not seem to satisfy me. When I did attend, I would think, How dry it all is. And I supposed the fault was all in myself, for I knew of no other doctrine then but the "do and live." I had heard the Old School Baptists spoken of as a very peculiar people, but knew nothing of their doctrine till sister Amy Hulse gave me the SIGNS OF THE TIMES, to read the experience of Mrs. Churchman, an English lady, which I did read, and also other pieces, and I found they all told my own experience. It was salvation by grace. Then I could sing with the poet,

"Amazing grace! how sweet the sound!
That saved a wretch like me."

A short time after that, sister Amy asked me if I would like to go to Waverly with her, as Elder Durand was expected that day. My husband went with us. What a good meeting it was. It was indeed manna to my poor, hungry, famishing soul. When the time came for the next meeting, I was ready to go without an invitation. After meeting, the Elder came and spoke to me, and asked me if I had a hope. I told him I thought I had. Though small as it then seemed, it was like an anchor to the soul, both sure and steadfast. I thought, How strange that he should take such an interest in me; for no one had ever asked me such a question before. I can now look back and see the hand of the Lord in it all. Truly

"God moves in a mysterious way,
His wonders to perform."

I went to meeting as often as I could, and ere I was aware I really loved that dear people. There was that love that drew our hearts together, and I had a great desire to be with them. "Blest be the tie that binds," &c. It was a long time before I could be made to believe that I was fit to be one of them. But the Lord will make his people willing in the day of his power. When I am led to meditate upon the goodness and rich mercies of God, I am lost in wonder, love and praise. I can say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

My mind was greatly exercised on the subject of baptism for a long time. I could not make myself believe that I was a fit subject to partake of so sacred an ordinance. The passage came to my mind, time and again, "If ye love me, keep my commandments," with such power that I could not doubt it was the Spirit of God directing me, and I was made to say, "Not my will, but thine be done." My greatest desire to-day is, to know the will of the Lord and to live in obedience to it in all things.

On Saturday before the fourth Sunday in October, 1877, I met with the church and tried to tell them some of the Lord's dealings with me. I did not speak at all to my own satisfaction, but, to my surprise, I was received, and on the fourth Sunday in November sister Reniff and myself

were baptized by our beloved pastor, Elder Durand. I can never forget what a happy day that was. I found then, as I have since, that there is comfort in living in obedience to our blessed Savior. When the right hand of fellowship was given me, I thought, What a glorious welcome home! What a haven of rest for the poor, tempest-tossed soul! Those beautiful words sound in my ears yet. I must give God all the glory. It is all of his rich mercy and grace, from beginning to end.

"O to grace how great a debtor,
Daily I'm constrained to be."

How wondrously the dear Lord leads his people. We can say with the psalmist, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters."

Dear sister, what beauties I see in the church of God, and in all his sacred ordinances. I believe I can say of a truth, it is the dearest to me of anything on earth. I have been visiting with you ever since we met at your home, and at that blessed meeting at Vaughn's Hill. I could not feel satisfied till I wrote you. I have not had even a shadow of a doubt pass over my mind since that meeting. My trust is stronger than ever in the promises of God to his dear children, since then. I would like very much to hear from you at any time when convenient. Sister Amy is very poorly; she has been confined to her bed about two weeks, and I am really afraid she will never get up again.

Dear sister, I must stop writing for want of room. My husband and sister Amy join me in love to all. Your unworthy sister, saved through the rich mercy and grace of God, if saved at all,

CARRIE EATON.

SMITHBORO, N. Y., Feb. 2, 1879.

MISS BESSIE DURAND—DEAR SISTER IN THE LORD:—It is with a feeling of unworthiness and inability that I attempt to answer your dear letter, so full of comfort and encouragement. I was patiently looking for it, for I was well aware that your time for writing was limited. I am so lonely since sister Amy's death, for she was a very dear sister to me. I often wish I could talk with you, it would be such a comfort to me. We cannot wish her back. She said to us, "When this poor frail body is laid peacefully away by the side of the loved ones, O do not wish me back again, for I shall be on that blessed shore, singing praises evermore." She passed away so sweetly, like one going to sleep. Surely,

"Jesus can make a dying bed
Feel soft as downy pillows are."

You said you would like to have my consent to the publication of my letter. I had no such thought when I wrote it. I knew it was a satisfaction and comfort to me when I did write it. I am also glad it was a satisfaction to you to read it, and perhaps it would be the same to others; so I will leave it to your judgment, to do as you think best. I should be

willing for all to know how wondrously the dear Lord has led me. He has surely led me in a way I knew not. And how sweetly he leads me beside the still waters of his love. I have enjoyed such sweet peace of mind the most of the time since my baptism. It seems so wonderful that the Lord should bestow his love so richly on me, a poor, unworthy worm of the dust. This brings the words of the poet to my mind.

"What was there in you that could merit esteem,

Or give the Creator delight?

'Twas even so, Father, you ever must sing,
Because it seemed good in thy sight."

How I wish I could be there to visit with you. We would like very much to attend your meeting again this winter, but that seems almost impossible. I trust the way will be open if the Lord wills. I have long since learned that the Lord's ways are not our ways, neither are his thoughts our thoughts. What precious promises we find in the dear old bible. God has promised that he will never leave nor forsake his children. How comfortingly his promises come, to suit our every case. That book was a sealed book, as it were, to me, so long. Now the hidden things seem to unfold gradually to my mind, and it really seems wonderful to me.

I must close this, with love to all, hoping to hear from you again.

Your unworthy sister in hope,

CARRIE EATON.

NORTH ROYALTON, Ohio, Dec. 15, 1878.

FRIEND BEEBE:—With your permission I will state a few of my thoughts and feelings. My life is a lonely one, for I have none like-minded in the place where I dwell to speak with concerning my travel, or the manner in which I am led. And whether it be of God, or of the prince of the power of the air, the hand that guides me is stronger than me. I have no control over circumstances, events, or providences, nor can I resist the devil, though some one is told, in the scriptures, to do so. Yet I will not say that I never did. But there is one I have not yet learned to manage, and that is myself. I am "like a city broken down, and without walls." I often think it cannot be possible that grace dwells in me, else it would assert its prerogative, as a prince and king, to reign. Surely grace ought to reign, and it must, it will reign through righteousness. But how is it if a man is not righteous? God will not acquit the guilty. I know you will say, Christ is the righteous one. So say I. Still I am not right. I feel, and sometimes act, more like a reprobate than a "vessel of mercy." I know you would say of a "chosen vessel," "It is sin that dwells in him." Yet I am not satisfied, nor am I at rest. I wrote to one of the contributors to the SIGNS, concerning my case, and he thought it was my disobedience, or neglect of duty, that caused me to walk in darkness and have no light. And if that be so, how am I to escape? It may be that I complain when I should rejoice, and murmur when I should be thankful. Doubtless it is my own

sin and folly that perverts my way, and then my heart, as Solomon says, frets against the Lord.

Now, friend Beebe, I am of this mind, that this day is a day of darkness, rebuke and blasphemy, and I do not believe all the blasphemy is in the heart of Rabshakeh. Furthermore, it is not a time of reviving, nor outpouring, nor refreshing; therefore we (or I will say I) am dried up like a potsherd; there is neither dew nor moisture nor unction upon my branch. I know the saints are told not to think it strange concerning the fiery trial. I look on men in ease and luxury, yet not with envy, but with a strange mixture of sadness and desolation. I cannot say I desire their prosperity, either religious or otherwise. But the contrast is so great, so manifest; for the world rejoices, and I lament; men laugh, and I weep; they are clothed in purple, and I in rags; they sit in the scorner's chair, and I embrace the dunghill; they have home and friends and wealth and power, while I am a stranger, a wanderer, having no abiding place, no home, no society, and none will know me. "They wandered in a solitary way; they found no city to dwell in." Indeed, whether I be a child of God or not, that is my case. I wander to the right and left, before and behind. It is a solitary way, a lonely way, a disconsolate way. Sometimes I read, dry, hard and empty. I bend down my knee, but my heart will not bend, and I chatter with my mouth. Great God, what a life! It may be that sometime my mourning will be turned to joy, that I will have beauty for ashes, and the garment of praise for the spirit of heaviness. Who can tell but what my chains will be broken, the prison doors be opened, my tongue be loosed, and I be made to magnify the Lord and praise the God of Abraham, Isaac and Jacob? In the mean time let me hope.

ELISHA TIBBALS.

BLOOMINGTON, Ind., March 18, 1879.

DEAR ELDER BEEBE AND SON:—It seems that in the short time I have been acquainted with you through our excellent family paper, the SIGNS OF THE TIMES, my name has appeared in the same too often; yet again, with trembling, I feel a desire to write a few lines more, believing that you, with your former great patience, will bear with my infirmities. I feel to say with some of the dear correspondents, if I could only write as some do, I would take great delight in addressing you; for in my many physical, as well as mental afflictions, I am ever searching for some remedy to heal the wounds inflicted; for something to raise my mind above the trifling things of this earth. And O how much, how very much have I been comforted by the cheering communications contained in the SIGNS. Dear friends, if you could know how much enjoyment you have afforded one of the poorest of the poor, I hope and believe you would be encouraged in your good works. I often feel what a late writer expressed, that surely the last number is the best;

yet the next one is almost sure to be as good, which seems to prove that the good news will never be exhausted while there remains a single poor soul inquiring the way. I appreciated sister Kate Swartout's communication in the number for March 15, describing so minutely the prison-house and chains in which I am so much of the time confined, although I was made to feel ashamed of my murmurings, in contemplating the sufferings and imprisonments of those of old; for I know the mercies of my God are more than I can count, and his loving-kindness has followed me all my days. He sometimes brings me into his banqueting-house, placing his banner of conquering love over me, enabling me to drink deeply of the waters of everlasting life, and filling my cup of joy to overflowing. Then I think I will never more doubt his goodness, but will ever be found praising his great and holy name. But O, how often in the midst of my rejoicings has come, like a cloud over the brightness of the sun, the thought of my unworthiness. O my great unworthiness! Surely, if it were not for the imputed righteousness of Jesus Christ, I never could stand. Take that blessed fact away, and I would be the most miserable of creatures. But in taking that view of the subject, I am made to rejoice that it is so, and my unworthiness made to sink out of sight, humbly hoping to find my worthiness in him.

I cannot forbear expressing a small portion of my gratitude to Eld. Wm. L. Beebe for the precious words of encouragement which it almost seemed he dropped on purpose for me. May the Lord put it in his heart to write yet more. Also, I would like to tell that dear old soldier, Eld. T. P. Dudley, that although I esteem and venerate him in consequence of his great age and much experience, I do believe he has not got too high nor too old to comfort the very least, lowest or weakest of God's saints, for which may he be abundantly rewarded.

There lives near us a very old lady, whose maiden name was Frances Kendricks, who often speaks of the good meetings she used to enjoy in Kentucky, under the ministry of Eld. Thomas P. Dudley, who, she says, baptized her in the fellowship of an Old School Baptist Church. But she has since gone with her husband to a Missionary Baptist Church, though she says her heart is still with the poor and afflicted people where she first found the Lord in the forgiveness of her sins.

Elder Beebe, will you notify your readers that the accompanying book, entitled, "Final Perseverance of the Saints," can be had, one copy for thirty-five cents, or three copies for one dollar, by addressing the author, Eld. James H. Oliphant, Buena Vista, Monroe Co., Ind.? If you like the book, will you please recommend it in your paper? Elder Oliphant is one of our most able ministers, and also a most faithful soldier of the cross of Jesus Christ.

Your grateful, though very little sister in hope,

ALLIE A. HALL.

BUFFALO, Kansas, March 20, 1879.

ELDER G. BEEBE & SON—DEAR AND MUCH ESTEEMED BRETHREN IN CHRIST JESUS—If one so unworthy as I may be permitted to claim you as such:—Inclosed I send you a letter from a dear brother in the flesh, and, as I hope, a brother of a stronger tie than that of the flesh, a brother in Christ; and as I have been much comforted in reading it, and believing there are many others of the brethren and sisters that would much enjoy reading a letter from our brother, I send it to you, with the request that you publish it in your valuable paper, the SIGNS OF THE TIMES, if it meets with your approbation.

Your unworthy sister in hope of eternal life,

P. G. ELLIS.

P. S.—Dear Elder Beebe, if it is not asking too much of you, I would be pleased to have your views on Mark xi. 12-14, 20.

P. G. E.

COLUMBUS JUNCTION, ILL., March 14, 1879.

VERY DEAR SISTER:—Your kind letter of the first and second of this month came duly to hand. I also received one from each sister Winney and brother Simeon, written on the same day that yours was finished. I assure you, my dear sister, that these tokens of love and fellowship from my dear kindred are at all times gladly received and read with interest, and such epistles as yours are always read with profit. You tell so plainly the story of the cross, and show so clearly that your dependence for life and salvation is only in and through the righteousness of God our Savior, and the blood of a crucified and risen Jesus, that the doubting child of God is enabled to take courage, and still go on trying to serve the Lord in newness of life. You say by every word and sentiment that you express, that you are looking for a home that is a better one than can be found on earth, yea, a home eternal in the heavens, where moth doth not corrupt, or thieves break through and steal. Be of good courage, my dear soldier of the cross; your time of suffering, sorrowing and trials will soon be over, and you will be permitted to lay down the cross, and will then wear the crown that shall be placed upon your head by him who died that you might live. Yes, my dear sister, there is a crown of glory laid up for you that is more precious than gold or rubies. Our adorable Lord and Savior Jesus Christ wore the crown of thorns, and suffered all the shame, ignominy and reproach that mortal man could heap upon him: yea, he bore all our sins, and forever put them away; and not only the sins we have already committed, but all of them, past, present and to come, and paid the debt for us, and set the captive free. If this is not enough for the poor, helpless child of God to rest upon, what could be? If anything was left undone by Jesus Christ when he completed his work, woe is me, for I realize most fully the language of Paul, as being exactly suited to my case, that there

is no good thing in me, that is, in my flesh. But, my sister, I do hope that my sins, though vile and as scarlet, have been put away by the blood of Christ, and I have been made white in his righteousness, and prepared by grace divine to enter into that rest that remains for all God's dear people, when I have done and suffered all that is my lot here in this world of sin and sorrow.

I went last Saturday morning, with many fears and much cast down, in company with brother Magee, to the meeting of the West Liberty Church, between here and Burlington, and was permitted by the goodness of God to meet with the saints at that place on Saturday, Saturday night and Sunday. It was the pleasure of the blessed Lord to drive away the dark clouds that had overshadowed our minds during the week previous, and we were made to realize the words spoken by one of old, "How good and how pleasant it is for brethren to dwell together in unity." It seemed to me that it was "no other than the house of God." How beautiful the sight to the anointed eye to see these meetings, and be enabled by the Holy Spirit to enter into the sweet fellowship of the saints, and share with them their joys as well as their sorrows.

"Do not I love thee, O my Lord?
Behold my heart, and see;
And turn each cursed idol out
That dares to rival thee."

I tried in much weakness to talk a little to the brethren and sisters twice while among them, and hope I had some evidence that the little I was enabled to say was a source of comfort and encouragement to the children of God that were there gathered together. I am, my dear sister, compelled to go on trembling and fearing, but hoping and believing that God is able to direct all those he has called to stand as watchers on the walls of Zion. He has said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." If it was not for this and other promises that God has given his servants, they would surely fall by the way and give up in despair; but God being their strength and support, they go on in his name, and when they can be relieved of all human dependence, and rely fully upon God for direction, they can say with truth, "Thus am I strong." If I know anything of the trials and crosses that the servants of God are called to go through, it is when they are brought by the Holy Spirit to the foot of the cross of Christ, that they are enabled to speak words of comfort and encouragement to the sheep and lambs of the fold. When their own hearts are touched with the finger of love, and softened by its influence, and they can be partakers of the food they are given to hand out to the dear people of God, then they can all together, both speaker and hearers, enjoy the meal, and grow and thrive thereon.

May the Lord in mercy direct you and I, and enable us to walk softly before him at all times, and take up our cross day by day and follow in the commands of our blessed Savior, not forgetting that he was reviled and buffeted and despitefully entreated. The Master has said, "If ye suffer for my sake, happy are ye." O may he give us grace to bear all as good soldiers, and enable us to so walk that others, seeing our course, may take courage therefrom. May our lamp be kept bright and shining, and we be found ready to enter into the guest chamber when the Bridegroom comes.

I remain yours in hope of eternal life and perfect happiness beyond the grave,

JAMES M. TRUE.

MINOOKA, Grundy Co., Ill., March 24, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed please find Post-Office Money Order for two dollars, for the present year's subscription for the SIGNS OF THE TIMES, which I receive very regularly, notwithstanding I am so late in forwarding this remittance. But in November last a local sub-news-agent informed us that he was an agent for the SIGNS OF THE TIMES, among a great many other papers on his list, so he called, in my absence, and my wife arranged with him for my secular papers, and also for the SIGNS. In due time I received "The Signs of the Times" from California, a "Seventh Day Adventist" paper, advocating doctrines which were new to me. I found there was a great mistake about it, and I have since got the news-agent to take it off my hands. Neither of us were aware that there were two papers of that name published in the United States. I forward you a copy, for your inspection and curiosity. The general outward appearance and heading so much resembles our dear and much valued family paper, perhaps others may be led into the same mistake, which would occasion like disappointment.

Dear brethren, I noticed your mentioning a falling off of subscribers to the SIGNS, a little while ago, but I did not at all think it was for any more seeming cause than the hard times, which may have that effect. But I have since read of secret insinuations of your writing error in the SIGNS, more particularly of the work of the Holy Spirit in the hearts of the children of God. I believe I have read very attentively every number of the SIGNS that I have received in the six years I have taken it, and am fully persuaded that I have never found any of your writings contrary to the old, orthodox doctrine of salvation by grace alone, and the exercise of the power of the Holy Ghost in the regeneration of the poor dead sinner. But while writing this last sentence, how strong the force of the truth of it has impressed me. For the apostle says, "You hath he quickened, who were dead in trespasses and in sins," &c. How the memory goes back to the time when God in his infinite mercy called us out of

nature's darkness into his marvelous light.

Dear Elder Beebe, may the Lord still continue to grant you health and strength in your advanced age, to aid you in contributing valuable and interesting truth for the pages of our dear family paper.

Your unworthy brother in Christ,
B. T. RICHARDS.

TIPPAN Co., Miss., Feb. 16, 1879.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—For some time past I have felt an inclination to write you and the numerous readers of the SIGNS; but when I read a number, and find therein so many well written and instructive articles, I then conclude that I will not write. I see so many good letters in your valuable paper, especially the little ones (as I feel myself to be) telling of their travel in mind through life, that it makes me feel like writing for publication a few things in connection with the history of my life.

In my early youth I was impressed with a feeling of religion, so much so that I desired to read the scriptures, and see if I could find anything in them that would enable me to perform such duties as would give me religion. The preachers that I went to hear told me I must pray, and ask God to forgive my sins, and that he would do it if I would pray in faith; and if I did not try to get religion I never could get it. They were preachers, and I thought what a preacher said was certainly truth. I began to think of death, and the preachers would tell me of hell, and the burning flames, and picture to me such things as would excite the young mind. While at my daily labor I would think over what the preacher told me, and would try to pray, but felt no relief. I would go sometimes to hear the Old Baptists, but I could not understand the doctrine they preached. I went on in this way until the late war came up, and being about twenty years of age, I went in the war, and remained four years, during which time I had very serious feelings about my soul's salvation. I often tried to pray, but could get no relief. I thought I had done enough praying to get relief, and have some hope that God would bless me and forgive my many sins; but I was not satisfied. After the war closed I thought I was about as good a christian as I would ever be; and after telling my feelings to some of my friends, they persuaded me to join the church, (so-called.) I went one Sunday morning and presented myself, and after being asked a few questions, was received into fellowship by the sprinkling of a little water on my head, called by them baptism. I remained with the Presbyterians about two years, trying to be satisfied and feel easy, but could not feel that I was doing my duty. I would contend that there were christians in all denominations, and that one church was as good as another. During the time that I was with them I was married to an Old Baptist woman, and then came my

trouble. Shortly after my marriage the Presbyterians brought an organ into the church, which was such a blow to me that I could not remain with them any longer, and did not attend their meetings any more. I then became dissatisfied with the Masonic Lodge, of which I was a member about two years; and a demit being granted me by request, I became released from the order. I now thought I was free from all institutions, and would remain free from them. But I soon began to hear some things that the Old School Baptists preached, and to have an inclination to go among them; and the more I went among them the better I liked them. This desire became so great that I would lay all my work aside and go to hear them preach. When I met one of them I would have a feeling of love for him, such as I had never had before. I thought their preachers always preached to me more than to any one else, though sometimes I would think that I would never go to hear them again; but then I would have such feelings that I could not be content to stay away. I could see that they loved each other more than any people I had ever been with, and would wish to myself that I could be as good as they were; but feeling myself to be such a sinner, I thought I never could be good enough to offer myself to them, and ask a place among them. I began to tell my feelings to some of them, and they told me I ought to tell it to the church; but when the time of the church meetings would come, I could not go, fearing I would deceive them. Then I had another dread on my mind. I began to have fears that I would have to preach for them, and this was worse than all the feelings I had ever had before. This I tried to keep to myself, and would not even tell my companion of these feelings. I kept it to myself as long as I could, but did not keep it hid either. But I would not tell any one that I had any such feelings, that I would have to try to preach the doctrine that Old Baptists contended for, which I understand is the doctrine once delivered to the saints, though not a popular doctrine; the world cannot believe it, because it can only be spiritually discerned.

But I am getting ahead of the subject. At a meeting of Pleasant Hill Church, on Saturday before the third Sunday in October, 1878, the door of the church being opened for the reception of members, I went forward, and related to the church, as I hope, some of the Lord's dealings with me, and was received into the church, and baptized on Sunday morning. Now, brother Beebe, and all who may read this letter, there was such a difference in my feelings between being baptized and sprinkled. Baptism has such a beauty in it; while being sprinkled with water is a mockery, and no representation in it. After being received into the church my mind was easy for awhile. I had thought that I would probably be relieved of my feeling of having a call to the ministry; but I found no relief,

except I felt that I had got home, which was very pleasant. I now felt that I had more to do, or to try to do; but I did not desire to go to some high school or college, to be qualified by the instruction of man, feeling perfectly satisfied that if God had called me, he would qualify me to do just such a part of the work as he required of me. And now I am in just this kind of a state. I cannot relieve myself of the duty that I feel God has laid on me, and feel too little to undertake such a great work; but I can by the help of the Holy Spirit do such a part as God has called me to do. If I had my own way, I would not do any of it. I am among several kinds of people, having different notions in their religious views, my own connections being in worldly institutions, I being the only one that is among the Old School Baptists. But thank God, who I trust has been leading me all through life, he has revealed by his Holy Spirit the purpose he has had in preserving me through all the dangers of a bloody war, and many other hard trials and scenes. O why should I be ashamed to serve such a God, in filling my place as a member of his body? And now, brother Beebe, let me ask you, and all who read your valuable paper, to remember me in your prayers. I feel that I am taken from all the cares of this life; but when I would do good, evil is present with me, and the more light I have of the glory of Christ, the more I see of myself. Being so stubborn in my nature, nothing but the power of God could subdue it, and make me willing to preach his gospel.

Brother Beebe, this is the first attempt I have ever made to be published to the world, and I submit to your better judgment whether it will be worthy a place in your paper; if not, cast it aside, and all will be well. If published, I will write more anon.

Your unworthy brother, if one at all,

THOMAS L. MORTON.

INHERITANCE.

A natural inheritance is a hereditary estate. It is said that children inherit the property (and often the infirmities) of their parents. An heir is one who inherits, and the inheritance is received because the recipient is an heir; not to make him an heir, nor because of any labor performed. "The Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 9. "The Lord is the portion of mine inheritance."—Psa. xvi. 5. It appears from the above scriptures that his people is the Lord's inheritance, and that the Lord is their inheritance. Therefore the inheritance is reciprocal. "He shall choose our inheritance for us."—Psa. xlvii. 4. "The Lord will not cast off his people, neither will he forsake his inheritance."—Psalm xciv. 14. "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." An earthly inheritance at best is but transitory. But "Blessed be the

God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for you," &c. What beautiful language is here used. This inheritance is not to be corrupted, neither defiled; and it is not of a decaying nature, but is kept in store in heaven for those who are kept by the power of God through faith unto salvation. Not by the blood of beasts, but by his own blood, Jesus hath obtained eternal redemption for us, that they which are called might receive the promise of eternal inheritance. "In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [pledge] of your inheritance, until the redemption of the purchased possession, unto the praise of his glory." "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. In whom also we have obtained an inheritance." "Giving thanks unto the Father, who hath made us meet [fit] to be partakers of the inheritance of the saints in light."

Having referred to some scriptures that speak of inheritance, we will now notice some that speak of the heirs. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint [equal] heirs with Christ." If we belong to Christ, then we are heirs. "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels, and I will spare them, as a man spareth his own son [heir] that serveth him." Here is a promise brought to view; and the heir must wait for the promise of the Father, for he is under tutors and governors until the time appointed of the Father. But the promise is sure to all the seed, [heirs] and the children of promise are counted for the seed. "Having promise of the life that now is, and of that which is to come." Men often promise, but fail to perform; but the Lord is not slack concerning his promise.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified.

J. P. CONAWAY.

ARCADIA, Ohio, March, 1879.

GROVE CITY, Ill., Feb. 13, 1879.

DEAR BRETHREN BEEBE:—I feel thankful to God that we have such a medium of correspondence as the SIGNS OF THE TIMES, through which we can hear from our brethren and sisters in the different parts of the

earth, and read their sweet communications on the subject of the salvation of God's people, which is food to every heaven-born soul; also the experiences of so many of the children, who have been led, by the mercy of our heavenly Father, out of nature's darkness, into his marvelous light, and permitted to walk in the footsteps of their dear Redeemer, and thereby receive that peace of mind which the world can neither give nor take away. It is not to make them children, but because they are children, that God sends forth the Spirit of his Son into their hearts, crying, Abba, Father. "Being born again," Peter says, "of incorruptible seed, by the Word of God, which liveth and abideth forever." And this is the same Word that was in the beginning with God, and by whom all things were made. And this same Word was sent into the world by the Father; was made of a woman, made under the law, to redeem them that were under the law, and deliver them who through fear of death were all their lifetime subject to bondage. Not that he came down in a body of flesh and bones; but he was born of the virgin Mary, was an infant in Bethlehem of Judea, and the angel said unto the shepherds, "Unto you is born this day a Savior, which is Christ the Lord." Then we hear the prophet say, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Yea, he is the peace of all his children.

Yours to serve,

JOHN MONTGOMERY.

LOXA, Coles Co., Ill., March 8, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed herewith find Money Order for two dollars, for which you will please credit my subscription account. Hard as times are, I do not feel like doing without our family journal, the SIGNS. I am vain enough sometimes to think about writing a communication for publication; but as each succeeding number of the paper comes to hand, on beholding the choice productions of a vast array of talented contributors, my vanity, if such it is, subsides somewhat, and I feel less inclined to impose my bungling efforts on your readers. Nearly two years have passed since I wrote anything for publication. If I know my heart, however, my love and desire for the comforting truths taught in the columns of the SIGNS have not abated in the least.

Brother Beebe, we should be delighted to receive a visit from you, should you be spared and blessed with strength to visit the West again. We are few in number, but we feel to rejoice in the same great salvation that you have so long and faithfully heralded from the sacred walls of the Zion of God, for the benefit of the tried and tempest-tossed children of the kingdom. We are surrounded by enemies of every stamp and style

known in this day of delusion and spiritual wickedness in high places. But there are *true friends*, brethren, with all that that relationship implies, who would greet you in the most cordial manner. May God grant you abundant grace to bear the infirmities incident to one of your age. May the blessed experience of Paul be your experience as you approach the end of your mortal pilgrimage. Your trials, persecutions and general afflictions have been great, but the crown of righteousness that awaits you will more than compensate for these things. Paul had *kept the faith*, fought the good fight, and the hour of his departure was at hand, and a crown of righteousness awaited him. A glorious triumph indeed.

Remember me in love to sister Beebe, and all the dear friends. My health, and that of my family, has been, for the past year or two, quite poor. Some one of our family has been afflicted most of the time. This has kept me quite close at home. I have not been any distance from home but once since I attended the spring associations east, nearly three years since.

Unworthily yours in hope of a glorious life beyond the grave,

J. G. SAWIN.

MENDON, Chariton Co., Mo., March, 1879.

DEAR BRETHREN BEEBE:—There is not an Old Baptist Church nor preacher in this county. There are a few of our order, one here, and one there, and we would be glad to see at least one of the Lord's servants, whom he has qualified to preach his everlasting gospel, whose mind the Lord may direct to this part. I will try to give some idea of these parts, and if you are willing to give it a place in the SIGNS OF THE TIMES, it may do no harm. The land here is somewhat broken, there being some rolling and some level parts, all under fence; and in other places there is plenty of range for stock. I have been here four years, and have cut prairie grass to winter my stock; but that will not last long. This is a good stock country. Timothy does well on high or low land. Much corn is sold to stock feeders. Rye and oats do well. Wheat is not sure. Tobacco does well. Improved land is worth from eight to ten, and some fifteen to twenty-five dollars per acre; unimproved five to eight dollars—timber and prairie. I will give any desired information.

E. Y. BERRY.

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1879.

2 KINGS XX. 1-6.

BROTHER BEEBE:—If it is not asking too much, please give your views through the SIGNS OF THE TIMES on 2 Kings xx. 1-6, and oblige your brother in tribulation,

D. BOWEN.

PLATTE CO., Mo., Feb., 1879.

REPLY.

This chapter is substantially the same as that of Isaiah xxxviii., in both of which Hezekiah is presented, according to our understanding, as an important type of our Lord Jesus Christ in many particulars; not only in his wonderful name, relations and offices, but also in the thrilling incidents recorded of him in the text proposed for consideration.

First, in his name. As all Hebrew names were given in reference to or expressive of their signification, Hezekiah signifies, **STRENGTH OF THE LORD**; a name totally inappropriate to any created being, only in a typical or figurative sense. We can readily perceive its fitness when applied to him "whose name is called, The Word of God." For, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. And being both God, and Mediator between God and men, he must possess all the strength of his eternal Godhead. In his supreme Deity there is nothing in heaven or earth that can be compared to him, and Israel in the law was forbidden to make or recognize any image or similitude to which to compare him; but in his Mediatorial Headship of the church, the scriptures abound with figures and types of him. But in no figure do we more strikingly view in him, as the Mediatorial Head of the church, the brightness of his Father's glory, and the express image of his person, than that in which he is invested with all power in heaven and in earth, as the "Strength of the Lord." Hezekiah, as a man and type, was but a man; and although he was seated upon the throne of David by the strength of the Lord, and sustained in his position by the power and decree of God, yet in himself he was not lord of, but subject to, that strength of the Lord, which his name signifies. As therefore the name Hezekiah signifies, *Strength of the Lord*, it points to him who bears a Name above every name that is named, not only in this world, but also in that which is to come.—Eph. i. 21.

Secondly. In the offices which he filled, as the king of Israel, and the captain of the Lord's people, he was eminently typical of that King of whom God has said, "Yet have I set my King upon my holy hill of Zion." Psalm ii. 6. And of whom Isaiah prophesied, saying, "Behold, a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. Do we ask, "Who is the King of glory?" the word of God responds, "The Lord of hosts, he is the King of glory."—Psalm xxiv. 7-10. "And he hath on his vesture and on his thigh a name written, KING OF

KINGS AND LORD OF LORDS."—Rev. xix. 16. "His dominion is from sea to sea, and from the river to the ends of the earth."—Zech. ix. 10. Not only as a king, but as the king of Israel, God's covenant people, over whom God had placed him, did Hezekiah foreshadow the regal glory of Christ, as the King of saints, whose kingdom is an everlasting kingdom, and his dominion is without end.

Thirdly. As the captain of God's people, and commander of the military forces of the commonwealth of Israel, Hezekiah prefigured the great Captain of our salvation, who was made perfect through sufferings.—Heb. ii. 10. And who was seen by John, in the opening of the first seal, sitting upon a white horse, having a bow, and a crown was given him, and he went forth conquering, and to conquer.—Rev. vi. 2. Of whom also Zechariah prophesied, saying unto the daughter of Zion and Jerusalem, "Behold, thy King cometh unto thee;" and assuring them that when he shall have bent Judah for him, and filled the bow with Ephraim, and raised up the sons of Zion against the sons of Greece, and made Zion as the sword of a mighty man, then "The Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them, and they shall devour, and subdue with sling-stones; and the Lord their God shall save them in that day as the flock of his people."—Zechariah ix. 9, 13-15. Well sustaining, but far surpassing, all that was foreshadowed by Hezekiah, as the anointed king and commissioned captain of the Lord's people, in the type.

Fourthly. As the son of David, and occupant of David's throne, he was a type of our Lord Jesus Christ, who sustained in his incarnation, mediatorial work, resurrection power and kingly splendor all that was implied in Hezekiah as a type. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever."—Isaiah ix. 6, 7. Not that the Son of God received his throne or kingdom from David, for he says that his Father appointed unto him his kingdom, which is not of this world; and God himself has set him as his King upon his holy hill of Zion.—Psa. ii. 6. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews i. 8, 9. But David and all his lineal descendants on the throne of Israel and Judah

were typical similitudes of their illustrious anti-type.

In all these four particulars, we think, the evidence is conclusive, that Hezekiah was symbolic of our Lord Jesus Christ; and we will now proceed to show that what is written of him in our text emblematically sets forth the sufferings of Christ, and the glory that was to follow.

First. The first message of Isaiah, whose name signifies, *The salvation of the Lord*, not only bore to the ears of the king the sad tidings of his death, and required of him to set his house in order, but in doing this, expressed what had been signified by all the prophets and the law, that Christ in setting his house (the church of God) in order must die, and not live. Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and of the glory that should follow."—1 Peter i. 10, 11. The Spirit of Christ testified in every bleeding lamb, and in all the types; as in the case of Hezekiah, of the sufferings of him on whom rested the responsibility of setting his house in order. "And Moses was faithful over all his house as a servant, for a testimony of those things which were to be spoken after; but Christ, as a Son, over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 5, 6. Jesus came down from heaven to do and suffer all that was written of him in the law, and in the prophets, and in the psalms. And he himself said, Search the scriptures, &c., for they are they that testify of me. He came not to destroy the law or the prophets, but to fulfill every jot and tittle. And he said moreover unto his disciples, "Ought not Christ to have suffered these things, and to enter into his glory?" "Then he opened their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," &c.—Luke xxiv. 26, 45, 46. Thus the Redeemer, as the anti-type of Hezekiah, recognized the message of Isaiah to Hezekiah, in its special application to himself. As the death and resurrection were set forth by the sign of the prophet Jonah, so it was signified by the sickness and restoration of Hezekiah. Who can conceive the awful import of the prophetic message of the prophet, "Set thine house in order; for thou shalt die, and not live?" The decree was irrevocable; and although in its application of the time, as understood by Hezekiah, in his case, it did not require that he should literally die at that time, for then, and in that case, Hezekiah would have failed to set forth the resurrection of Christ. The death of Christ could not be deferred one hour from the time appointed for him to suffer, bleed and die. The disordered

house of Hezekiah may have referred to his family, or to the house of Israel over which he was then presiding; but in either case it represented the church of God, which is composed of a seed that shall serve him, and be accounted to him for a generation: as such the children of God are his family, a chosen generation, a royal priesthood, a holy nation, and a peculiar people. And they are the *house* over which he presides and reigns, and the temple in which he dwells, and for the order of which he was held responsible to the law and justice of God. In their earthly nature all the members of his household had sinned and become lawful captives, and God had laid on him the iniquity of them all. Christ's advent to this world was to redeem, wash, cleanse and purify them, and to build them up a spiritual house, and thus set them in order as a holy temple in the Lord. To accomplish this his death was inevitable.

On receiving this message from the Lord by the prophet, Hezekiah "turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." How could Hezekiah apply these words to himself except as a type of Christ? But as the typical impersonification of the Lamb of God, his words, like many of the words used by David and others, had a prophetic application to Christ. While none of the fallen sons of Adam can plead their own good deeds or perfect hearts as a ground of acceptance with God, we know that our divine Mediator could say, "I have finished the work which thou gavest me to do." And it is testified of him, "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable."—Isaiah xlii. 21. When in the summing up of all that the law and divine justice required of Christ as the Surety of his people, it was declared that he should die, and not live, and the dreadful hour of his suffering had fully come, he, like Hezekiah, turned his face to the wall, (salvation will God appoint for walls and bulwarks,) and wept, &c. But Jesus did not fail, nor was he discouraged, but turned his face to the work of our salvation, and said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."—John xii. 27. Was not the face of our dear Redeemer turned to the wall? and in full view of all his sufferings, while admiring angels gazed with wonder at the scene, he cried, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 6, 9; Psalms xi. 6; i. 8. And Jesus wept, and prayed unto the Father, in words responsive to those in the type, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." How strikingly

applicable were these expressive words to the invocations of him, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 7-9.

Hezekiah, in the type, was heard by him who was able to save him from death, in that he feared; and he was saved from death, and fifteen years were added to his days from the time of his sickness. To make this similitude complete, it was not necessary that Hezekiah should literally die and be raised again out of his grave, any more than that Jonah should literally die in the bowels of the monster of the deep, which God had prepared to convey him to the shore at the expiration of the three days and three nights required to perfect the type or sign, or that Isaac should literally be put to death upon the altar, in order that Abraham should receive him in a figure from the dead.—Heb. xi. 19. God's power to repel the power of death was as fully demonstrated in Hezekiah, as though he had died and been raised from the dead literally. And so also was the exceeding greatness of the mighty power of God abundantly demonstrated in saving Christ from the dead, in unbaring the strong doors of death and the grave, as in the triumphant resurrection of Christ. The resurrection of Christ was, to say the least, as great a salvation from death, and, in our view of the subject, far greater than if he had not been literally and cruelly put to death.

"And it came to pass, afore Isaiah was gone out of the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears; behold I will heal thee; on the third day thou shalt go up unto the house of the Lord." We have taken Isaiah in this prophecy to represent the voice of all the prophets, who had predicted the certain death and sufferings of our Redeemer; and although the special court or limitation of their prophesying extended only to the coming of John the Baptist, when the middle or intervening court, which like the vail in the temple, divided the holy from the most holy place, or the legal from the gospel dispensation, should appear, yet the law or prophets could not be discharged, or the middle court be crossed, until all that was written of the Messiah should be fulfilled; and they could not depart from the middle court until they had declared or predicted the resurrection of Christ from the dead, and the glory that should follow his sufferings. And it is amazing to trace in the message from the Lord to Hezekiah with what accuracy the message

of the Lord delineates the deliverance of Christ from death, and his triumph over the grave, and the glory of our risen Redeemer, in the days which were added in his resurrection glory which followed.

Leaving Hezekiah, as the type, let us consider the message of the prophet as addressed immediately to Christ, the recognized Captain of the Lord's host.—Joshua v. 14, 15. As "the Captain of their salvation."—Heb. ii. 10. As the Son of David, Christ is recognized in many passages of the scriptures, and David also as his father according to the flesh. The message then to the Captain of God's people, and as the Son of David, must be applicable to him. Then let us read it thus: Turn again, and tell the Captain of my people, Thus saith the God of thy father David. Tell him what? Tell him, "I have heard thy prayer; I have seen thy tears." Did Jesus pray to the Father, with strong crying and tears? Yes, "He asked life of thee." And was his petition granted? Most certainly it was: "And thou gavest it him, even length of days forever and ever."—Psa. xxi. 4. "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee." "Now know I that the Lord savest his anointed: he will hear him from his holy heaven with the saving strength of his right hand."—Psalm xx. 1, 6. "Behold, I will heal thee." Though bruised, and his visage strangely marred, yet, saith the Lord, "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.)" "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows." "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. lii. 13, 14; liii. 3-5. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this be-

fore, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts ii. 24-32. To make the case of Hezekiah more fully emblematic of the resurrection of Christ, it was prophesied, "On the third day thou shalt go up unto the house of the Lord." This agrees perfectly with the time so frequently repeated, that Jesus should remain among the dead, and the assurance of his resurrection on the third day; while the glory that should follow his resurrection is indicated by the promise that Hezekiah should go up unto the house of the Lord on the third day. It was for the joy that was set before our anti-typical Hezekiah (strength of the Lord) that he endured the cross and despised the shame, and is set down on the right hand of the throne of God. The house of the Lord in Jerusalem, unto which Hezekiah went on the third day, as has been shown, is a type of the gospel church and kingdom into which Christ entered in triumph over sin, death, and hell, when in his resurrection glory he led captivity captive. It behooved him to suffer, and to rise from the dead on the third day, and then to enter into his glory. The Mediatorial glory into which our Lord entered after his sufferings and resurrection, is beautifully described in Psalm cxxxii. 8, 13-15: "Arise, O Lord, into thy rest, thou, and the ark of thy strength." "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." As the three days of his incarceration in the tomb represented the three dispensations of time in which the mystery of God shall be fulfilled on earth, the third day points to the gospel, in distinction from the patriarchal and legal dispensations, and agrees with the declaration of prophecy, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."—Hosea vi. 2. The raising up of Hezekiah from the similitude of death, and his ascension to the house of the Lord on the third day, is most clearly descriptive of the resurrection of Christ from the dead, and of his ascension to the Mediatorial throne in Zion, which he says is the desired place of his rest, into which he has now arisen, and where he will dwell forever.

"And I will add unto thy days fifteen years: and I will deliver this city out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant David's sake." This part of the subject has been exultantly referred to by cavilers, who hate and ignore the immutability of God, with a seeming design to impeach the veracity of God, and represent him as a changeable Being, and subject to influences which men can bring to bear upon him by their prayers and tears; and many of the children of God, failing to comprehend the typical and figurative import of the subject, have been perplexed, and unable to har-

monize it with the many express declarations of the unchangeability of of Jehovah. Even Mr. Hart, the poet, who, as far as we know, was generally sound in the faith, attributes the lengthening of the days of Hezekiah to the power of prayer, instead of the power of God, who puts it in the hearts of his helpless children to pray for the very things which he has in store for them, and which he eternally designed to bestow upon them. Mr. Hart says of the power of prayer, that it

"Repelled the power of death's attack,
Brought the recanting prophet back,
And turned the mind of God."

But we read of God, that "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "Remembering the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xli. 8, 9. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Who that has ever been divinely impressed with a sense of the infinite and eternal perfections of the eternal God, can doubt that "Known unto God are all his works from the beginning of the world."—Acts xv. 18. And that he worketh all things after the counsel of his own will.—Eph. i. 11. Can any who have a saving knowledge of the true God entertain the thought that he was ignorant of what would be the effect of the message which he sent by Isaiah to Hezekiah, or that Hezekiah's prayer or tears suggested any new thought in his mind? The declaration that he should die, and not live, was, as we have shown, no more imperative to Hezekiah than the predictions of all the prophets were that the Messiah should die, and rise again from the dead; for Jesus himself said, "These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me," &c.—Luke xxiv. 44. We do not understand that fifteen years were added to the time before determined of God for him to die literally, but from the time that he died figuratively; that is, from the time he received the announcement that he must die. Death at that moment passed on him, the same as death passed on all men at the time when our sentence was announced to Adam in the beginning. As the fifteen years were added to the time when Hezekiah figuratively died, which fifteen years carried him to the precise time originally set for his death, so the gospel dispensation was added to the time when the law and the prophets required that Jesus should be put to death in the flesh. It cannot be disputed that it is through the redemption effected by the life, death and resurrection of our Lord and Savior Jesus Christ, that the gospel dispensation was ushered

in, and added to the days or period when the law and justice of God could be deferred no longer. "When the fullness of the time was come," not one minute sooner or later, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. In answering the intercessory prayer, in which the Son, in his Mediatorial office, asked for life, we are told that God gave it him, even length of days forever and ever. Unto him it is said, "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby thy people fall under thee. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a righteous sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv. 2-7. Thus we see that, by the death of Christ, eternal redemption is secured to his people; and by his resurrection, after the similitude of the adding to the days of Hezekiah, God hath begotten us again to a lively hope, or a vital or living hope: for our triumphant Redeemer has promised his redeemed people, saying, "Because I live, ye shall live also."—John xiv. 19.

"And I will deliver thee, and this city out of the hand of the king of Assyria." Hezekiah the king, and with him the consecrated city of Jerusalem, with the temple of the Lord, were invaded by a mighty army, too strong for them successfully to resist, so the city of our God was besieged by all the powers of sin, death and hell. The Captain of salvation was insulted, and the "strength of the Lord" was defied, even as Sennacherib insulted Hezekiah, and defied the Lord God of Israel, as set forth in the preceding chapter; so the great Captain of our salvation was derided and blasphemed by ungodly men, while the sins of all his people with crushing weight pressed him down to the gates of death and the grave. But as God delivered Hezekiah, so God in Christ has triumphed gloriously, and in his deliverance the city of his redeemed is delivered from bondage and made free, and in her resurrection life is seen coming down from God out of heaven, adorned as a bride prepared for her husband; and all her inhabitants shall sing in full chorus, "We have a strong city; salvation will God appoint for walls and for bulwarks." All this victory and defense God has provided for and promised to his people for his own sake, and for his servant David's sake. Our Lord Jesus Christ, for whose sake all spiritual blessings descend upon the church of the first born, which are written in heaven.

THE END OF THE WICKED.

"We would like Elder Beebe, editor of the SIGNS OF THE TIMES, to answer this question: When the wicked (the finally impenitent) die, does the entire man, soul, body and spirit, if you please, go to the grave and remain till the resurrection, or is there some part of the man which goes immediately to hell, and if so, what part? We do not ask this question in the spirit of controversy. Will Elder Beebe please answer in his next issue?"

REPLY.

The above appeal is copied from the *Baptist Watchman*, and being there inserted in the editorial department, and signed with the initial letter "S," by which the articles of the resident editor are distinguished from other editorials, leads us to conclude that Elder J. B. Stephens is the inquirer who desires to be enlightened on the subject involved in the appeal, or perhaps only to know what are our views on the subject.

Our commission, if it be from the King of saints, is to preach and publish the gospel of the grace of God, and to proclaim salvation through the blood and righteousness of our Lord Jesus Christ. In our feeble labors in this direction it has been our desire to know nothing save Jesus Christ and him crucified. All we know of the condition of the ungodly after death is simply what is plainly recorded in the bible. If we had been called to preach and expound all questions that may be suggested as to the mysteries of the future state of the ungodly, we presume that light would have been given us on that subject.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 12, 13. "But such knowledge is too wonderful for me; it is high, I cannot attain to it."—Psalm cxxxix. 6. And if the inspired David could not comprehend the vast depth of the knowledge of God as contained in his word, how vain for finite man to attempt to draw a line between the soul and the spirit of man, or to analyze and divide the thoughts and intents of the heart.

We have understood from our reading of the scriptures that man was formed of the dust of the ground, but was not a living soul until he was animated with vitality. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis ii. 7. And when that breath of life is withdrawn from a man, that man from whom it is withdrawn is no longer a living soul, but an inanimate mass of dust. And when the sentence of mortality was pronounced on man, the Lord God said unto him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto

dust shalt thou return." It is not the breath of life that is, by the righteous decree of God, remanded to the grave, but the man who by reason of death is no longer a living soul. Living souls are not consigned to the grave; but the dust of man when God withdraws from it the breath of life. Elihu testifies thus, "Surely God will not do wickedly, neither will the Almighty pervert judgment. Who hath given him charge over the earth? or who hath disposed the whole world? If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust."—Job xxxiv. 12-15. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. xii. 7.

At death, neither the soul, body nor spirit of men are to be disposed of to please us, or any other man; our pleasure or displeasure are not consulted in the matter, but all must conform to his pleasure who rules over the destiny of all worlds and all events. We have therefore attempted to reply to our cotemporary in the words of inspired wisdom and truth.

The single question proposed for our response seems prolific of a plurality of questions. If it does not please us to consign the soul, body and spirit of the impenitent to the grave until the resurrection, then, and in that case, we are called on to say whether there is some part of the man that goes immediately to hell, and if so, what part.

We have already referred to the testimony of the scriptures to prove that at the withdrawal of the breath of life, the dust returns to dust, and the spirit returns to God who gave it. There in the grave we leave the defunct body, and with God the recalled breath or spirit, to be disposed of, both in the resurrection of the one, and the perdition of the other, according to the righteous judgment of him who worketh all things after the counsel of his own will. Whether on leaving the body, the spirit with lightning speed shall pass to its final destiny, or otherwise, we are not curious to know; we prefer to leave that matter with him who is too wise to err.

The other question, in regard to what part of man shall slumber in the grave, and what part of man shall be otherwise disposed of, as we do not wish to be wise above what is written in the scriptures, we will refer to those wise men in the west who feel competent to tell us of all the fractional parts of man, of what part or parts are born again and destined to glory, as they probably can tell us quite as well of what part or parts of man shall suffer the vengeance of eternal fire.

As these interrogatories are not present in the spirit of controversy, so neither are our replies designed to provoke dissension or controversy; notwithstanding all the assaults that have hitherto found their way into the columns of the paper, over which Elder Stephens presides as the principal editor, against ourself, and brethren whom we esteem better than ourself.

CHANGES OF FIELDS OF LABOR.

ELDER William J. Purington having accepted a call to take the pastoral care of the First Hopewell Old School Baptist Church, of Hopewell, Mercer Co., N. J., will, providence so ordering, leave his present residence, and the pastorate of the Southampton Church, which he has so faithfully served for a number of years, and take up his residence at Hopewell, during the present month.

Elder William Pollard, we are informed, has also accepted the call of the Warwick Church, and is expected to leave Ontario, Canada, very much to the regret of the church of his former charge, and move with his dear family to his new field of labor about the first of May next.

APPOINTMENTS.

PROVIDENCE permitting, brother Benton Jenkins will preach for the Warwick Old School Baptist Church on Sunday, April 6th, at their Meeting House in Warwick, at the usual hours of commencing.

I EXPECT, if the Lord will, to meet the following appointments to preach: With the Kingwood Church, Sunday morning, April 6th. At Frenchtown, Sunday evening. At Broad Creek, Del., Tuesday, April 8th, 2 p. m. At Delmar, Wednesday evening. At Rewastico, Friday, 10½ a. m. At Salisbury, Saturday, 2 p. m., and Sunday morning and evening, April 12th and 13th. At Indiantown, Tuesday, at 10½ a. m.

SILAS H. DURAND.

INQUIRIES AFTER TRUTH

I WILL call on that dear brother, Elder Wm. J. Purington, to preach a little, through the SIGNS OF THE TIMES, from the first four verses of the 14th chapter of Romans.

From a poor, unworthy brother, as I hope,

PETER MOWERS.

CHANGE OF RESIDENCE.

ELDER W. Tyler having removed from Lincoln Valley to Plumb Creek, Dawson Co., Nebraska, desires his correspondents to address him at the latter place.

MARRIAGES.

On the evening of March 21, 1879, by Eld. G. Beebe, at his residence, No. 18 Orchard St., Middletown, Mr. Melville B. Eggleston of this village, and Miss Annie H. Sanford, formerly of Southold, L. I., N. Y.

On the same evening, by the same, at the residence of Mr. Wm. Hallock, on Courtland Street, Mr. Dewitt E. Purdy and Miss Minnie L. Mills, all of this town.

By the same, at his residence, on Sunday evening, March 30, Mr. Frank P. Miller and Miss Sarah E. Godfrey, both of Bloomingburg, N. Y.

In Baltimore City, Md., on Thursday, Feb. 27, by Eld. F. A. Chick, Mr. Charles T. Martin, of Philadelphia, Pa., and Maggie A. Alderson, of Baltimore.

By the same, on the same day, in Baltimore, Mr. Harmon D. Addis, of Bucks County, Pa., and Maggie A. Search, of Baltimore, Md.

By the same, on the same day, in Baltimore City, Mr. Wm. W. Thrasher and Maggie E. Linton, both of Baltimore, Md.

OBITUARY NOTICES.

Elder Joel G. Williams, of Adams County, Illinois, departed this life Feb. 26, 1879. He was born in Pendleton County, Ky., May 14, 1804. He was baptized by Elder T. P. Dudley, of Lexington, Ky., when a young man, and was a member of Bryan's Station Church. He emigrated to Illinois in 1833, and settled in Adams County, and resided about 45 years on the same farm on which he died. He was well and favorably known over a large portion of our country. He was ordained to the work of the gospel ministry by the late Elder Wm. Roberts and Elder John Harvey, on the third Saturday in June, 1835. In the same year the writer became acquainted with him, since which time our friendship and fellowship in the gospel of Christ has been mutual and unabating. We visited him some three weeks before his death, and found him very feeble in body, but quite rational, and as much composed as one could well be under such physical suffering. He had then been confined to his room about ten months, and had been gradually declining for two years or more, with a complication of diseases, which disabled him from preaching during that time.

Elder Williams was, as is well known, a kind neighbor, an obliging friend, an affectionate father and a kind husband. His charity and open-heartedness to the poor will doubtless be long remembered, as a tribute to his praise. But he is gone from the trials and scenes of life here below, to the realities of an eternal state, in the world of glory and bliss, as we humbly trust and believe, to forever bask in the smiles of his loving Jesus, whom he so delighted to preach. He has left his aged companion, Sister Williams, (who at this writing is quite sick, we are informed) one son, Dr. J. G. Williams, and one daughter, with the churches of his acquaintance, to mourn the loss of his counsel, while the citizens of Adams County will long cherish his memory as a christian gentleman, who has set an honorable example in their midst for near a half century. He has been a reader of the SIGNS for many years, and also a good writer. But we refrain from eulogy, as we know he would, if alive, disdain it. He was sensible of his own weakness, never daring to think highly of his own talents, but looked upon others as better than himself.

May the Lord abundantly bless and sustain our dear sister in this sore bereavement, together with the dear children and friends, and prepare them for that happy world where all is love, is our prayer for Jesus' sake.

Your brother in affliction, and in hope of a better resurrection,

JACOB CASTLEBURY.

PLYMOUTH, Hancock Co., Ill.

DIED—At her home in Clay County, Mo., Jan. 25, 1879, sister **Elgiva Lee**, wife of our dear brother Stephen Lee, aged 56 years and 11 months, lacking one day. Sister Lee was a daughter of our beloved and venerable brother, Elder John Knight, of Kentucky, whose obituary was published in the SIGNS some five years ago, and a sister of our highly esteemed brother Thurston Knight, of Kansas City, Mo. She was born Feb. 26, 1822, and in 1836 united with the Baptist Church called North Six Mile, in Shelby Co., Ky., under the ministry of Elder Metcalfe. She has lived an exemplary christian life, having the fellowship of her brethren and sisters in the Lord, and the kind regards of all who knew her. She leaves our dear brother, her companion, to mourn the loss of a kind and affectionate wife, also two loving daughters to mourn a mother dear, together with grandchildren, one brother, three sisters and a large circle of relatives and friends to mourn their loss; but we are sure that to her it is gain.

"Methinks I see her now at rest,
In the bright mansions love ordained;
Her head reclines on Jesus' breast,
No more by sin or sorrow pained."

ALSO,

DIED—In the city of Carrollton, Mo., on Friday, Jan. 24, 1879, our beloved brother **Henry Phillips**, in the 78th year of his age. He was a member in good standing and full fellowship with the Hope Primitive Baptist Church, from the constitution thereof, and

was loved and esteemed most by those who knew him best.

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

Our dear old brother "found trouble and sorrow;" but he trusted in Jesus, who has taken him to himself, and now rest and peace eternal are his.

R. M. THOMAS.

WAKENDA, Carroll Co., Mo.

DIED—At his home in Wesson, Miss., Dec. 22, 1878, **Elder Hardy Stevens**, aged 64 years, 5 months and 7 days. Brother Stevens was a native of North Carolina, but in early life moved to Georgia, where he was principally raised. From this state he moved to Alabama, and finally to Wesson, Miss., in 1868, where he lived until the day of his death. In 1842 he was married to Miss Fannie Ann Octavia Price, who, with a number of children, still survive him. For about forty years before his death, brother Stevens was a strict and consistent member of the Primitive Baptist Church. In 1870 he was regularly ordained to the work of the ministry, by the Mt. Pisgah Primitive Baptist Church, in Lincoln Co., Miss. Elders E. Lofton, W. Johnson and J. R. Youngblood constituting the ordaining presbytery. But few men have been more consecrated to the work than was brother Stevens, and but few have died more triumphant. Certainly for him to live was Christ, and to die was gain. During his long and deep affliction he was cheerful and resigned, trusting only in the mercy of God. I never shall forget the dying testimony he gave of God's love through Christ Jesus towards sinners. His confidence in God seemed unshaken. When the last and long-looked-for hour did come, he calmly folded his arms and sweetly, O how sweetly, fell asleep in Jesus. May that same God who is so rich in mercy impart living and dying grace to his aged and much afflicted companion, with all her dear children, and in his own good time safely land them all upon the shores of "the bright forever," to bask eternally in the noonday glory of heaven.

ALSO,

DIED—On the 15th of January, 1879, in Wesson, Miss., **Hubberd Stevens**, son of Elder Hardy and F. A. C. Stevens, and consort of Georgia Ann Stevens.

The subject of this notice was in his 32d year, and had been in declining health for several years before his death, which was preceded scarcely one month by that of his aged father. Though not publicly a professor of Christianity, he has left behind strong and convincing testimony that he had found the Savior, and that he has gone home to rest with him forever in glory. May the God of all grace bind up the sorrowing hearts of his many near relatives who mourn their loss, and be a husband indeed to his worthy and devoted wife while she is called to pass through such deep waters of tribulation, and may he be the best of fathers to the dear little children who are so sadly bereft of a kind father in the flesh. And when the dear Lord shall make up his jewels on earth, may all this family be among them, and shine as the stars in the firmament of heaven forever.

T. GREEN.

WESSON, Miss.

Horton Gould Tuthill, child of brother M. H. Tuthill and Elizabeth Tuthill, of New York City, died Jan. 1, 1879, aged 5 years, 7 months and 6 days. It was taken to Waverly, N. Y., to be buried, where the funeral was attended by Eld. Balas Bundy, who preached from Romans v. 12. By a striking coincidence the same chapter had been read at the services in New York, by brother Prior. The bereaved parents cannot but deeply mourn the loss of their darling child, while many others, both relatives and friends, to whom the little one had become much endeared, sympathize deeply with them in their grief. Yet there is a sweet, solemn consolation in the assurance that "it is well with the child," not because it was not a sinner, like all of Adam's race, but because of the glorious reign of grace, through righteousness, by Jesus Christ our Lord. The same "grace that

brings salvation" to the man of mature years, opening his mouth to show forth the praise of Jesus, also perfects praise out of the mouths of literal babes and sucklings. In the gospel land there is "no more an infant of days, nor an old man that hath not filled his days." All the redeemed family, at whatever period of this mortal existence they are called from this world of sorrow, are alike perfected in heavenly knowledge, and endowed with immortal powers to praise the God of salvation.

SILAS H. DURAND.

James D. James departed this life at his residence in Noble County, Indiana, March 5, 1879. He was born in Chester County, Pa., July 23, 1794, and was therefore 84 years, 7 months and 10 days old at the time of his death. Probably no man of the 19th century has stood more firm in the doctrine of salvation by grace. He had no fellowship for the new-fangled schemes introduced among the Baptists in the present century, and when the time had fully come for the church to declare nonfellowship with the unscriptural and God-dishonoring schemes of man's devising, he stood firm on the old platform, and never flinched.

Father James experienced a hope in Christ in his 17th year, and was baptized by Elder George, so he has stood firm for 67 years. He chose Job xix. 25, first clause, to be used as a text at his funeral, and Eld. Z. Thomas talked to the friends and neighbors at the house in the good old way. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He leaves his aged wife and one daughter to mourn their loss; but we should not sorrow as those who have no hope, for he has fallen asleep in Jesus, to awake and live for evermore.

A. R. McDONALD.

ALBION, Noble Co., Ind.

DIED—In Holland Patent, Oneida Co., N. Y., May 11, 1878, **Sarah Powell**, consort of Joseph Powell, in the 72d year of her age.

Sister Powell was a worthy member of the Utica Ebenezer Baptist Church, but from age and infirmities could but seldom meet with us. Her only hope was in the all-atoning blood of Christ. She leaves an aged husband and several children, together with the church and other friends, to mourn their loss, but which, we doubt not, is her eternal gain.

ALSO,

DIED—In this city, (Utica, N. Y.) Nov. 25, 1878, at the residence of her son-in-law, J. D. Collins Esq., **Lydia Jarrett**, widow of the late Wm. Jarrett, aged 78 years.

Sister Jarrett was a sister-in-law of the above named sister Powell, and was one of the constituent members of the aforesaid church, adorning her profession by a life consistent therewith. She was naturally quiet and unassuming, but very thoughtful and contemplative. She failed fast after the death of her husband, our dear aged brother, and for many months was unable to meet in the assemblies of the saints, but was always comforted by a visit from them, and was ever ready to give her testimony to the truth, which she confirmed with her dying breath; for, but a short time before she breathed her last, her daughters observing her to be in a deep study, asked her for her thoughts, not supposing her end was so near. She looked at them without replying, and when they still insisted, she answered them, "The Savior's last words were, 'It is finished,' and I say so too," and shortly after expired.

Thus during the hours of created darkness and nature's quiet repose our aged sister passed from time to eternity, clad in that robe of righteousness, and rejoicing in the finished salvation of poor sinners, wrought out by the dear Redeemer. She leaves to mourn their irreparable loss two sons and two daughters, with the church to which she belonged, and many other friends.

LYDIA ALEXANDER.

Mrs. Ann Gordon departed this life on the 5th of December, 1878, at Spencerville, Allen Co., Ohio, aged 80 years, 2 months and 25 days. She was born in the state of New Jersey, Sept. 10, 1798. When six years old she

came with her parents, David and Mary Archer, to Miami County, Ohio. At about the age of twenty years she was united in marriage to Allen Jones, with whom she raised seven children, four of which survive her. She was left a widow when in the prime of life. Her second marriage was to Henry Loathman, with whom she lived about eight years, and was again made a widow. Her third marriage was in 1858, with Eld. Henry Gordon, who died in Mercer County, Ohio, in 1872. Sister Gordon united with the Baptist Church when 36 years of age, in which she lived a devoted christian life until she had lived out more than four score years, and the Master said, It is enough. Her christian life and character were of a high order, and her death that of a holy saint. Her last words were, "God has laid up for me in heaven a crown of life, which he will place upon my head at the great day; and though I shall walk through the valley and shadow of death, I shall fear no evil. Thy rod and thy staff they comfort me."

Her remains were followed to the cemetery by a large number of friends and acquaintances. The funeral services were conducted by Mr. Gallant.

A FRIEND.

It becomes my mournful duty to record the death of my dear father, **Jesse Harper**, who died July 9, 1878, at the advanced age of 82 years, 7 months and 8 days. He moved when quite young from South Carolina to Sumner County, Tenn., where he lived a peaceable citizen the remainder of his days. He was the father of eight children, of which only four are left to mourn his departure; but we sorrow not as those who have no hope, for we believe our loss is his eternal gain. He had been an Old School Baptist for a number of years. He swerved neither to the right hand nor to the left, but held firmly the doctrine of salvation by grace.

Just, honest and truthful,
Earth had no charm to call him from
Safely trusting on the Savior's arm;
Sure what the Savior begun would be ably
ended;

Ever for the truth he earnestly contended,
Humbly believing in God's predestination;
Abhorred all other doctrine taught by the
creation;

Relying on the bible as the truth and guide,
Knowing that the truth would e'er abide;
Ever believing that there would be grace
given,

Sufficient to bring all the elect to heaven.

E. C. H.

DIED—At my residence in Madison County, Miss., Oct. 3, 1878, my son, **Lycurgus S. Simpson**, aged 32 years, 6 months and 12 days. His first attack was malarial fever, which changed to typhoid. His sickness continued twenty-seven days. He seemed to be dying at least four days, and his sufferings were beyond description. Myself and family are left to mourn, but we have a hope that bears us up, that he is in the paradise of God. Before he lost his speech, I asked him how he was, and he said, "Father, I am better this morning. Last night was the most happy night of my life." I found in his trunk a sketch of his christian experience, directed to you, brother Beebe, which is incontrovertible. He was born in Prince Wm. County, Va., March 22, 1846.

Yours in tribulation,
CALEB SIMPSON.

My beloved wife, **Rebecca Dillon**, departed this life in Lexington, Le Sueur Co., Minn., Feb. 6, 1879, aged 66 years, 5 months and 26 days. Although she had been suffering for many years with the heart disease, she was confined to her bed only seven days, and died of typhoid fever. She is gone, and we deeply feel our loss, but we know it is her gain; for with her last expiring breath she was singing praises to our blessed Savior. She was baptized by Elder Price, an Old School Baptist, when 22 years of age, at which time she felt that God, for Christ's sake, had pardoned her sins. She has been a reader of the SIGNS for some years, and the doctrine it advocates was food to her soul.

PETER DILLON.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the Black Rock Church, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, 1879, and continue three days.

The Delaware Old School Baptist Association will be held this year with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, and continue three days.

The Delaware River Old School Baptist Association will convene, if the Lord will, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1879, and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us. Those coming by the way of New York will take the New York & Philadelphia R. R., (Boundbrook Route) foot of Liberty Street, Tuesday afternoon or Wednesday morning. Those coming by way of Philadelphia will take the same line and route, at North Penn. Depot, 3d and Berks Street. Brethren will be in attendance at the depot on the arrival of the trains.

By order of the church,

S. H. STOUT, Clerk.
HOPEWELL, N. J., March 27, 1879.

The Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1879, and continue three days.

The Chemung Old School Baptist Association will convene this year with the Canton & Columbia Church, at Grover, Bradford Co., Pa., on Wednesday before the third Sunday in June, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1879, and the Monday following.

The Sandusky O. S. Baptist Association will be held with the church at Van Buren, Hancock Co., Ohio, June 6th, 7th and 8th 1879.

Those coming from the west on the B. & O. R. R., will be met at North Baltimore, Wood Co., and those from the east at Bairdstown. Those coming from the north or south on the C. & T. R. R., will change at Fostoria for Bairdstown. Those who come to Findley will be met at the Joy House. Those who stop at Arcadia on the L. E. & L. R. R. will be cared for by the writer.

A cordial invitation is extended, especially to brethren in the ministry. All who come on the cars should arrive Thursday, June 5th.

J. P. CONAWAY.

YEARLY MEETINGS.

The yearly meeting of the Mill Creek Old School Baptist Church will commence, providence permitting, on Saturday before the 2d Sunday in May, at their meeting house at Mill Creek, Hamilton Co., Ohio. A general invitation is extended to all who love the truth to attend.

JESSE B. BEVIS.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Middletown, Orange Co., N. Y.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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FIRST AND SECOND VOLUMES,
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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent on receipt of the following

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We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., MAY 1, 1879.

NO. 9.

POETRY.

SING UNTO THE LORD.

Let every saint employ his tongue,
And join in this melodious song;
Let none refuse to aid the theme
Of praise to Jesus' precious name.

We'll sing the condescending love
That brought him from the realms above,
To die, (O wondrous love indeed!)
That rebel sinners might be freed.

We'll sing the goodness and the grace
That shine propitious in his face;
He sits and smiles upon his saints,
And hears the voice of their complaints.

Yes, we will sing his matchless name,
With sweet delight, nor fear the shame;
Of him we'll boast, and sing, and talk,
Though fools deride and sinners mock.

I. N. VANMETER.

GALATIANS VI. 14.

Perish every pleasing story,
Ev'ry worldly thought and care,
Save in Jesus would I glory,
Be his name my cross to bear.
In his name I own the favor,
My redemption from the fall;
Standing in my blessed Savior,
He my righteousness, my all.

Blest am I in his subjection,
If in him, and he in me;
Curious to the world's inspection,
Knowing not how these things be.
Foolish-wise be this their wisdom,
Choosing darkness 'stead of light;
Ignorant of that salvation
Which has put my foes to flight.

Foolish world, their ways pursuing,
Charm'd by nature's fancied dross;
All things else they're wise in knowing,
Save in Jesus and his cross.
All things else they hold most sacred,
Worldly honors hardly 'plied;
Bearing to the truth a hatred,
Jesus and him crucified.

Every day their works are wavering,
Crooked as the serpent's path;
Knowing not the scriptures' saying,
"All their ways are ways of death."
Lord, be this my soul's desiring,
Kept in thine own righteous way;
In this truth my heart aspiring,
Crucified the world to me.

Saved in Jesus, I'm reposing;
None can ever perish there;
Seeing 'tis the Lord's own choosing,
I'm not driven to despair.
Then, O then, my spirit sighing,
Let this truth be sweetly 'plied;
All things else to me are dying,
Save in Jesus crucified.

Let me then this one thing ponder,
Watch my steps and guard my heart,
Lest from him my feet should wander,
Bring reproach, and give me smart.
Guide me, O thou great Jehovah;
Ever wilt thou be my guide;
Keep me in the way most holy,
And with Jesus crucified.

Crucified with Christ, I'm living,
By the life the prophets saw;
'Tis of God, the Father's giving,
I my hope and comfort draw.
Life in Christ! O blessed saying!
Who would not such bliss receive?
Rise, my soul, make no delaying;
With my blessed Jesus live.

B. MARTIN.

CORRESPONDENCE.

LUKE XXIII. 39-43.

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

All four of the evangelists record the fact that two thieves were crucified with Jesus, but Luke alone narrates the penitence and prayer of the one, and details the conversation on the cross. Both Matthew and Mark declare that both of the thieves reviled him, and that, like the chief priests and scribes and rulers, and the brutal soldiery, they mocked him, saying, "He saved others, himself he cannot save." But there is no contradiction between the account of Luke and that of the other evangelists. It seems evident that at the first both thieves were alike, but that very shortly divine grace made a difference, so that the one cried out for mercy and salvation from the "lowly One," whom before he had reviled, while the other was unchecked, and perished in his hardness and impenitent heart. What a striking display of divine grace, and what a proof of sovereign and electing love is seen in this. Let us contemplate this scene upon Mount Calvary. How awful and terrible is the place! Here the transcendent holiness and love and justice of God are wondrously displayed on the one hand, and on the other all the rage and hate and malice of men were exhibited in all their hideous features. Again and again had the Jews rejected with demoniac rage their King and Savior. Pilate, crafty and unjust as he was, had proved himself more merciful than they, thus furnishing a true and vivid illustration of a fact that is universal, viz., that religious bigotry and hatred are harder to be overcome than the cool indifference and contempt of the world. Pilate did not care enough about any religion to slay this "man," and besides said repeatedly that he found no fault in him. But they were determined to destroy him. They had suborned false witnesses, but all in vain; they could substantiate no lawful charge against him. They in their blind rage stultified themselves by charging him with treason against Caesar, and by threatening Pilate with Caesar's wrath if he yielded not to their demands, when they themselves were Caesar's most bitter ene-

mies. Where will not religious bigotry and hatred lead men to go? What will it not lead men to do? And at the last they cried, "Release unto us Barrabas, and crucify, crucify this Jesus." And in their blind madness they said, "Let his blood be upon us." How fearfully was this fierce imprecation fulfilled! Only a few hours before Jesus had said that upon this generation should come all the righteous blood shed upon the earth from Abel down, and now they unwittingly were invoking this curse upon themselves. In all this we have a perfect picture of the enmity of the human heart against the truth, against the doctrine of God our Savior, against God. Had they been called upon to choose between an honest, upright man of the world, and the robber Barrabas, they would have released the moral man. But as between the robber and the immaculate Son of God, they chose the robber. Religious fanatics and self-righteous Pharisees have always hated God and his word far more than they have hated sin. How full of self-deceit and wickedness are the hearts of men. Pharisaic pride cannot bear rebuke; but Jesus had scathingly rebuked them whenever he had addressed them. It is a heart-searching and solemn question for me, for us all, "Can we bear rebuke?" But how often have men been wiser than they knew. It was so when Joseph's brethren sold him into Egypt. They indeed meant it for evil, but God meant it for good. Jehovah often overrules the wickedness of men for good, and unwittingly they work his will. So when men persecuted the first disciples, it only served to scatter the seed of the word abroad. And in like manner they crucified Jesus with wicked hands, but God had thus appointed to save his people.

Barrabas would have been crucified as a companion of the other two thieves, had not Jesus hung in his place. In this we see presented the only hope that any of us have to-day. The Jews did not know what they did when they released Barrabas and crucified Jesus; they were showing forth the only way in which sinners can be saved, yet not knowingly. But did Jesus die for me? Am I one of the unjust for whom that just One was delivered? This is the important question. Was he lifted up that I might be saved from condemnation, guilt and sin? Jesus hung between two thieves. One he saved; one he did not save. One became a penitent, and besought God's mercy; the other was hardened, and died

blaspheming. But eternal death could not pass over from the impenitent to the penitent thief. Jesus hung between, and quenched the sword, and stayed its progress by his own blood. So once before Aaron, the type of Jesus, in his priesthood had stood with the sweet incense between the dead and the living, and the plague was stayed. And Jesus forever remains between the living and the dead, and none that live in Christ shall die.

Let us contrast the condition of these two thieves as it had been and as it was now. Both had been highway robbers, for so the word thief means here. Both, no doubt, had gone to all excess in wickedness, even to the extent of taking human life. They had been companions in iniquity; and both, as seen in Matthew and Mark, had reviled the Lord Jesus. Both had been arrested and tried and condemned, and both now hung in fearful torture on the cross. Thus far no difference is to be seen; here, however, their paths diverge. One is turned back; the other continues on in his iniquity. What has wrought this change in the one who has made them to differ? Their arrest, trial, condemnation and crucifixion had not wrought this difference, for both had passed through precisely the same. The memory of their crimes had not made the difference, for both were guilty of the same. Neither was it the shame and agony of the crucifixion, for both suffered alike. Nor was it the visible presence of Jesus and his uttered words, for both alike saw and heard him. It was not the terror of death, for its awful form was before them both alike. All the outward circumstances of every kind were precisely similar with both. What then had wrought this marvelous difference so suddenly? Surely we must answer, Nothing but the sovereign grace of God. Here is one of the strongest proofs of personal election and effectual calling that it is possible to conceive of. It is a question of the apostle, "Who hath made thee to differ?" and here we have the divine answer. Now let us trace the evidences of this difference. Both had formerly reviled him, and one still continued to revile, saying, "If thou be Christ, save thyself and us." "Dost not thou see what we suffer as well as thyself? If thou wast indeed the Christ, it would not be so." Here we have again the old temptation of the devil in the wilderness; and now, in Jesus' hour of sorest agony, it came falling as a taunt from the unclean lips of a mortal man.

But that obedient Savior, who before had calmly withstood the assault of the "father of lies" personally made, gave no sign that he even heard this Satanic taunt of the dying thief, who gnashed his teeth in impotent rage. This man, like all mankind by nature, felt no need of salvation, and desired none, except from temporal pain and suffering and death. In this life were centered all his wishes and all his hopes. There was no voice in him crying out for salvation from sin, no hunger and thirst after righteousness. And before him passed scribes and chief priests and rulers and Pharisees, despising him as a sinner, and boasting of their goodness, and yet just as depraved in heart and life as he. They fancied in themselves that they were righteous, and so had no need of Jesus; while he loved sin, and knew it, and acknowledged it boldly, and so scoffed and sneered at all righteousness, both the hypocritical righteousness of the Pharisee, and the real righteousness of Jesus. They and he alike were in the same condemnation; both should meet in the same place at last, for both were under the everlasting curse of God. The brothers of both these classes of men are all around us to-day. The one class is to be found in the jails and prisons; the other class occupy prominent pews at church every Sunday. The blighting curse of God's vengeance shall fall upon them both. It is a daily question with me, Do I belong to one of these two classes? If not the scoffing, God-defying thief and robber, am I the self-righteous but Christ-mocking Pharisee?

But it is time that we turn to consider the other, the penitent thief. God's grace had entered his heart, and wrought a change such as he had never felt before. His scoffing and reviling were ended, and he confessed where he had once derided. He humbled himself where he had once been proud, and prayed where he had once blasphemed. This inward change of feeling showed itself by his words, for out of the abundance of his heart his mouth must speak. In all his speech henceforth we trace the record of heartfelt christian experience. His words were brief, but they were full of meaning. There was no time for him to work, no time to make long prayers. He must be saved by grace, just plucked as a brand from the burning, or not be saved at all, and he knew it. How many souls who have felt the arrow of conviction, like this thief, in the last hours of life, and who felt that they had no power to even pray aright, may have remembered his experience, and felt a joyful upspringing of hope in the same Savior who heard and answered his cry for mercy. But just as he was saved, so must all be saved; all of us are just as helpless as was he. I witnessed one just such death-bed scene when I lived in the State of Maine. I was called one day to visit a young man just gone with consumption, who had been profane and vile. As I went to his bedside, and asked how he did, he said, "I think that I have but a few days

to live at best, and I have sent for you to come and talk to me." I said to him, "All that I can say to you is what one sinner can say to another. We are both sinners alike. I have a hope in Christ, and he is the only hope for any of us." Then I went on and tried to plainly preach the gospel to him. He listened most earnestly, and after awhile he said, "You are the first that ever talked to me in this way. Other ministers have talked with me, but they all told me that they were better than I, and I must be like them to be saved. But you tell me that you are a sinner just like myself, and I know if there be any work for me to do to be saved, I must be lost. I have no time left, and no strength, and if I can be saved it must be by grace. If it be as you say, then I may have hope. If Jesus does not save me I am lost forever." He died two days after in full hope and joy, saying that the Lord was his only refuge. How many of the Lord's people have been distressed by being told by blind leaders to believe, to work, when they knew that they could do neither. But how glad the tidings to such souls, that there is full and complete salvation in Jesus for all the needy and perishing ones!

But let us trace the outward expressions of this dying thief's inward experience. 1st. He rebuked the railing and mocking of the other thief. Once, indeed, he had also mocked, but now he loved, and he could not bear to even hear the name of Jesus railed against. I think that one of the first emotions begotten in the heart of every heaven-born soul is the fear of the Lord, and a deep, heartfelt and abiding reverence for his name. Like Isaiah, he sees the Lord in his holy temple, high and lifted up, and he hears and responds to the cry of the Seraphim, saying thrice over that God is holy, and the earth full of his glory. Then in his heart for the time rebellious passions are subdued, and he bows in humble, loving reverence before God. He sees that God is holy, but he is unholy; God is just, but he is sinful; God is altogether lovely, but he is depraved. Therefore he cannot bear to hear the name of God blasphemed, or one reproach cast on the name of Jesus. His language is, "Let the name of the Lord be praised and exalted, whatever becomes of me." He confesses, "I am a sinner justly condemned, but God is holy and just and good." And so this dying thief could no longer endure to hear the name of Jesus reproached; and though all unworthy and vile himself, he gathered courage to rebuke his guilty partner in iniquity. Love prompted this rebuke, and called forth this defense of his Lord.

2d. He acknowledged his condemnation. The judgment of God had gotten hold upon him. His condemnation by the judges of the land became a small matter, since God had judged and condemned him. He felt the sentence of the law of God written in his heart. This is the second step in the account of his experience,

and it is an essential part of all christian experience. The voice of God had in like manner spoken to Paul; it said, "Saul, Saul, why persecutest thou me?" This was an arrow of conviction that struck to the heart. He found that to kick against the sharp pricks of God's commandments and God's purposes was indeed hard. The curse, the killing sentence of the law, came home to him. All the Israel of God must come to Mount Sinai, with its terrors, its flames and smoke, its voice of words too terrible to be heard, its lightnings and thunders, and must fear and quake there, ere they can draw near to Mount Zion in peace and joy. The road to our spiritual Canaan lies hard by Sinai. Condemnation must precede pardon and redemption in all christian experience. The law must go before the gospel; Moses must wound us ere Christ heals us. So this dying thief now felt that he was condemned. Has the law spoken to our hearts with its loud thunder? Have we heard it saying to us, "The soul that sinneth shall die?" Are we bowed down, and mourning because the voice of God has sought us out in our wandering, and exposed to our view all our inbred corruption, from which nothing good could flow? Then we are in the state of this thief, who said, "We are in the same condemnation." The feelings and thoughts of various hearts may be different, but all who are taught of God agree in the knowledge of God's curse abiding upon them for sin. They can no longer be careless in this matter.

3d. This dying thief confesses the justice of his condemnation. He says, "And we indeed justly." If the soul has right views of the holy character of God, it will also rightly comprehend its own unholiness, and with shame the confession will be made before God, "I have sinned against heaven and in thy sight; I am vile." In such an experience there is no room left for murmuring against the law and justice of God. The poet has said,

"Lord, should thy judgments grow severe,
I am condemned, but thou art clear;
And if my soul were sent to hell,
Thy righteous law approves it well."

What a difference between the reviling of the one thief and the confession of the other. What wonders hath grace wrought. How it subdues pride and humbles self. Through grace we are made willingly to take the place that belongs to us, as poor, needy, humble, suppliant beggars at the door of rich mercy. The natural man will not acknowledge the justice of his condemnation. In his rebellion he accuses God of injustice if he does not give all a chance, as he calls it, to be saved. Sometimes this issues in Universalism, and sometimes in Arminianism. Sometimes he says, "I am as good as anybody else, and so I shall be saved." Sometimes he says, "I am religious; I pray, give alms, and so on, and therefore I am entitled to heaven." But Jesus said that the Pharisee was as entirely condemned as the most abandoned wretches among the publicans and

sinners. This the Pharisee bitterly resented, saying, "I am better than my neighbor." Total depravity and the utter condemnation of man are just as distasteful to the natural mind to-day as ever they were; but nevertheless they are true, and must be constantly preached. If any poor soul feels justly condemned before God, he is not far from the kingdom.

4th. Out of all this experience arises the heartfelt prayer, "Lord, remember me when thou comest into thy kingdom." Here was personal necessity and personal prayer: "Remember me." The scoffer had said, "Save thyself and us." When the arrow of conviction enters a soul, shows him his depravity, and makes him feel that he is a brand fit for everlasting burnings, his cry must be intensely personal: "Lord, save, I perish." "Lord, have mercy upon me." "God, be merciful to me, a sinner." "Lord, remember me." It is a prayer for salvation from death and hell and sin. How vast are the desires involved in such a prayer! The penitent thief said, "When thou comest into thy kingdom." Jesus has come into his kingdom now, but still the cry goes up from every stricken soul, "Lord, remember me." The soul may not dare to kneel, or to utter a word in prayer; but still every sigh, every uplifted thought, is a prayer for pardon, peace and grace. None but a truly humble soul can really pray. *A soul in love with itself cannot truly pray.* A sin-sick soul must pray. This dying thief hated himself, and was sick of sin. He felt poor and needy, and so could not help praying; and he looked to the only source of help for such sin-sick souls, the Lord Jesus Christ.

5th. And now, like the softly falling dew or rain upon the parched up earth, the voice of Jesus answered back, "I say unto you, To-day shalt thou be with me in paradise." What an answer! what a mercy! What wonderful grace was this! and what a change for the penitent thief! Only yesterday he was a vile blasphemer and an enemy to God, and a hater of the good; to-day penitent, grieving over sin, and suffering beyond the power of words to express or of thought to conceive, but before the declining sun should sink from sight it was promised that he should be with Jesus in paradise. What unspeakable comfort, when we convey the body of a believer to the tomb, to know that like the dying thief he is in happiness with Jesus. This man went to the world of glory the very day in which he believed. Though it is not so with most, yet all who believe are sure of this home, and are, even here and now, as safe as he was, as safe as when they shall enter glory. The taunts of the one thief could call forth no reply from the suffering Savior; but one feeble cry of penitence from the other called out an instantaneous reply. From this we learn that the ear of Jesus is ever open to the cry of the needy and the perishing, and he never despises their prayer.

Now have we this experience? Are we sinners condemned, and justly so?

Is it the cry of our heart, "Lord, remember me?" "Lord, have mercy upon me?" This is the evidence of life in the soul. Confession of sin, and prayer for salvation from sin, always go together. The one cannot be felt without producing the other. May God help some feeble soul to trace his or her experience in that of this dying thief, and so comfort their hearts with hope and joy, is my prayer.

As ever, your brother in hope,
F. A. CHICK.

REISTERSTOWN, Md., April 1, 1879.

CARROLLTON, Ky., April 1, 1879.

BRETHREN G. BEEBE & SON:—

Some years since I was in conversation with some friends on the subject of the relation that good works bear to the new birth and the faith of God's people, when I was asked to write my views upon that subject, which I did, and retained a copy of what I had written. A few days ago, in looking over some old papers, I found that copy, and now send it to you, to be disposed of as you may deem best.

The relation that good works bear to the new birth and to the faith of God's people is a subject that has deeply interested God's people during the past centuries, and now affords them as much comfort as it did in the apostolic age, in which an inspired apostle said, "Show me thy faith without works, and I will show thee my faith by my works." And again, "Faith without works is dead." But we often hear it said that all men have faith. If that be true, the apostle was mistaken when he said that "Faith without works is dead;" for all men do not do good works. All men by their lives and conversation do not give evidence that they are born again, born of an incorruptible seed, that liveth and abideth forever. That which is born of the flesh is flesh, and to the flesh pertain all manner of abominations; for "The heart of man is evil, and that continually." That which is born of the Spirit is spirit; and faith is one of the fruits of the Spirit, and is the gift of God. The apostle could appropriately say, "Without faith it is impossible to please God:" for faith without works is dead. Again he says, "Even so faith, if it hath not works, is dead, being alone." We understand that the vitality of faith will be known by its activity, and its action will be in harmony with its nature and origin. It being a fruit of the Spirit, it is in harmony with the Spirit that bears it. The apostle says, "For we through the Spirit wait for the hope of righteousness by faith." And the Savior says, "This is the work of God, that ye believe on him whom he hath sent." The apostle then could appropriately say, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." Christ is the author and finisher of that faith, and it will ultimately triumph. We read, "This is the victory that overcometh the world, even your faith." But the faith by which the children of God

live and walk, and in which they will ultimately triumph, is essentially different from that which the world calls faith, but which is innately that which the apostle calls dead faith. The former is the fruit of that spiritual birth without which none can see the kingdom of God. The question now suggests itself, If faith is the fruit of the Spirit, given to the child of God in regeneration, do not all the works of faith follow after regeneration, or the implantation of God's spirit in the heart, and are they not all good works? The apostle says, "He that is born of God doth not commit sin, for his seed remaineth in him." Then good works are the effect of regeneration; they are the evidences that the child of God is born again. The tree is known by its fruit; the fruit does not make the tree good, but is the evidence of the nature and character of the tree. Nor can the tree change the nature of its fruit; but it is just as possible for a tree to change its fruit, as it is for man to change the nature of his own heart. Nurserymen ingraft the bud of a good tree into a bad one; but the fruit produced by that ingrafting does not partake of the nature of the old tree, but of the new implantation. So when Christ is in his people they become Christ-like; they bear the fruit of the Spirit, and are fitted and prepared to do good works. They can say, "The life I now live in the flesh I live by the faith of the Son of God." Hence they live by faith; not by a dead faith, but by a vital principle, even by the faith of the Son of God. Having that faith, it is their chief joy to walk in his commandments, and they mourn when they find themselves wandering in forbidden paths. They realize that his commands are not grievous; for he says, "Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light." Faith points the new born child of God to the yoke of Jesus, to his examples and precepts, to all the ordinances of his house, and bids him move on in obedience to his commands, saying, "Why tarriest thou? Arise, and be baptized." He says, "If ye love me, keep my commandments." He does not say, "Keep my commandments, and then I will love you, and you will love me." That would change the order, make God dependent on man, and negative the testimony of the apocalyptic seer, who says, in speaking of the blessed Jesus, "I am Alpha and Omega, the beginning and the end, the first and the last." The child of God, when borne aloft on hope's azure wings, rejoices to know that his blessed Redeemer is the beginning; and he hopes and trusts that he has begun a good work in his heart, and that he will perfect it in the day of Jesus Christ. When he is in the full exercise of that faith, all the commandments of God are performed with joy; not for a reward, nor that the child of God believes that he will reach heaven and immortal glory for doing them. O no. He feels and knows that every

good and perfect gift cometh down from the Father of lights, in whom there is no variableness, nor shadow of turning, and that both the power and will to comply with the divine commands are the gifts of God. Realizing his own entire dependence upon God, he reads with joy and rejoicing this language of the apostle, "By grace are ye saved, through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost. Again, "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Then God's people are not saved of works, by works, or according to works; but they are saved by grace, that grace which was treasured up in Christ Jesus before the world began, and they are blessed with all spiritual blessings in heavenly places in Christ Jesus. If they have life, that life was in him. If they are redeemed from under the curse of a violated law, he is made unto them redemption. If they have wisdom, it is because he is made unto them wisdom. If they do good works, it is because he works in them to will and to do of his own good pleasure. Then they, like Abraham, look for a city which hath foundations, whose builder and maker is God. But they realize that none of these things have been accomplished for them by their good works, but that those works are the evidences which are given them that they have spiritual life, that they are born again, that they belong to that kingdom which is not of this world, of which the Lord Jesus is King: a kingdom in which "a King shall reign in righteousness, and princes shall rule in judgment." How different is that kingdom from all earthly kingdoms. In that kingdom the King writes his laws in the hearts of all his subjects, and prints them in their minds. He makes a covenant with them, in which he declares that he will be unto them a God, and they shall be his people. He makes them a willing people; for he says, "Thy people shall be willing in the day of thy power." He makes them a joint owner with him to all the glories of that kingdom. He hath left it on record for their comfort while here below, that they are heirs of God, and joint heirs with the Lord Jesus Christ, to an inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. Yea, he promises them the life that now is, and that which is to come. When looking away by faith to their eternal home, they are made to adopt the language of the poet,
"When shall I reach that happy place,
And be forever bless'd?
When shall I see my Father's face,
And in his bosom rest?"
Then who can wonder at their being made willing in the day of his power, when they are assured of these things—when they are assured that

they shall be like him, for they shall see him as he is?

Willing in the day of his power! O glorious thought! heavenly truth! says the hitherto morning child, when he is revealed to him as the way, the truth and the life. It is then he can say, "Thy will be done in earth as it is done in heaven." It is then that the Sun of Righteousness rises upon him with healing in his wings. Yes, the leprous spots that sin have made are removed by the healing rays of the Sun of Righteousness, and he goes forth, and grows up as a calf of the stall. A shelter is provided for him, for his King is to him a hiding place from the storm, a covert from the tempest, as the shadow of a great Rock in a weary land. This to him is a weary land. Around him cluster in memory many sorrows, disappointments and afflictions, but he rejoices to know that his glorious Lord has delivered him out of them all; and having that hope which is an anchor to the soul, both sure and steadfast, he can with feelings of joy and rejoicing exclaim, with one anciently, "Though the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

I subscribe myself, affectionately
yours,

H. COX.

MARCH 20, 1879.

THE way I was led from nature to grace, or some of the recollections of the trials I experienced when first approaching the presence of my God.

Until I was about twenty-one years of age, I never realized that I was without hope and without God in the world. The discovery was made to me suddenly, and my whole thoughts were centered upon my lost and deplorable condition, and my cry arose, "What must I do to be saved?" At the same time I felt so entirely helpless that I could say with David, "All thy waves and thy billows have gone over me." This feeling of impotence or helplessness followed me for many days, and all my efforts to merit salvation by good deeds were fruitless. In despair I could only cry continually, "Lord, save, or I perish." My whole soul was absorbed in the thought that unless the Lord saved me I was forever lost. Finally I was led to see and hope that Christ himself was leading me in paths that I had not known, that he was indeed my Savior, my Redeemer, my Refuge and my only trust. In him I found rest for my weary soul.

"Come hither, all ye weary souls,
Ye heavy laden sinners, come;
I'll give you rest from all your toils,
And raise you to my heavenly home."

This was late in the fall of 1821, and soon after I went to a little body of saints in Littleton and related my experience, and was baptized by Elder Samuel Trott, in the small mill stream near Deacon Howell's, and was received into the fellowship of the Regular Baptist Church in Morristown, N. J., in the cold month of January, 1822. The ice was very thick, and was cut with an axe. The song that was sung on the occasion commenced,

"Christians, if your hearts be warm,
Ice and snow will do no harm."

With the Baptists I have had my home ever since, and now in my old age I can say with Ruth, "Entreat me not to leave thee;" for if I know my own heart, I desire to spend the remainder of my days with the people of God. I am an old, infirm man, being in my 79th year. My pilgrimage is drawing to a close. "Every moment brings me nearer to my long-sought home above." May the dear Lord sustain me in my declining days, and be with all his children, is the sincere desire of your loving brother,

CHILION JOHNSON.

JUNE, 1815.

A little exercise which took place in my mind when in my fifteenth year.

I was raised a Presbyterian, and never, at this time, had heard any other kind of preaching. I was well satisfied with my situation, attended meeting faithfully, and believed all the preacher spoke, as far as I understood the matter. But there was a change about to take place in my mind. I was to be led in a way that I knew not, and in paths I had not seen. And I only saw the way as I was led through, and permitted to look back; for it was some years after I had gone over this path, before I understood where I was. And even now I sometimes fear that I have not the right understanding in my heart. This leads me to have a desire for the judgment of others, and the question often arises, Could I be led all this way, and yet be mistaken in the leader? I fear I could, which makes me examine well the waymarks. I know Christ is the true and narrow way. When he begins to lead, he leads to his Father.

Well, at the time of which I am about to write, this scripture rested with much weight upon my mind, "Ye must be born again," and I felt that it must be by the power of the great God to bring about such a great change. Then I began to call upon him. My prayer was, "Lord, save, or I perish." I lost all relish for my childish amusements, was much dejected, and the solemn truth that I must obtain a new heart or perish forever, haunted me day and night. My sins seemed to numerate, and were like a mountain between me and the great God, which seemed to hinder my approach. The way I did not understand; all was darkness, and almost despair. This unhappy state of mind continued something like two months, and I often went in secret to weep over my deplorable condition. One night after retiring to bed I had a particular view of my depravity, and concluded that all was lost. I thought, What shall I do? If I go to sleep now, and should never awake in this world, where will this poor soul be? The weight of sin seemed to be pressing me down, which made me cry mightily to God, "Save, or I perish. Into thy hands I commit my spirit." Then, I think, a gleam of hope entered into my childish heart, and I dropped to sleep.

"Sleep is that gift, that sweet relief,
From tiresome toil and wasting grief."

While I was asleep I dreamed the following dream: I thought an acquaintance of mine came to me with his hymn-book open, and invited me to help him sing. I told him I could not, I must not sing, for I was a poor, condemned criminal, and had much better pray than sing. He appeared much hurt with my refusal, and turned to leave me. Seeing that he was hurt, I repented, and told him I would sing. So I commenced, and sang aloud these lines:

"My soul's full of glory, inspiring my tongue,
Could I meet with the angels I'd sing them a song;

I'd sing of my Jesus, and tell of his charms,
And beg them to bear me to his loving arms."

My loud voice awakened me, and at first I was alarmed, to think that I, who was all sin, would dare to open my mouth and pretend to sing the charms of Jesus. I thought over and over the lines that had just come to my understanding. "I'd sing of my Jesus and tell of his charms." These words so delighted me that I forgot and lost sight of the burden of sin which was so lately pressing me down. I forgot that it was my place to pray, and was now praising, and before I was aware, I was living on the charms of Jesus. I did not sleep any more that night, but did not know that anything strange had happened unto me, only that I had had a pleasant dream, that it now absorbed all my thoughts, and I was greatly refreshed. As soon as it was light I arose and looked out of a window, when to my delight and joy I saw the trees praising God and showing forth his handiwork. The little notches in the leaves were so exact. Who, my mind inquired, but the great God could have done this? O what joy filled my heart, to know that he would take care of all his works, and would have all things praise him. After admiring the trees from the window, I went out to the well, where stood a large stone basin, for the purpose of washing the face and hands. As soon as my hand touched the stone and the water, I was again struck with the wondrous works of God. The stone dish and the transparent water, how beautifully they did speak the praises of their Maker. Everything I saw that morning was as new to me, and created as much admiration and delight in my mind as if I had been born blind, and that night had received my sight. On entering the house I stepped to a looking-glass, where I again saw the handiwork of God. There and then, for the first time in my life, I felt that I was "fearfully and wonderfully made." The curious workmanship of this whole frame, my hands, my fingers, with all their joints, every part fitting to the right place, so exact, and so wisely arranged. Also a walk the same morning brought me through beautiful meadows, where there was much to admire. The clover with its notched edges, and the grass, why had I not seen their beauty before? How stupid I have been, to live fifteen years without seeing the works of nature. What shall I render to my God for all his kindness

shown? While I was wandering in nature's darkness, this light, like a star, shone in my childish heart.

ANN JOHNSON.

OTEGO, N. Y., March 30, 1879.

ELDER BEEBE—MUCH BELOVED BROTHER:—I hope you will bear with me once more, sinful and unworthy as I am; yet I hope, and often feel an assurance, that I have been made worthy in and through the immaculate Lamb of God. I will only write a few lines, asking you to please publish in the SIGNS these, to me, most precious letters of our dear sister Nancy Dutton. It seemed to me, while reading them a few evenings ago, that such sweet clusters of gospel truth should not be laid by with all its richness, and not let the household share in the blessedness therein contained. They are at your disposal. I have all confidence in your long-tryed judgment, feeling that all will be right. I have a desire that they should have a place in our family paper; yet there is a sense in which I shrink from sending them, (they were written to me) knowing so well my own depravity, and so often feeling too unworthy to receive such tokens of love and sweet fellowship; yet how I crave and hold them in my heart-treasures, far above rubies, as coming from the paradise of God. While reading those excellent letters, my mind was carried back to the time of which our dear sister wrote. How my heart was filled with love. It seemed as if I knew no fear; and we read that perfect love casteth out fear. All my fears are about self. How beautiful for situation is Mount Zion, the joy and rejoicing of all the family of our God. On what a solid foundation it rests. How different from the thrones and kingdoms of the world. It causes great sadness of heart to think of the terrible sin and awful crime that is fast sinking this once prosperous nation in ruin. May the God of the morning and of the evening, who rules in heaven above and on the earth beneath, stay the raging billows, if it be his holy will so to do. In all the turmoil and strife the church of God stands secure, as the ark rode majestically upon the waters; and so will the bride, the Lamb's wife, be borne in the arms of her Beloved to the world of immortal glory. A pleasing prospect for the poor pilgrim while he sojourns here.

My dear aged brother, you are drawing very near this glorious city; soon you will lay your armor by, to dwell forever with the Lord. May this be our happy lot also.

With much love to all that love our Lord and Savior Jesus Christ,
CHRISTIANA L. FRENCH.

BRENNHAM, Texas, Oct. 24, 1860.

DEAR SISTER FRENCH:—You will no doubt think it strange to receive a letter from one so far away, and an entire stranger; but I have just been reading your communication in the 19th number of the SIGNS, and I feel to hope that we are acquainted in spirit. When I read your letter, with which I am well pleased, (and I

have read it more than once with equal interest) I thought I had seen your name before in the SIGNS.

There was a time when they that feared the Lord spake often one to another. I suppose they were talking about the things of the kingdom of our Savior; for they had that faith which could view the promises afar off, and were persuaded of them, and embraced them. What a precious faith, to bring the far off promises so near as to embrace them. How persuasive is the divine power of the faith of God. And O how precious to the poor, doubting, fearing, trembling saint of God, to be enabled by faith to embrace the promises. O how good when the Holy Spirit leads us into all truth. "He shall take of the things of mine," said the blessed Jesus, "and shew them unto you, and shall bring all things to your remembrance whatsoever I have said unto you."

But I wanted to talk a little about the saints speaking often one to another. Above all things, my sister, it gives me the greatest pleasure to hear those that fear the Lord speak of his goodness and mercy, and of the vast concerns of his glorious kingdom. My soul has overflowed when I have heard the learned ones, they who have been taught in the school of Christ, speak of that wondrous salvation which you all say is of the Lord, a truth which my soul is willing to testify to. And as I am not at this time where I can speak to those loved ones face to face, it makes the SIGNS more precious to me, and sometimes I am almost transported with delight when I read the communications of the dear saints. I have many conversations with them, and sometimes fancy I have them in my arms. O how blessed will be that day when all the redeemed of the Lord shall meet on yonder bright shore of endless rest. You will be there, my sister, all the saints will be there, and I, poor one, less than the least of all, hope to be there too. O how sweet the song, Salvation by grace. We will all sing it aloud, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. We will surely not forget that we have come out of great tribulation, and have washed our robes and made them white in the blood of the Lamb. O no; but we will all sing, Worthy is the Lamb that was slain, for he hath redeemed us out of every kindred and tongue and people and nation. While in this world of sorrow we often tell to one another how the Beloved one of our souls found us in a waste howling wilderness, how he led us about and instructed us, and kept us to this day. I, poor wretch, was an outcast, the servant of sin, led captive by the devil at his will, until called by God's grace, called to an inheritance with the saints. How blessed to be brought nigh by the blood of Christ. O what a wonder, that one so sinful, so unworthy, should be brought thus nigh, to have a name and place among the dear saints, the

household of God. O Savior, we thank thee, while we feel to sink to nothingness at thy feet. Kind Savior, make thyself more and more precious to thy saints; keep them, O keep them, and encircle them with the eternal rainbow of heaven.

THURSDAY MORNING, 25th.

DEAR SISTER FRENCH:—I have been thinking of you and conversing with you for twenty-four hours, and you have been telling me, not about your good works, but how you were called by the grace of God, and how you was made alive in Christ Jesus, by receiving that eternal life, which you say will endure when this world is no more. You speak of a little band of brethren and sisters who are not willing to be reckoned among the nations, but stand alone; yet it is blessed indeed to have your names written in the Lamb's book of life. Well, my dear sister, I am more lonely than you, for there is not an Old School Baptist in this town, except my son and myself. There are some large churches, but I have not seen any that love to speak of Jesus. I have only been here a little over three months. Sometimes my heart is so full that I have to talk a little, and they stare at me with astonishment. It seems to me they do not know what to think of salvation by grace. But you, my sister, know more about them than I do, as you were in the Arminian ranks for a number of years. I was glad when I read that you came to the conclusion to travel alone, but was more glad to read how the Lord made you willing, with some others, to come out. Don't you see, sister, how the Lord makes all things work together for good to them that love God? I smiled when I read your remark that you were pretty well burned. I bless God that you all came out. The trappings did not fit you, any more than the armor of Saul fitted David. I know, sister, it was precious to you to be set free and enjoy the liberty of the gospel of the Son of God, with all its blessedness, while you were made to exclaim, "Great is the mystery of godliness."

But I must try to bring this letter to a close, lest I weary you. I did not think I would have written so much, but I hope you will excuse it, as you told us to rejoice with you.

Dear sister, when you receive this, please write me a private letter. My love to you. Give my love to all the saints with you. Farewell.

NANCY DUTTON.

BREMEN, Texas, May 24, 1861.

DEAR SISTER FRENCH:—Yours of December 17th came to hand in time. I assure you it was read with love and fellowship. I have read it many times. I have often, very often, thought of you, and desired to write to you again, and for several days I have been thinking so much about you, and feeling such a desire to write to you once more, before I am debarred of the privilege. I have been expecting that the mail would be withheld from the Confederate States. This morning I concluded I must

read your letter again, and it was more precious than ever. Notwithstanding my poor health, I must write you a few lines, and let you know that I have received yours, and that I have not forgotten you, but that you still have a place in my affections. My dear sister in Christ, I have had much affliction of soul, and also of body, since I wrote you. But I am still here, a poor, trusting, waiting Baptist. I have heard the people say that the Old Baptists are silly enough to sit down and wait for the Spirit from above. One said to me, not long since, that they might wait until their heads were white with age, and if they did not do something for themselves, they never would feel the spirit of God. But, my sister, the experienced Old Baptists, those who have felt themselves lost and undone by sin, as you and I have felt and seen ourselves, have tried our works, and found even our best works to be no better than sin itself. And our prayers, groans, sighs and tears, coming from an evil, corrupt heart, all seemed to add to our guilt, and sink us lower, until the kind Redeemer, he who saved us and called us by his grace, was pleased to reveal himself in us by his spirit, by which we were sealed as heirs of God and joint heirs with Jesus Christ. Every one thus taught, believes that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. We want to be patient, waiting on the Lord, and even glory in tribulation also, knowing that tribulation worketh patience, experience and hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. We believe all the promises of God, and that they were given to us in Christ before the world began, and are sure to all the seed. We cannot be made to believe but that the counsel of God will stand, and he will do all his pleasure. We often hear the saints exclaiming, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

Dear sister French, I cannot write much, for my mind is dark; but I want you to write me again. I often feel that our hearts are knit together. In Christ all are of one heart and one mind, and our interests and our hopes are one. We are called in one hope of our calling, having one Father, even God. O how near a kin. All of the same family. No North, no South, but all of one heavenly kingdom. I, too, hope the cord of love cannot be broken, for I am persuaded there is nothing that can separate us from the love of God which is in Christ Jesus our Lord.

Now, my sister, I must bid you adieu. My love to all the saints with you. Now unto him that is able to keep us from falling, and to present us spotless before the throne of his

glory, to the only wise God our Savior, be glory forever and ever. My love to you. Farewell.

NANCY DUTTON.

Farewell. I hope we'll meet above;
Though we are far apart,
You still remain in christian love
Entwined about my heart.

And when before God's throne you kneel,
The poor remember there;
O, will you for the needy feel,
And breathe for me a prayer?

N. D.

I answered this letter, but I have never heard from her since, either by letter or through the SIGNS. If any one can tell me of our dear sister Dutton, whether she is living, or is gone home to rest forever in the bosom of her dear Savior, I would be very glad to know.

C. L. F.

UPPER MIDDLETOWN, Fayette Co., Pa.,
January 24, 1879.

BELOVED BROTHER BEEBE:—

Having a little leisure, I thought I would write a few lines for your disposal. Through the blessing of our God, my daughter Sarah and I reached home from the association on Wednesday, and found all well, for which we were thankful to the God of all our mercies. I told you that I expected to visit the Juniata Association, and you requested me to write to you after my return; but hearing there was no public conveyance near the place where it was held, I did not go, and I have heard nothing from them since.

Brother Beebe, since our last interview we have baptized two in the fellowship of the visible church of Christ, my daughter Sarah (with whom you formed an acquaintance at the association) being one of the happy number.

I am often asked why the children of God are represented in the scriptures of divine truth as being called upon to endure more trials and conflicts in this life than the people of the world. The Lord says, "I have chosen you in the furnace of affliction." They are a poor and despised people. I have answered the question something like this: We are all born of one earthly parent, therefore the people of God are subject, in common with the children of the world, to all the calamities arising in consequence of the fall—sickness, pain, losses, crosses, death in the family circle, &c. Well might Job say, "Man that is born of a woman is of few days and full of trouble." The troubles of the children of the world cease with their trials; but not so with the children of God. When the children of Zion were captivated and taken to Babylon, they were asked to sing one of the songs of Zion. Their reply was, "How shall we sing the Lord's song in a strange land?" Thus the dear, tried child of God is often compelled to say, O my leanness, my hardness of heart, and my wretched, wandering mind. Duty is often a task, and fears take hold of their mind, lest they have been deceived, and were never numbered with the heirs of salvation; that surely if they were a child of God they

would not have such trials, doubts and fears of an interest in the atoning blood of the blessed Redeemer; that surely the saints are not perplexed like they are. How often do I hear the dear children of God say, "O that I could enjoy the love of God and the fellowship of the saints as my dear brother or sister does. How happy I would be." But, go to that brother or sister, and they will tell you the same. Thus every child of God can discover the corruption and depravity of their own heart, but not another's. They look upon all others as better than themselves. Dear brethren, these trials, doubts and fears are true evidences of divine life. The cries and groans of the children of the kingdom are certain evidences that there is life. A child cries when born, which is an evidence of life. Not that the birth of a child is what constitutes it a child, for it was a child before its birth.

My object in this short letter of love is to console and strengthen the tried and disconsolate children of my Father's family, whom he will save with an everlasting salvation. We are told, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." These trials only work for their good, and are among the all things that work together for good to them that love God and are the called according to his purpose. The prophet Isaiah says, by way of encouragement to the poor and afflicted child of God, "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." David says, "This is my comfort in mine affliction; for thy word hath quickened me." Thus the poor child of God has every consolation that the promises of the gospel contain. "Blessed are they that mourn, for they shall be comforted," is the language of our Savior. But the disconsolate heart says, I know these promises are sweet, but I fear they are not for me. Why not, poor sorrowing soul? "O my leanness! Surely, if I were a child of God, why should I be perplexed with these vain thoughts, the pride of life, and the vanity of the eye?" I would say to you, dear mourner, these trials of the mind prove to a certainty that there is divine life there implanted by the Holy Ghost, which the world knows nothing about. Take courage then, ye poor and needy, ye halt and tempest-tossed. The promises of the gospel are all for you, and through the blood of the covenant you shall reach the fair, peaceful shore. And though you are now sailing upon the troubled sea of this life, your little bark shall never founder, for Jesus is at the helm, and will safely guide you to Canaan's shore, there to rest forever from all the toils and conflicts of this disordered world. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." The arms of his everlasting love are around you. My own experience convinces me of the trials the children of the kingdom are called to

pass through. It is not uncommon for me to enter the pulpit in darkness and coldness, and like the barren fig-tree. Doubts and fears perplex my mind, but I commence and try to tell the dear children of God of the way of life and salvation, through the blood of our adorable Redeemer, and soon I discover that the saints are feasting, while I am cold and barren. At other times the good Lord grants me a sip of the wine of the kingdom, and then I can talk with delight. But ere one fleeting hour is past, Satan lays me as low as ever. Thus it is with me. But I have learned that it is all for my good. It keeps me humble, just were we all ought to be. Trials teach us where our dependence is; not in ourselves, but in the adorable Redeemer, who gave himself for us, that he might redeem us from all iniquity, and purify us, and make us fit for the enjoyment of himself in heaven. Dear brethren, when Satan assails you, look to him who has destroyed the power of the devil. Rely upon him, for he careth for you, and will bring his redeemed family, without the loss of one, to the enjoyment of himself in glory, where the saints shall meet to part no more.

I submit the foregoing to the disposal of my beloved brother Beebe.

I remain as ever, yours in hope of eternal life,

ADAH WINNETT.

ESAU'S BIRTHRIGHT.

Brother John G. Goodner, of Mt. Ida, Arkansas, asks what is represented by the birthright which Esau sold to Jacob. This birthright was a natural one, and had reference only to temporal things. The titles and possessions of his father would be his at his father's death, because he was the elder son. He thought less of this right of inheritance than of his present gratification, and therefore sold it. He could not cease to be the first born, but he could dispose of his rights as such, and by this transaction Jacob became by purchase the heir of his father in temporal things; and thus it is shown that he instead of Esau was the predestinated heir to the promises made to Abraham, and therefore to the blessing of his father as such. It was by faith, we are told, that Isaac blessed them both concerning things to come. In this we see illustrated the peculiar character of faith as a spiritual power, not belonging to the natural understanding. When Isaac blessed Jacob he thought he was blessing Esau. His natural mind was deceived, but his faith was not. It was by his faith, "the faith of God's elect," that he used words which could not have been applied to Esau. "See, the smell of my son is the smell of a field which the Lord hath blessed." The blessing of God was given to Jacob before the world began, and Isaac was made by the power of faith to acknowledge and pronounce that blessing, contrary to the understanding of his natural mind, and while Jacob by his dishonest conduct showed that he had not yet experienced it; even twenty years before

the blessing came upon him in its fulfillment, with the new name of Israel, manifesting him as the field where the Lord would bring forth the fruits of righteousness.

The apostle in writing to the Hebrews (xii. 16) alludes to Esau in warning the saints. It is evident that in this place he makes Esau represent a child of God who has turned after the vanities of the world, following "the desires of the flesh and of the mind," and has thus despised the duties and privileges that belong to him in the church of God. Not that Esau was himself a child of God; but as he had a birthright because he was Isaac's son, his first born, so those who are born of God, and no others, have a birthright privilege in the church of God. Of course no one could sell a birthright unless he had one, and none can have a spiritual birthright but those who have had a spiritual birth. Such may exchange the spiritual privileges and enjoyments which are their right in and through Jesus Christ, the first born of God, for carnal gratifications, and so come into great darkness and distress of soul. "If ye live after the flesh ye shall die." A child of God who has sold his birthright may still through oversight or neglect on the part of his brethren retain a name in the church, but he has lost the enjoyment of spiritual things. It is not his birth that he has sold, but his birthright; not his relationship as a son of God, but the rights and privileges that belong to him in that relationship in this world.

Esau found no place of repentance, though he sought it carefully with tears. He could not now break the sale, but must stand by the bargain he had made. After having eaten the pottage which he bought with his birthright, he would like to have had the property also. But he was rejected, although he cried bitterly about the loss. This is set before us as a warning. The natural and the spiritual man cannot both be gratified at the same time. The one must be denied, mortified, crucified, or the other will suffer loss. When we are at home in the body we are experimentally absent from the Lord; but how much more delightful to be absent from the body and present with the Lord.—2 Cor. v. 6. We cannot enjoy the love of the world and the love of God at the same time. But more than this. We cannot sell our birthright, and then turn and take it back again, escaping the consequences of our transgression. There is no repentance of this kind, no escaping the rod. The stripes must fall upon the transgressor, for the Lord's word has passed.—Psa. lxxxix. 31. "It is a fearful thing to fall into the hands of the living God." "Knowing the terror of the Lord, we persuade men," the men of God, that they may walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

But for the wanderer from the fold of God, sorely tempted by the devil because of his transgressions to give up all hope, there shall be made a

way of escape, through Christ. Far off in the desert, in darkness and in the deeps, with a certain fearful looking for of judgment and fiery indignation, the terrors of death encompassing him about, there shall come to his soul again the shining of that never fading light which first delivered him from the power of darkness, and he shall see again the joys of God's salvation, and be a witness to his faithfulness, which reacheth unto the darkest clouds that ever hung over the pathway of a child of God.—Psalms xxxvi. 5. Feeble and sore broken by the chastisements of his faithful God, with what humble gratitude he shall bless the hand that has afflicted him. The loving-kindness of God shall not be utterly taken from any who have once tasted it, for it is given them in Christ. They may suffer greatly here because of disobedience, piercing themselves through with many arrows, but they can never be lost. "My Father who gave them me is greater than all, and none is able to pluck them out of my Father's hand."

May the Lord lead us in paths of righteousness for his name's sake.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., March 21, 1879.

ADRIAN, Mich., March 30, 1879.

DEAR BROTHER BEEBE:—Brother William Hance, of Ohio, sent me a request to forward the accompanying experience of brother George Cottrell to you for publication in the SIGNS OF THE TIMES, whose services as a faithful minister of the truth have long been received with regard among the churches of his charge. I gladly comply with his request, and also add my own for its publication. I hope also that brother Durand will notice brother C.'s request.

Yours in love,

A. B. BRES.

VERSAILLES, Dark Co., Ohio, Feb. 19, 1879.

A. B. BRES—DEAR BROTHER:—Through the mercy of the Lord I am still here, but am confined to the house. I am still unable to use my right hand, and my right side is no better than when you were here. I have in a measure lost my hearing, although I can now hear better than I could a few days ago. You wished me to write my experience, and I will now try to comply with your request, and give it in short.

I, like all of Adam's family, was conceived in sin and brought forth in iniquity. When quite young I had many serious thoughts about death and eternity, and formed many resolutions, and concluded in my mind that when I became settled in life I would go about the great work of getting religion, and become a good christian. I continued in that way until about the year 1835, when, as I stated to you when here, I had a dream. I thought I was going to hell, and was so sensible in my dream that I felt the very burnings in my bosom. While in that condition I thought the Redeemer appeared to me with a cup of blood in his hand, and told me I should drink it to cleanse me from all my sins. I drank

the blood, and the most filthy corruption passed from my mouth, black as the tents of Kedar, and these words came to my mind, "Except ye eat my flesh and drink my blood, ye have no life in you." In this awful condition I awoke, feeling the very torments of hell in my bosom. It was winter, but there was no snow on the ground, and I arose from my bed and went out into the garden, with nothing on but my night clothing. I fell upon my knees, and called to the Lord to have mercy on me, a poor sinner; but every word I spoke seemed to have enough sin in it to sink a world. At that time the words of the poet came to my mind, that if my soul were sent to hell, his righteous law approved it well. The law with all its terrors came, demanding strict obedience, and saying, The soul that sinneth it shall die. I arose to my feet to return to my bed, expecting before I reached the door to sink into hell; but before going into the house I concluded to fall on my knees once more and plead for mercy. I then returned to my bed, expecting before the break of day in hell to lift up my fruitless cries. Early in the morning I was called by my father to get up, and feeling much cast down all day, he inquired several times if I was sick; but I told him I was not. I continued in this frame of mind for several days, often going alone into the woods to try to pray; but every word I uttered seemed to fall to the ground. At time this began to wear off, and I made promises of what I was going to do. I determined in my mind that I would become a Methodist preacher, thinking I had power to convert the world. I frequently attended class meetings, telling them what great things I intended to do; and I would have joined them, if I had not been afraid of my father, who was an Old School Baptist preacher. Time passed on until the year 1843, when one beautiful Sunday morning, while on my way to meeting with my old uncle and aunt, suddenly and forcibly these words came to my mind, What are you going to meeting for? I went on with my head bowed down, and when I got to meeting Elder J. B. Moore preached on christian experience. While he was speaking it seemed to me that every eye was fixed upon me, so that I thought some one had told him what I had passed through, for he took me along in his travel until that time; but there he left me, and landed the christian safe in heaven. This added terror to my soul, and the words of the poet came into my mind:

"Where shall I go, or whither flee,
To escape that vengeance due to me?"

I then left the house, determined in mind never to attend another Baptist meeting. But the next month I concluded I would go once more, this time to hear my old uncle, George Reeves, thinking he would know nothing about my condition. In his preaching he talked of the christian travel, taking up my case, and following on until that time; but then he left me. So I settled down, thinking

ing that some one had been telling people what kind of a character I was. After meeting I started for home, but before I reached there I was brought on my knees to ask the Lord to have mercy on me, a poor sinner; and if I ever received a hope I received it then. I went on my way rejoicing, thinking I would never have any more trouble; but to my great astonishment doubts and fears arose, and I began to look around, and tried to get my burden back. But I have never found it yet, and I am still living in doubts and fears. The following summer I united with the Cesar's Creek Church, and was baptized by my uncle, Elder George Reeves, and have stood identified with that people ever since.

Now, dear brother, I send this to you to dispose of as you see proper; and if my life is spared, I will some time give you a short sketch of my call to the ministry. I will now close by saying that on the nineteenth day of next June I will have reached my three score years, and now feel that I am ready to be offered, and that the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. Please write soon. Farewell.

From your unworthy brother,
GEORGE COTTRELL.

ROMANS XV. 2, 3.

"Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Dear brethren, or, as Paul has used the address in the same chapter and 14th verse, My brethren:—When we come to read the holy scriptures, and to meditate thereon, let us be careful that we get a proper sense of what was or is laid down for the edification of the saints; for it is for them, and for no more than the saints, who were chosen in Christ from before the creation of the world. We see the address in Romans, "To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ." According to our corrupt nature, we are ever ready to contradict, and to seek for some motive wherein we may excel our neighbor, and make our own works show to our fellow-man a light, to cast a darkness or shade upon our neighbor; but the apostle here brings this evil to our view, and tells us our duty as saints, which is quite to the reverse. Instead of seeking to aggravate or cast reproaches upon, let every one of us please his neighbor. How are we to please our neighbor? By encouraging him in all worldly and vain or wicked works? Surely not; but to the reverse, for his good to edification. The apostle is here addressing those who are strong, and tells them it is their duty to bear the infirmities of the weak, and not to please themselves; and a good reason he gives. Christ, who has borne

and does bear our infirmities, sought not to please himself, but the Father. We all have infirmities, but the weak are more subject to them than others. If through weakness any do judge and censure us, and speak evil of us, we must bear with them, pity them, and not have our affections alienated from them. We must also bear their infirmities, by sympathizing with them, concerning ourselves for them, ministering strength to them as there is occasion. That is bearing one another's burdens. Christians should study to be pleasing in the sight of God; and if so, no matter how the world looks upon them. To be pleasing in the sight of God is to walk in the footsteps of our meek and lovely Savior. As he has opened the way, let us follow in meekness, ever looking upward to the fountain of love and happiness in the kingdom of Christ for all our strength and supplies. All true grace flows from that fountain, and the christian's hope is built upon that foundation stone, even Jesus Christ. In order to walk in the duties of life, and please every one his neighbor, we have to turn a cold back to all selfish and vain thoughts, practices and habits, or we cannot fulfill our duty to the good and edification of our neighbor. The world will always say, You do not please me in your habits or walk, for I see nothing therein enticing, or to create life. Dear brethren, here is where my hopes are encouraged, and faith is strengthened and built up; for we are not to please the world, and further, we are taught that the world will always despise God and his people. One yet in his or her sins cannot see anything to please their fancy in the duty of the chosen saints of God; but when one is called from that darkness, and brought to behold the glorious light of the gospel, he or she can then, and not till then, comprehend the great and glorious change. While one is yet in that darkness, he or she cannot comprehend the truth of the gospel, though they are graduates in all the sciences of men. That light is given in Christ, and through him all who do receive must enter into that light. We are taught that the whole life of Christ here on earth was a self-denying life. He bore the infirmities of the weak, and a great burden he has borne for us; not as a task grievous to him, for he willingly took the burden upon his own body to suffer for the sins of his people. He was ever willing to it, (an example for us,) and ever cheerful in it; but in his humiliation, the content and satisfaction of natural inclination were altogether crossed and denied. This the apostle chooses to express in scripture language. Many understand not the meaning of the shame of the reproaches which Christ underwent for the edification of the saints. Every day we hear some say, I love my Savior, and would cast no reproach upon him if I knew it. We must say to such a one, Be careful, then, and cast no reproaches or stumbling-stone in the way of others of thy brethren or neighbors. I wish here to call the

attention of my friends to another portion of scripture, where Paul first heard the voice of the Master, saying, "Saul, Saul, why persecutest thou me?" Was not Saul, or as his name was changed there to Paul, on his way, and was it not his desire to persecute the saints, when he was met by One who had a different work for him to do? The Savior did not say, Why persecutest thou the saints? but, "Why persecutest thou me?" We can clearly see, when we cast any reproach upon the chosen in the Lord, that we cast the same upon him who has called them.

I must close; and, brother Beebe, if you see anything in this scribble of any good, you may give it a place in your much esteemed paper, the SIGNS OF THE TIMES, from which I get so much of the edification which I have been trying to speak of. It comes on time and regularly; I could not do without it. Please excuse a poor penman, and correct all mistakes. Let us look forward to a happy life in that kingdom above.

I ever remain a brother in faith and hope.

DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Ind., Feb., 1879.

JERSEY MILLS, Pa., March 3, 1879.

DEAR FATHER BEEBE—If I am permitted to call you so, for we are entire strangers in the flesh, but I hope not in the spirit:—It has been impressed on my mind for some time to write to you, but I have put it off, thinking I could not write anything. It seems that I am such a great sinner in the eyes of the all-wise God; but I hope I have been made to understand that if I had been left to myself I would be utterly lost. I can say,

"If my soul were sent to hell,
Thy righteous law approves it well;"

for it seems that of all sinners I am the very worst. I was brought up with the Arminians, and led to believe that they were right, and was taught that I could make myself a christian. About nine years ago they held a protracted meeting here, and I went forward. The rest seemed to be so good and happy, that I thought I would be so too. I went to their preaching and prayer meetings, but I found that I could not pray. The rest seemed to know how to talk and pray good enough, and appeared to have no trouble; but I thought there was no hope for me, and that I would not believe anything. I tried not to believe the bible any more, and began to think there were no christians. Elder Durand had preached here several times, and I thought he preached the very worst doctrine I ever heard. I had heard about the Old School Baptists before, for there were a few members here at that time; but I hated to hear them say anything about the Old School Baptist doctrine. Thus time passed with me until three years ago last August, when Elder Durand preached here. I was away from home, at work, and received a letter from home, stating that my wife was baptized. The feeling that came over me I cannot de-

scribe. I thought I was separated forever from her; but when I came home it seemed like another place. I was not altogether satisfied, but what I believed I would not own. That trouble soon left me, and when I was at home at meeting times, I would stay with the children and let her attend the meetings. Last year she subscribed for the SIGNS OF THE TIMES, and although I said nothing against it, I thought I would not read them; but last winter I was away from home, at work, and I got to reading them nights, and found there was much truth and comfort in them, but I did not want any one to know what I thought about them. They seemed to contain such able communications, that I thought the writers must be God's people. I hope we will be able to take the paper as long as the Lord will permit us to read it, and that the little flock will be led to continue to write for it. It seemed to relieve my mind, and made me understand there was a people chosen in Christ before the foundation of the world, who are a peculiar people. This made me feel how unworthy I was, and it seemed that I must be lost forever. I thought I would not go to meeting any more. Some would ask me what I thought of the doctrine, but I would not tell any one. On the first, second and third of January Elder Marvin Vail came here to preach, and I went to hear him most of the time. There was meeting appointed for the morning of the third, and as the Elder was to leave that day, I went to meeting in the morning. It seemed as if they all knew how I felt, and Elder Vail asked me some questions in regard to my situation, but it was a task for me to say anything. He seemed to see that I was in great trouble, as I am now, and said he did not want to leave me so. I told him I was willing to be baptized, but felt that I was not a fit subject, and that I could not see how any of them could accept me, if they knew how I had hated the people of God; still I would leave it to the church. So they appointed a meeting for the afternoon, and myself and a young sister were received for baptism. We had meeting in the evening, and all was peace and harmony with me; nothing troubled me for a few days. Then I began to get worried, and to think that I had been deceived, and had deceived the people of God. I thought what an awful thing it would be to bring any reproach upon the church. I think I can say that I have a hope; but if I am saved, it is through the goodness and mercy of my God and Savior, and not for anything that I can do or ever have done, for I am a poor, unworthy worm of the dust, full of doubts and fears. It is a great comfort to be with the little ones, and to hear them tell of the goodness of God, for they can tell my experience better than I can myself. I sometimes think that I have never had any christian experience at all. Then the words come into my mind, O why will ye doubt? Dear father Beebe, I have written

more than I thought I could, and will leave this poor scribble to your better judgment, to dispose of as you see best. May the Lord bless and comfort you in your old age, and his watchful eye ever be on you, is the desire of poor, unworthy me,

J. T. BADGLEY.

Du Bois, Pa., March 9, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Although I feel unworthy of a name and place among the saints of the living God, I do sometimes feel an assurance that the dear Lord has, in his infinite mercy, given me some evidence that I have passed from death unto life. It is written, "We know that we have passed from death unto life, because we love the brethren." I have not time nor space in this brief communication to mention a tenth part of what has appeared to me to be embodied in this portion of the divine revelation; but I will mention one thought, which is this: The divine love which the brethren bear one to another is the *fruit* of that birth of the Spirit, which is implanted in the heart of every one of the called, and is not the source or cause, as worldly religionists teach, who say that in order to receive the birth of the Spirit we must love our fellow-man, give tithes of all we possess, (for the support of idle priests and missionaries) and bow down to their mammon. A few days since, I was riding some distance on the cars, and having read through the SIGNS, I purchased a Pittsburgh daily paper, which had in it one of T. DeWitt Talmadge's sermons. The subject of his discourse was, "Shall we know each other in heaven?" His text was taken from 2 Samuel xii. 23, and reads, "I shall go to him." Having read the rest of the paper, and not reaching my destination yet, I thought I would see what the great orator had to say, and accordingly read it through. I could not help drawing a comparison between the contents of the SIGNS and his great sermon, (?) which had been listened to by thousands. And I wondered if there was one in his vast audience who had ever heard the gospel and knew the sound thereof, who could draw any comfort from such senseless talk. What matters it to God's elect whether we shall know each other "there" as we do here, or not, when we have the sweet assurance that "we shall see as we are seen, and know as we are known," where all is joy, love, peace and eternal happiness? It is enough to know that if we are Christ's, we shall be like him in glory. Many of our dear brethren dispute among themselves, and even get angry, because they do not see alike concerning the future state. For my own part I do not think it profitable to dispute about what "Eye hath not seen, nor ear heard, neither have entered into the heart of man" to know, what the glories of the kingdom are like; and though we have vague ideas of the future, it is not best that we should know the beauties of heaven, nor the terrors of hell, while we sojourn in

this tabernacle of clay. I feel like leaving all disputes and speculations out, and I hope the dear brethren everywhere will endeavor to live in the bond of fellowship and union, laying aside all manner of disputes, envy and strife, and continue steadfast in the faith.

Dear brethren, I feel like the least of God's children, if one at all, and leave this imperfect scribble to your better judgment. May you long continue to wield "The sword of the Lord and of Gideon."

JAMES C. BEARD.

NEAR BLOOMVILLE, Ohio, Feb. 10, 1879.

DEAR BRETHREN BEEBE:—Having finished the small amount of business matter, I feel like writing some thoughts on the subject of singing and praying with the spirit, and with the understanding also, if I understand the apostle Paul in his written introduction to the church of God at Corinth, 14th chapter, in which he says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort." "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

From the foregoing quotations, does it not appear plain that the apostle defines the understanding to the speaking of words in the church in a language which the brethren of the church understand? For instance, if I were in your presence, and should sing in the German tongue, even in the following words,

"Mier nach spricht Christus unser held,
Mier nach ihr christen alle;
Fergnied ruch verlassed die weld,
Folged meinem ruff und schalle."

would I not be a barbarian to you in very deed? Or if I prayed in the

German tongue, being filled with the spirit of prayer, realizing that I was a guilty and needy sinner, saying, "Gott, sy mier sinder gnadig." In this also I would be a barbarian to you. But if in the use of words I said, "God, be merciful to me, a sinner," and you being in the same state of feeling, and understanding my condition, would not your spirit be stirred within your bosom, and our hearts as one soul be drawn out to him who justifies the ungodly?

In conclusion let me say, I think that all the gifts in the church are for the edification of the body of Christ. Praying, singing, preaching, exhorting, or admonishing one another in love, are the things which our God has set, in order that his people may be completely joined together in the same judgment and the same mind, singing with grace in the heart, admonishing one another with singing hymns and psalms and spiritual songs, making melody in their hearts unto the Lord. In this we see two things embraced: admonishing one another, and making melody unto the Lord.

Now, dear brethren, I have in a short way endeavored to give my views on the saying of the apostle, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." If what I have written will be of any interest to the household of faith by being published in the SIGNS OF THE TIMES, you are at liberty to do so; but if you think otherwise, then lay it aside, and it will be all right with me.

As ever, your affectionate brother to serve in humbleness,

LEWIS SEITZ.

NIAGARA FALLS, N. Y., Dec. 15, 1878.

DEAR ELDER BEEBE AND SON:—I now am reminded that the time is come for me to renew my subscription for our valuable paper, the SIGNS OF THE TIMES. I feel that I could not do without it. I look for it as a friend, as through it I hear from many friends and kindred in Jesus, many of whom I have never seen, nor ever expect to, in this world; but I hope we shall meet where sin, nor sorrow, nor pain, nor death, can ever come. I do love to read the experiences of God's dear children, and would love to meet among them, although I seldom have the privilege, except once a year; yet I hope I feel thankful for that privilege, and feel that it is good to be there. If my wretched, deceitful heart does not deceive me, I feel something of what the dear disciples felt when they were going to Emmaus—my heart burns within me. How pleasant to be seated at the feet of Jesus, learning of him who is meek and lowly. I have no where else to go. My only hope is in Jesus, the poor, helpless sinner's Friend. It was not the righteous, but sinners, that Jesus came to save. How great is that grace! How rich and free! If it were not thus free, it would be of no good to sinful me. I am so poor, not one good thought can

I give. Sin is mixed with all I do or think. What a sink of sin is the heart! What a nest of unclean birds! I would live free from sin if I could, but I shall never be any better as long as I am in the flesh. O, what would I be without sovereign grace? I see much in myself to hate, and think if others could see me as I see myself, they would never want to see or hear from me again. I groan, being burdened with this body of sin and death. But this body must die, and then the conflict will be over; and if I am one of the redeemed,

"Then I shall see his face,
And never, never sin,
But from the river of his grace
Drink endless pleasures in."

Then shall I be clothed with that beautiful robe of Christ's righteousness, and see the dear Savior as he is, without a veil between, and sing of that love with all the redeemed. I do not deserve it, but I know it is free. I am poor, helpless and ignorant; but the Lord has told us in his word to ask wisdom of him, who giveth liberally and upbraideth not. I do hope the Lord may teach me, and lead me into all truth, for I know I cannot go right except I am taught by him. I do want the Lord to search me, and try me, and root out every thing that is contrary to his will, and suffer me not to be deceived.

Dear Elder Beebe, how I would like to have the pleasure of meeting you again, and hear you preach, and have a little talk. Whether I shall have that pleasure, I know not; but I hope the Lord will spare you, that we may for a long time to come have the pleasure of reading your editorials. May the Lord bless you, and grant you much of his cheering presence, as you go down the hill of time, and when you shall have suffered all his will here, grant you a happy entrance into that world above, where all is love.

I remain, I hope, your sister in Jesus,
HESTER RUMNEY.

NEW LONDON, Iowa, April 4, 1879.

DEAR BRETHREN G. BEEBE AND SON:—Now I am through the business part of my letter, and I will say that your valuable paper, the SIGNS, comes to me laden with rich stores of gospel truth, which is so edifying and strengthening to a poor child of God, that I feel thankful to him for such a gift. The editorials are so instructing that they revive our poor hearts and strengthen our feeble minds; and also the many rich communications from our dear brethren and sisters are truly comforting to the tried lambs of the flock. I would say to you, brother Beebe, and all those who write for your paper, write on, for God has commanded that his sheep and lambs shall be fed. May the Lord still sustain you in body and mind, and give you light, liberty and grace, until you shall have finished your course with joy, having fought the good fight, kept the faith, and received the crown of righteousness which the Lord, the righteous Judge, shall give to all them who love his appearing.

As my sheet is not full, I will drop

you a few thoughts upon the subject of our glorious Redeemer. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." He opens the blind eyes, unstops the deaf ears, and causes them to hear, see and live. The eyes of their understanding are enlightened, that they may know what is the riches of the glory of his inheritance in the saints. We were all, in a state of nature, dead in trespasses and sins; "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." The Lord finds all his people just where he found Jacob of old, in the waste, howling wilderness, and causes them to hear his voice, leads them about and instructs them, and keeps them as the apple of his eye. He raised them up out of a horrible pit, and their feet from the miry clay, and set them upon a Rock, even Christ, and established their goings, and put a new song in their mouth, even praise to our God. His spirit will guide them into all truth, even into the paths of righteousness for his name's sake, for he has promised that he will never leave nor forsake them. He will deliver them in six troubles, and in the seventh there shall no evil touch them. When that seventh trouble shall have been finished, (which we believe comprise all the troubles of our mortal life,) then we shall lay our armor by, to dwell with him on high. For he hath said, "I go to prepare a place for you; that where I am, there ye may be also." "The Lord's portion is his people: Jacob is the lot of his inheritance."

I did not think when I commenced writing that I would say anything that you should publish, though you may do with this as you think best, and all will be right.

Yours in love,

ISAAC McCARTY.

TROUP COUNTY, Ga., March 3, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Having to write to renew my subscription for the SIGNS, I thought, with your permission, to talk a little with the scattered saints. When contemplating the goodness of God, who has brought us through another year, and from his rich bounty has so freely supplied our many temporal and spiritual necessities, should we not render the tribute of our hearts, and implore a continuation of the same? For we read that every good and perfect gift comes from his bountiful hand, and he has promised never to leave nor forsake us. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of

the world, that we should be holy and without blame before him in love." The Lord is great, and greatly to be praised, and to be feared above all gods. "Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure." I feel that the Lord has been very precious to me, and a present help in every time of need. Although we are beset on either hand with manifold temptations, yet I find that the Lord is ever ready to bear us up, and his everlasting arm is underneath those that put their trust in him. I feel that all our troubles and trials and afflictions are to try our faith, and bring us near to God, and I am often made to say, "Nearer, my God, to thee." But I find there is a needs be that offenses come, for the trial of our faith, which is to be tried as gold is tried in the fire. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom, having not seen, ye love. In whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory." "As new-born babes, desire the sincere milk of the world, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." I believe the Lord has shown me these great and holy things, and should I fear to own his name? No, my dear kindred; but as faithful soldiers of the cross let us submit ourselves to him who is able to do better for us than we are worthy to receive. "For the gifts and calling of God are without repentance." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things: to whom be glory forever." When we realize that God has been so merciful to us, we can say, with the poet,

"O thou from whom all goodness flows,
I lift my heart to thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.

"The hour is near—consigned to death,
I own thy just decree;
Savior, with my last parting breath
I'll cry, Remember me!"

Thus far in this wonderful teaching of Jesus we know that in us, that is, in our flesh, dwells no good thing; therefore when we would do good, evil is present with us. We desire to get near the throne of God's grace and plead for mercy; and when his mercy is manifested in our behalf, then true gratefulness is felt. In our hearts.

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears.

"Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

"Till then I would thy love proclaim
With every fleeting breath;
And may the music of thy name
Refresh my soul in death."

I feel that it will not be long before I shall try the realities of an unknown world; I hope it will be a happy exchange. "Blessed are they that keep judgment, and he that doeth righteousness at all times." Well, dear friends, we have trials yet to endure, but we can trust that our dear Savior will support us through them all. We are blessed with good preaching.

Now, brother Beebe, I have written much more than I expected to, and have only given a few thoughts of what I feel. Those who may read this are better acquainted with the way that God leads his chosen ones than I am, and are ready to say with me, Lord, give us each day our daily bread, that we may eat and find strength to take up our every cross. When I read over what I have tried to write, I see a great many imperfections and wanderings of mind. Please correct all mistakes, if you think it will edify any of the dear little ones. I desire an interest in the prayers of all the scattered saints.

Your sister in hope,

M. C. WILDER.

ACKNOWLEDGEMENT.—We acknowledge, with many thanks, the receipt of a tub of excellent butter, presented us by our beloved brother David McKean, of Shohola, Pa. May our generous brother, with his dear family, be abundantly blessed with every needful blessing in providence and grace from the boundless fullness which is treasured in Jesus Christ our Lord.

The brethren in this vicinity would be delighted to receive a visit from him at any time when he can find opportunity.—ED.

INQUIRIES AFTER TRUTH

WILL Eld. S. H. Durand please give his views through the SIGNS on Jere. viii. 22: "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

GEORGE COTTRELL.

WILL Eld. S. H. Durand please give his views through the SIGNS OF THE TIMES on 1 Cor. ix. 1, "Am I not an apostle?" &c., and also on the 15th verse of the succeeding chapter.

T. J. RUFFIN.

TOONE'S STATION, Tenn., April 11, 1879.

APPOINTMENTS.

PROVIDENCE permitting, brother Benton Jenkins will preach for the Ebenezer Old School Baptist Church at their Meeting House, 154 West 36th Street, New York City, on the second Sunday in May.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

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We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1879.

ROMANS VIII. 20.

BROTHER BEEBE:—Should you feel at liberty, I would like to have you preach me a sermon on Romans viii. 20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Affectionately,

S. G. SUPPLEE.

GUSTAVUS, Ohio, Jan. 21, 1879.

REPLY.

In this eighth chapter, as well as in those preceding it, we understand the apostle to define the two opposing elements which are developed in every heaven-born subject of saving grace while here in the flesh, one of which he calls *flesh*, and the other *spirit*. Of these two elements, this same apostle writes to the Galatians, saying, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 16, 17. There are not only two distinct elements, but so distinct and hostile to each other as to disable the child of God to do the things that he would. "For the good that I would, I do not: but the evil which I would not, that I do." "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law [or ruling power] in my members [members of the outward or fleshly man] warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 19, 21-23. Now Paul had been born again; but this law of sin, which would not allow him to do that which is good, and which he desired to do, was not born of God, for he possessed it before he was born of the Spirit. This law of sin in his members was with his members born of the flesh, and pertained to the flesh. If we walk after the Spirit, the new or inward man, we shall not fulfill the lust of the flesh. The fleshly nature of the children of God can no more bring forth good fruit, than the new man, which is born of incorruptible seed, can bring forth corrupt fruit. The flesh and the spirit of life in the saints differ as widely in their nature, parentage and vital relationship, as in their opposite, beligerent and contending propensities. The one is of the old, fleshly birth, the other is of the new and spiritual birth; the one is born of the flesh, the other is born of the Spirit; the one is human, the other is divine; the one of man, the other of God. The element in the christian which is of the flesh, can only produce the works of the flesh, which are summed up by our apostle thus: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." But the fruit of the Spirit in them which are born of God is "love, joy,

peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians v. 19-23. "Whosoever [therefore] is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. And this faith is one of the fruits of the Spirit, which cannot proceed from the flesh; and yet, in its absence, no man can please God. With these preliminary remarks, we proceed to consider the text proposed for investigation.

"For the creature was made subject to vanity." There has been much discussion in regard to the identity of the creature here spoken of. Some have supposed that the apostle was speaking of the natural or old man, and others that he intended the spiritual or new man; but by a careful attention to the connection, we think it will be seen that the apostle has drawn the line of distinction between creatureship, as pertaining to the flesh, and sonship, as pertaining to that which is born of God. The simple meaning of the word *creature*, no more expresses vital relationship to God in this case, than it does when applied to anything animate or inanimate which God has created. We are aware that this apostle has said, "If any man be in Christ Jesus he is a new creature; old things are passed away: behold all things are become new," &c.—2 Cor. v. 17. But this is said in connection with the declaration, that if one died for all, then are we all dead, crucified with Christ, buried with him by baptism into death, and risen with him in newness of life. It therefore is spoken of what they were as *creatures* in the flesh, who being dead with Christ, and risen with him, are to be known no more in the flesh; but being quickened together with Christ, we are raised up with him from our old, fleshly relations to the law, are now created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. "For the love of Christ constraineth us; because we thus judge, that if one died for all, [all his people, who had sinned in the flesh,] then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Therefore, on this account, and in this sense, as we know him no more in the flesh, so also we only know his redeemed members as risen with him from the dead, in the newness of the spirit, and not in the oldness of the letter. But in the fifth of Galatians, and the seventh and eighth of Romans, he is speaking of the two natures or elements which are sensibly felt and experimentally realized in every one who has been

born of the flesh, and then born again, of the Spirit. Our Savior has himself settled the point beyond all controversy, that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." We can hardly believe that any intelligent, careful reader of the word will fail to understand that all the fleshly nature of mankind was *created* in the Adam who was made of the dust of the ground; and all of the divine nature of which the saints are made partakers in Christ Jesus, the second Adam, who was not a creature or created being, but the begotten Son of the eternal God, are descendants from him as their heavenly parent in that spirit which they receive by birth, and not by creation, in the common acceptation of the word. The creature then which was made subject to vanity is the creature that the apostle says in the immediate connection of our text is still held in the bondage of corruption, and shall hereafter be delivered, and changed from creatureship to sonship, at the redemption of our body. For this change the earnest expectation of the creature waiteth, even for the manifestation of the sons of God or for mortality to be swallowed up of life, for deliverance from the bondage of corruption into the glorious liberty of the sons of God. That which is born of incorruptible seed cannot be held in a bondage of corruption; but every saint while here in the flesh knows that the bondage of corruption is that which pertains to our carnal or fleshly nature, which is born of corruptible seed. They can all, like Job, say unto corruption, "Thou art my father; to the worm, Thou art my mother, and my sister."—Job xvii. 14. But the spirit which is born of God cannot say its father is corruption, for its Father is God; or its mother is a worm, because it is born of incorruptible seed, by the WORD OF GOD, which liveth and abideth forever, for it is born of him whose flesh saw no corruption.

The word vanity in our text we think is used synonymously and interchangeably with the words in the connection, corruption, mortality, the suffering of the present time, which we are made subject to, and which the creature or created element in us shall be delivered from when this mortal shall put on immortality, and this corruptible shall put on incorruption, and death is swallowed up of life.

According to the words of the wise man, all terrestrial things are *vanity*. He says, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."—Eccl. i. 13, 14. Until we can find an interpreter more wise and reliable than Solomon, we must accept this definition of the word *vanity*. The creature man, when made of the dust of the ground, was made subject to vanity; for if he had not been made subject to it, he would have

been proof against it, in which case he could never have been involved in it. This vanity, which the apostle is speaking of, is a vanity which involves the whole creation, and not the saints only. Paul speaks of it as "the bondage of corruption," from which the saints shall be delivered in the change that awaits them at their adoption, to wit, the redemption of their body. This vanity is common to all our race, whether saints or otherwise; for the apostle says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit." The first fruits of the Spirit which we have any knowledge of is the manifestation in us of that spiritual life which is born of the Spirit, as the development of an incorruptible seed, by the word of God. We who have received this first fruit by the birth, and in whom dwells the Spirit that raised up Jesus from the dead, have the assurance of its ultimate fruit in quickening our mortal bodies in like manner; and until this quickening Spirit shall accomplish the resurrection of our mortal bodies, we also groan within ourselves, waiting for the adoption. The spirit of adoption we have already received as the first fruits, and certain assurance of its further fruits in our final resurrection, and the full adoption of our spiritual bodies, changed and made like Christ's glorious body.

The vanity entailed to us, as creatures, is *involuntary*; it is not received willingly, or the whole creation would not *groan* under its ponderous weight. We are not willingly subject to it; still it is upon us, and we shall continue subject to it until the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. This change with the saints will be from creatureship, so far as our flesh is considered, to sonship, from bondage to liberty, from groaning to rejoicing, from vanity to that which is substantial, from burden to rest, from depravity to immaculate purity, from death to life. For, if Christ be in you, the body is dead because of sin; and now, like Paul, you inquire, "Who shall deliver me from the body of this death?" But in the consummation of the adoption, these vile bodies shall be changed from vileness and vanity, and made like Christ's glorious body.

This vanity, which now makes even those who have the first fruits of the Spirit groan, is subjected in hope by him who has led captivity captive, who has triumphed over death and the grave, and who has begotten us again to a lively hope by his resurrection from the dead, to an inheritance that is incorruptible and undefiled, and that fadeth not away, because it is reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. The apostle continues, "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why

doth he yet hope for?" "It doth not yet appear what we shall be." "But if we hope for that we see not, then do we with patience wait for it."

And while here we wait and groan and long for deliverance from the vanity of our earthly state, we are in fellowship with the sufferings which Jesus endured in the flesh to bring us to God, and to subject our vanity in hope.

MARRIAGES.

On Tuesday, March 18, 1879, at the residence of the bride's parents, near Jefferson City, Mo., by Eld. T. W. Barrett, Mr. L. D. Bolton, of Versailles, Morgan Co., Mo., and Miss Effie Johnson, granddaughter of Eld. J. F. Johnson.

Feb. 26, 1879, by Eld. T. M. Poulson, near Salisbury, Md., Mr. William Smith and Miss Levenia Causy, both of Wicomico Co., Md.

OBITUARY NOTICES.

It becomes my solemn duty to announce, through the SIGNS OF THE TIMES, the death of our dear mother, **Elizabeth Conklin**, who departed this life at the residence of her son-in-law, in the city of New York, of paralysis, on the 18th of March, 1879, aged 80 years, 10 months and 3 days, after an illness of about five days. My youngest sister, who slept with her, awoke, or was awakened, between twelve and one o'clock at night, on the 13th inst., by mother's hard breathing. She spoke to her two or three times, but getting no reply she immediately arose and lit the gas, when she found her unconscious. She awoke the rest of the family and immediately summoned a physician, who came and left her some medicine; but her tongue being partially paralyzed, she could take neither medicine nor nourishment from the time she was taken. She remained unconscious until about eight o'clock in the morning, when she revived enough to say a few words, after which she had another attack. I received a telegram on Friday afternoon from my sister, stating that mother was dangerously sick. I took the cars at our place about five o'clock p. m., and arrived there about nine o'clock, and found her unconscious. The next morning about seven o'clock I went to her bedside and asked her if she knew me, and she replied that she did. I asked her who it was, and she replied, John Elisha. She asked me what time I left home. I asked her if she suffered any pain, and she said she did not, but felt comfortable. As it appeared to require quite an effort for her to talk, I did not think it prudent to say anything more to her for the present, thinking she might revive still more. But in a short time she had another attack, and remained unconscious until she breathed her last. I returned home Monday evening, and Tuesday evening I received a telegram, stating that mother was no more. She passed away without a struggle at five o'clock p. m.

Mother has been a worthy member of the Warwick Old School Baptist Church about thirty-four years. She was baptized by Eld. P. Hartwell, July 13, 1845. She always filled her place in the meetings of the church, unless providentially hindered, and has seldom missed attending the Warwick Association, when her eyesight would permit. She has been nearly blind for five or six years, but could see just enough to get around the house where she was well acquainted. She had made great reckoning of coming to Warwick next June to attend the association. She has been a constant reader of the SIGNS for over thirty years, as long as she could see to read, and was very anxious for my sisters to read them for her as soon as she received them, which they were ever ready and willing to do. She has lived with her son-in-law and daughter about twenty-six years, and has had one of the best of homes. In her last sickness no pains were spared by the physicians or the family to make her comfortable, and if possible to restore her. But all they could do for her was of little use, as the time of her departure had come. We feel to deeply mourn our loss, but would bow in submission

to the will of God, knowing that what he does is right. It is a great consolation to us to feel assured that our loss is her eternal gain. Her remains were brought to Warwick on the 20th inst., and a very comforting discourse was preached by Eld. G. Beebe from 1 Peter v. 10. Eld. W. L. Benedict made a very impressive prayer, and also some very comforting and consoling remarks, after which her remains were consigned to the receiving vault in the Warwick Cemetery, for the present.

She leaves four children, (two sons and two daughters) four grandchildren and two great-grandchildren, besides many near relatives and the church, to mourn their loss.

Your brother in affliction,

JOHN E. CONKLIN.

WARWICK, N. Y., March 30, 1879.

My beloved wife, **Ann Spittler**, departed this life at 9½ o'clock a. m., Jan. 29, 1879, of acute bronchitis. Though we had the skill of two physicians, they could not avert it. She was born March 5, 1811, in Shenandoah (now Page) County, Va., and was the eldest daughter of D. and B. Varner. She was baptized by Eld. A. C. Booton, July 13, 1832, and was a worthy member of the Old School Baptist Church 46 years, 6 months and 16 days. She was always respected and beloved by the members of Mt. Carmel Church, Va., and the church at Blue Grass, Ind., and also the Mt. Pleasant Church, Ill. She was one of the sweet singers in Israel. It has often been remarked that her walk and conversation was exemplary, and that she was a pattern for others to be governed by. How often have I wished that my walk was as orderly as hers. We were married by Eld. R. Garnett, Sept. 19, 1833, so that she lived as my beloved wife 45 years, 4 months and 10 days, all of which time we lived in peace and harmony. She was the mother of ten children; five died in infancy, and five yet remain. She certainly was a tender and affectionate mother, and as kind and loving a wife as any man could wish to have, and was never known to turn the needy empty away. I think she bore as much of the characteristics set forth in the first part of the fifth chapter of Matthew, as any one I ever knew—meek, gentle and merciful. She was sick six days and three hours. Part of the time she suffered much, but through all her pain she never murmured, but leaned upon her heavenly Husband, as she had for many years, who, she always said, was the author and finisher of her faith. She could talk till within a few hours of her death, and seemed to have her senses as long as she had breath. She died as though she was only going to sleep, and left a smile on her face, which made her look as natural as life, until her body was laid beneath the clouds. I mourn not for her, for I know she has received the crown, and is clothed with that house not made with hands, eternal in the heavens, while I am left to mourn indeed for myself. But I know our God will uphold me, and enable me to be reconciled. I know our days are numbered, and that God does all things well. She was a constant reader of the SIGNS since 1835, and often has she said that she could not see how some could doubt, after writing such soul-cheering letters as were published in the SIGNS, and that if she could thus write, surely she would not doubt her interest in the great atonement made for the bride, the Lamb's wife. She could not see how some, in whom she had confidence, could see so much fault in the SIGNS. She thought it very wrong to condemn one for a word, or because they could not see exactly alike in every point.

May God the Father enable all his children to live in peace, union and fellowship, is the prayer of a sinner saved by grace, I hope.

WESLEY SPITLER.

MONTROSE, Effingham Co., Ill.

DIED—At the residence of her parents, near La Harpe, Hancock Co., Ill., at about five o'clock p. m., March 24, 1879, **Mrs. Elizabeth C. Yager**, aged 32 years, 10 months and 4 days. The deceased was the daughter of Benjamin S. and Angeline Crabill, and the consort of Mr. John Henry Yager. She was born in Ohio, but raised mostly at the place where she died. She had not been well for some time before she was taken down, and a

few days before her death she visited her parents, near her own residence, and was soon taken extremely unwell with an affection of the heart, and other painful and alarming symptoms. Soon after this she told her mother that on leaving home in the morning she felt an impression of mind that she would never return to her home, and so it turned out. She suffered great agony at times till the sixth day, and all that medical skill, tender nursing and prayers and tears could do, could not arrest the course of the disease, and death only could give her rest. Shortly before her sufferings ended she called the family and friends to her and bade them all an affectionate and final farewell, saying to her only dear sister, "I want Mr. Vanmeter to preach my funeral, and tell him I have for years desired him to baptize me, but felt too unworthy to live with the people of God." She said to her sister further, "I have had dark seasons and doubts often, but now all is clear and bright" and then fell asleep. I have known her ever since she began to reach womanhood, as possessing a sweet and gentle temper, a mild and pleasant disposition, and as a wife, mother, daughter, neighbor and friend, she had endeared herself to all that knew her. She leaves a true and affectionate, but heart-broken husband, one dear, little, tender daughter, an adopted child, her dotting parents, five brothers and one sister, and a host of friends, to mourn the loss of one so dear and so amiable.

A large concourse gathered at the residence where she lay, on the 27th, among them one brother just arrived from Nebraska, and I addressed them from Rev. xxi. 4, after which her remains were laid to rest in the La Harpe Cemetery, until her Redeemer shall come and ransom her from the power of the grave.

As I highly esteem the bereaved family, I extend to them my heartfelt sympathies.

Respectfully,

I. N. VANMETER.

MACOMB, Ill., March 31, 1879.

"GRANDPA IS DEAD."

In memory of **Benjamin Ver Bryck**, a gallant veteran of the war of 1812, who departed this life suddenly, on Monday, March 24, 1879, aged 87 years, leaving his aged widow, seven children, twenty-one grandchildren and one or two great-grandchildren to mourn their loss.

"Grandpa is dead!" "What? poor old man!"

Hath sounded oft on many an ear,

As glistening drops have sadly ran

From eyes long strange to sorrow's tear.

"Grandpa is dead!" "Don't tell me so!"

Is heard in homes on ev'ry side.

But why surprise? Why tears should flow,

Since thus is marked life's outbound tide?

They're but the echoes that attend

The outward course of man's career—

The signals raised, as downward bend

The sails of life, to winds that veer.

Ah! "Grandpa's dead," a volume tells

Of earthly joys and sorrows deep,

Of festive scenes and marriage bells,

Of flow'ry lawns and mountains steep.

Of nimble youth and trembling age,

Of peace, of war and noble deeds;

Of pains long years could not assuage,

Of hearts that toil and hearts that bleed.

Of faith long tried, of friendship true,

Of honesty 'tween man and man;

Of woman's love, and children's, too,

Throughout the pilgrimage he ran.

For whose but Grandpa's lengthened years

Can with mute eloquence portray

The march of time, its joys and tears,

The changing scenes of day to day?

And when his sun of life doth set,

As down he lays his snow-white head,

Who can but breathe with sad regret

The sigh that says, "Grandpa is dead?"

Not one; for then doth softly glide,

Through memory's halls, forgotten joys,

To hold their wake at Grandpa's side,

And o'er him weep, as girls and boys.

The matron is a girl again,

The strong man bows the boyish head,

For, then, as children, all redrain

The childish tear, when "Grandpa's dead."

T. M. DEHYLTON M. D.

NEW YORK CITY, March, 1879.

DIED—Nov. 24, 1878, **Henry Condon**, aged 62 years.

Dear Elder Beebe, you, with many others who were at our association in October, 1872, will remember his relation of the wonderful dealings of the Lord with him. How plainly he was led in a way he had not known. He was baptized on Sunday after the association by Elder Chick, rejoicing that it was his blessed privilege to follow his dear Redeemer into the watery grave. He came often to see my dear father, and it was very interesting to hear him talk. The way was so new to him, so full of beauty. A sinner saved by grace. He had been a professor of religion for a long time, believing it was in his own power, and was his duty, to help save souls. But afterwards how different, when the cry arose from his heart, "Lord, save, I perish." "Lord, what wilt thou have me to do?" He never tired of talking of the Savior's power to save. When it was possible for him to attend meeting, his seat was never vacant, and though depending upon his daily labor for the support of a large family, he would insist upon helping to defray the expenses of the ministers, saying they came richly laden with messages from his heavenly Father, and it was a privilege for him to give. It was his delight to hear the truth proclaimed, and error exposed. He had been from home for two months, at work, and had chills frequently, but in all his letters would tell of being able to work. He reached home the 19th, quite sick, and said, "The Lord is good; he did not design for me to die away from home." When his dear wife and children expressed the hope that he would recover, he said, "Nothing can change his eternal decree." He talked freely of the near approach of death, and of his desire to be submissive to the Lord's will. His dear wife says that during the last night he very frequently said, "O this precious hope!" As the day dawned Sunday morning, his spirit entered into the rest prepared for all who were chosen in Christ before the foundation of the world. And it is a most precious thought to the sick and weary one, that it is not by works of righteousness which we have done, but according to God's mercy he saved us.

Elder Grafton was with us on the solemn occasion, and used for a text Heb. xi. 10. It was his blessed privilege to pour in the oil of joy for mourning. The dear wife and sorrowing children mourn not alone. The little church at Fishing Creek feel very sad and lonely, sorrowing most of all that we shall see his face no more in our assembly, nor ever again hear his earnest petition at the throne of grace. Pray for us, that in the trying hour we may, like our dear brother, be graciously permitted to rest upon this "precious hope."

SUSIE L. WOOLFORD.

DECEMBER 4, 1878.

DIED—At his residence in North Middletown, Bourbon Co., Ky., after a short but painful illness, on the 10th day of February last, **Deacon Fleming Clendennin**, in the 74th year of his age, beloved by many friends, and highly esteemed for his integrity and straight forwardness by the community in which he had lived.

I baptized brother Clendennin and his wife on the same day, in the fellowship of the church at Mount Carmel, in the year 1839. Brother C. was chosen deacon, and has served the church to her entire satisfaction from that time to his death. He leaves a devoted wife, several children and friends, with the church of his former membership, to lament their loss; but they sorrow not as those who have no hope. He rests from his labors, and his works do follow him.

ALSO,

DIED—A few days before, his and our friend in the same vicinity, **Mr. James McRae**, aged about 50 years, I think, of cancer and disease of the kidneys. I have known Mr. M. many years, and have esteemed him as a kindhearted, good citizen, and was impressed with the belief that he had "tasted that the Lord is gracious." I was much gratified to learn that our dear brethren Clendennin and Stuart had visited him very shortly before his death, to whom he acknowledged his hope in Christ, and his anxiety to join the church at Mount Carmel, but felt too unworthy, and feared if he became a member he would bring a re-

proach upon the cause. I learn he expressed a great desire to see me, but could not ask a visit from me in so intensely cold weather. He leaves an affectionate wife and four or five children, with a large number of friends, to mourn their loss. Indulge confident belief that he has entered into the rest provided for the righteous.

I was written to, requesting that I would attend the funeral of our sister Holley, whose obituary was sent you by brother Stuart a short time since; but the weather was intensely cold, as it was when I was requested to attend the funeral of brother Clendennin, so that I did not attend either at the time, but agreed to attend to the requests of each on Sunday last, at Mount Carmel, where I met a large congregation and used Paul's letter to the Colossians, iv. 13, to the conclusion of the chapter. The congregation appeared very solemn and attentive.

In the last few months the church at Elizabeth has lost two members by death, Mount Carmel two, and Georgetown one.

As ever, with sincere affection, your brother in hope of life eternal,

THO. P. DUDLEY.

LEXINGTON, Ky., April 8, 1879.

I send for publication in our family paper the sad intelligence of the death of our dear and only daughter, little **May Pearl Wallingford**, of tubercular meninges, aged 6 years and about one month. It is needless to say how sadly we are afflicted, and how lonely we feel; for those who have passed through the same trial know it, and those who have not cannot realize it. She was dear to us, bright and unusually intelligent for one of her age, interesting in her conversation, and the pet of friends and neighbors. While we feel it is a sad bereavement, and that her place around the fireside and in our hearts can never be filled, we have the consolation to believe that she is now dressed in raiment of needle-work and clothing of wrought gold. She certainly had a knowledge of the power of God. When she was suffering so intensely with pain in her head, she called me to her bed and told me that her head hurt her "so awful, awful." I told her I knew it did, and I would cure it if I could. She said, "Papa, I don't want you to; I want God to cure my head. It might not be his will for you to cure it." And several times during her sickness she prayed to God to cure her head and make her well. She asked her mother several times if she thought it was God's will to make her well. She also told her she was laying there ready to die, and also told one of our dear friends that she did not want to get well. Thus, dear brethren, we have the assurance that she had a knowledge of the power of God to do his will indeed, which is more than all the Arminians in the universe have. And while we say that we are deeply afflicted at our loss, yet we feel to say, Thy will, O God, be done.

Most truly and affectionately your brother and sister in affliction,

J. H. & AMANDA WALLINGFORD.

MT. GILEAD, Ky., March 20, 1879.

DIED—On Tuesday morning, April 1, 1879, at the residence of her son-in-law, Mr. George Knight, in Port Jervis, N. Y., **Mrs. Abbey Horton**, relict of the late A. Judson Horton, formerly of Howells, aged 56 years, 10 months and 3 days. Sister Horton was a member of the Old School Baptist Church of New Vernon, having been baptized by Eld. G. Beebe, on profession of her faith, Dec. 11, 1859. She fell from a carriage some four or five years ago, and fractured her arm and shoulder, and suffered severely from her injuries, her nervous system being seriously affected. She has been for a long time in a helpless condition from paralysis, and unable to move about, or to turn herself in the bed, or even to feed herself, without assistance. She was however greatly blessed with kind and affectionate daughters, who, with her sons-in-law and their families, were constant and indefatigable in rendering every attention and faithful care.

Throughout her protracted sufferings she was patient and uncomplaining, borne up in the spirit of her mind by the abiding hope of life and immortality beyond these earthly shores.

Her remains were brought to New Vernon

for interment, attended by her sorrowing children and numerous loving friends, on Thursday, the 3d, where, after a discourse by the pastor, from 1 Cor. xv. 49, her remains were laid in a peaceful grave near the resting place of her kindred who had preceded her to the house which is appointed for all the living.

DIED—At the late residence of his father, in Ringoes, Hunterdon Co., N. J., March 14, 1877, **J. Livingston Pittenger**, eldest son of Wm. S. C. Pittenger, deceased, in the 29th year of his age. He was attacked with consumption, which reduced him very low for months previous to his death. But it was the pleasure of the Lord early in life to reveal in him Jesus, the hope of glory. And when his eye became dim in sorrow and affliction, he could say,

"There is a land mine eye hath seen,
In visions of enraptured thought,
So bright that all that spreads between
Is with its radiant glory fraught."

He was a member of the First Baptist Church of Hopewell, Mercer County, N. J., who, with many of our brethren in the past two years, have fallen asleep in Jesus.

"Blessed sleep, from which none ever wake to weep."

By request of the family,
ELIJAH LEIGH.

DIED—At his residence in this county, after a very long and painful illness, with a complication of diseases, on the 11th of January, 1879, **William E. Tarlton**, in the 64th year of his age. I baptized brother Tarlton in the fellowship of the church at Georgetown, in the fall of 1857. He suffered with disease of the throat, which so destroyed his speech that for something more than two years he was unable to speak so as to be understood by his friends, and finally with softening of the brain, which destroyed his intellect, many months before his death. He leaves a devoted widow and six small children, and a large number of relatives and friends, with the church of his membership, to mourn their loss. But they sorrow not as others who have no hope. On Monday following I attended his funeral and preached on the occasion.

THO. P. DUDLEY.
LEXINGTON, Ky., March 31, 1879.

DIED—On the 18th of January, 1879, at the residence of her sister-in-law, Mrs. Rebecca Riggs, of Ijamsville, Frederick Co., Md., **Miss Ruth Riggs**, in the 79th year of her age. The deceased was born in Montgomery Co., Md. She united herself to the Old School Baptist Church in the year 1829, being baptized by Eld. Joseph H. Jones, who was at that time a minister of an Old School Baptist Church. Since that time she has been a zealous member of the church, and died firm in the faith.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the Black Rock Church, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, 1879, and continue three days.

Those coming by way Baltimore City will leave Baltimore on Tuesday p. m., May 13th, taking the train at Calvert Station, at twenty-five minutes past three, by the Northern Central R. R., for Cockeysville, where they will be met by the friends and cared for. Those coming from Harrisburgh down the road will be met at the same time and place. A cordial invitation is extended to as many of our brethren and friends as can come to be present.

T. H. SCOTT, Church Clerk.

The Delaware Old School Baptist Association will be held this year with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, and continue three days.

The Delaware River Old School Baptist Association will convene, if the Lord will, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1879, and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us. Those coming by the way of New York will take the New York & Philadelphia R. R., (Boundbrook Route) foot of Liberty Street, Tuesday afternoon or Wednesday morning. Those coming by way of Philadelphia will take the same line and route, at North Penn. Depot, 3d and Berks Street. Brethren will be in attendance at the depot on the arrival of the trains.

By order of the church,
S. H. STOUT, Clerk.
HOPEWELL, N. J., March 27, 1879.

The Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1879, and continue three days.

The Chemung Old School Baptist Association will convene this year with the Canton & Columbia Church, at Grover, Bradford Co., Pa., on Wednesday before the third Sunday in June, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1879, and the Monday following.

The Sandusky O. S. Baptist Association will be held with the church at Van Buren, Hancock Co., Ohio, June 6th, 7th and 8th 1879.

Those coming from the west on the B. & O. R. R., will be met at North Baltimore, Wood Co., and those from the east at Bairdstown. Those coming from the north or south on the C. & T. R. R., will change at Fostoria for Bairdstown. Those who come to Findley will be met at the Joy House. Those who stop at Arcadia on the L. E. & L. R. R. will be cared for by the writer.

A cordial invitation is extended, especially to brethren in the ministry. All who come on the cars should arrive Thursday, June 5th.

J. P. CONAWAY.

YEARLY MEETINGS.

The yearly meeting of the Mill Creek Old School Baptist Church will commence, providence permitting, on Saturday before the 2d Sunday in May, at their meeting house at Mill Creek, Hamilton Co., Ohio. A general invitation is extended to all who love the truth to attend.

JESSE B. BEVIS.

NOTICE.

Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., MAY 15, 1879.

NO. 10.

POETRY.

THE TEN VIRGINS.

Ten virgins fair they did appear,
But five of them were wise;
They started well, and could not tell
That five were in disguise.

They made a show to try to go
To meet the bridegroom fair;
They went to sleep, their oil to keep,
Which was their chiefest care.

They all did stay, and slumbering lay,
Until the midnight cry;
Then they arose from their repose,
But five, their lamps were dry.

The wise, they did forsake their sins,
And trust in sovereign grace;
Without disguise, they win the prize
In this most blessed race.

The foolish virgins' case was bad,
And now I'll tell you why;
For all the oil they ever had
They only tried to buy.

For grace, it is most freely given;
Its worth cannot be told;
And faith, it is the gift of heaven,
It can't be bought nor sold.

SOMETIME.

I hope to lay my burden down,
And find a peaceful rest;
In sweetest sleep my griefs to drown,
Unmoved alike by smile or frown,
And for my cross take up the crown,
Prepared for all the blest.

I hope to close my weary eyes
On sin and death and pain,
To wake no more in sad surprise
At all the tender broken ties,
And every ruined hope that lies
Along life's rugged main.

I hope to fold my quiet hands
Across my peaceful breast;
I know I shall, when God commands,
And know no more of life's demands,
Its tangled threads and broken strands,
Its hours of deep unrest.

I hope to stay my hastening feet
Along the uneven way,
And find at last a sure retreat,
A blessed rest at Jesus' feet,
In his dear name to fall asleep,
And wake to everlasting day.

But now I want to trust the Lord,
However dark my day;
To bow beneath his chastening rod,
Relying on his promised word,
Believing the eternal God
Will hold me on my way.

I want to fix my wandering eyes
On blood-stained Calvary,
And there behold the sacrifice,
The Lamb of God for sinners dies,
And say with wonder and surprise,
His blood atones for me.

My helpless hands I want to raise,
In humble, heartfelt prayer,
And spend the remnant of my days
In deeds of love, and songs of praise
To him who saved me by his grace,
And keeps me in his tender care.

I want to walk the narrow way,
Where Jesus' feet have trod;
And when in life's last glimmering ray
All earthly objects fade away,
May I in heaven's unclouded day
Behold the Lamb of God.

SALLIE M. BOWEN.

BLOOMINGTON, Ill.

CORRESPONDENCE.

CLAY VILLAGE, Ky., April, 1879.

BRETHREN BEEBE:—With your permission, I will try to comply with the request of brother Nathan Hart, of N. J., which is that I should give my views through the SIGNS OF THE TIMES on 1 Cor. i. 23, 24, which reads as follows: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Paul dedicates this epistle "to them that are sanctified [set apart] in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." He exhorts them to be of the same mind and of the same judgment. He has been informed that there are contentions among them. One is of Paul, another of Apollos, another of Cephas, and another of Christ. He asks them if Christ is divided—if Paul was crucified for them. He points out one prime object in the preaching of the gospel. It was not to convert sinners to God, or make christians of them, as the Arminians now say, but that the preaching of the cross is to them that perish foolishness. He also informs us that God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. He then asks, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" He then says, "After that [after he has made foolish the wisdom of this world] in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not to save sinners or unbelievers from their sins, as work-mongers think, but to save or deliver believers from those divisions and other errors to which they are incident. He further says, "For the Jews require a sign, and the Greeks seek after wisdom." The Jews required some tangible evidence that natural minds could comprehend; but Christ told them, when they called on him for a sign, that there should be no sign given them but the sign of Jonas the prophet, which was a very portentous one; but they failed to understand it. The Greeks seek after wisdom, but by that worldly wisdom they could not know God; it must be made foolish before the preaching of the cross could profit them in any degree.

"But we [who are sanctified in

Christ Jesus and called to be saints] preach Christ crucified." This is a part of the subject on which my brother requests me to write; and O that mine now could be the "pen of a ready writer," that I could even do half justice to the momentous, all-important theme.

Christ crucified has been the excessive joy, the rapturous enthusiasm of the saints in all ages. Patriarchs and prophets looked forward through the vista of long succeeding ages with emotions of thrilling ecstasy, with assurances and the most soothing anticipations that a crucified Savior was their first and last and only but steadfast hope of salvation from their sins. "They saw his day, and were glad." By faith they saw him wounded for their transgressions, and bruised for their iniquities. They had his infallible promise that he would "ransom them from the power of the grave, redeem them from death."—Hosea xiii. 14. Those holy seers knew they had all gone astray, but that the Lord had laid on him all their iniquity.—Isa. liii. 6. What a scene for those holy men of God! By faith they could behold the beloved, the dearly beloved Son of God, brilliant with the lustrous glory which he had with the Father before the world was, far, far beyond the reach of enemies to annoy or dangers to threaten him, leave that supermundane residence, and plunge into this wretched world of suffering, misery, degradation and death. What incentive could have moved the dear Redeemer to condescend to such unparalleled humility? It was LOVE; love was the great moving cause. But love for who? for friends who would lay down their lives for him? No; but for cruel enemies, traitors, rebels. These were the ones for whom he died.

"What pangs are these that tear his heart?"

What burden's this that's on him laid?

What means this agony of smart?

What makes our Maker hang his head?

"Tis justice with its iron rod,

Inflicting strokes of wrath divine;

'Tis the vindictive hand of God,

Incens'd at all your sins and mine."

Amazing, wondrous, unparalleled condescension! It was love, unalterable love that brought the dear Redeemer down from his supernal abode of excellency,

"To suffer in the sinner's place,

To die for man. Surprising grace!"

Yes, he was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

—Gal. iv. 4, 5. Notwithstanding all our defilement and wicked rebellion, that love could undergo no alteration.

As soon could God cease to love his dearly beloved and only begotten Son, as he could the rest of his children.—See John xvii. 23, 24. Even sin, hateful as it is in his sight, could never stop the current or change the course of the love of God to his people, disobedient and rebellious as we are. Nay, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Did not wait for us to cease to be sinners, and perform a certain routine of good works, that he might save us; that is Arminianism; hence they do not believe that Christ came into the world to save sinners. No; they must cease to be sinners before he will save them. Now we believe that "there is something done for the sinner." "He came not to call the righteous, but sinners to repentance."—Mark ii. 17; Luke v. 32. "Christ Jesus came into the world to save sinners."—1 Tim. i. 15. And that salvation was effectually finished by his crucifixion. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. Well may we then "preach Christ crucified."

But we are not to conclude that his suffering on the Roman cross constituted all his crucifixion. See what he endured in the garden of Gethsemane, when he sweat as it were great drops of blood falling to the ground. Here was a cross indeed. In fact, his whole life, from his bed in the manger to his grave, was one continued cross. His people are frequently commanded to bear their cross, take it daily and follow him.—Matt. x. 3; Mark viii. 34; Luke ix. 23, and many other places. But those commands did not signify that they were to bear the Roman cross, made of wood. Our old man is to be crucified continually, and the apostles could rejoice that they were counted worthy to suffer shame for his name.—Acts v. 41.

But in Jerusalem and on Calvary was a tragical, terrible cross, where he was overwhelmed, immersed, baptized in suffering. That direful scene never had a parallel; yet with all the meekness of a lamb he bore it, while the dreadful vials of wrath were poured out upon him without mixture. Yes,

"He that distributes crowns and thrones
Hangs on the tree, and bleeds and groans;
The Prince of life resigns his breath,
The King of glory bows in death.

"And did he bleed, for sinners bleed?
And could the sun behold the deed?
No; he withdrew his sickening ray,
And darkness veiled the morning day."

And while the earth was convulsed,

the rocks rent, and the veil of the temple severed in twain, man, unmoved, inflexible, callous man, could remain unmoved, except by vengeance and an insatiate desire to shed his blood—to take away his life. And yet for man, the monster man, he died; died to redeem, died

"To raise him from the depths of sin,
The gates of gaping hell,
And fix his standing more secure
Than 'twas before he fell."

And although his people were guilty as the rest, he "removed their iniquity in one day."—Zech. iii. 13. It is for the work of that auspicious day that "we preach Christ crucified."

But although the preaching of Christ crucified is to the saints an animating and reviving cordial, it is to the carnal Jews and other Arminians a stumbling-block, and to the Greeks foolishness. And how is Christ a stumbling-block to the Jews? Well, exactly as he is to all other work-mongers. The Jews claimed to be Moses' disciples, and if they would only be circumcised, and keep the law, all would be well; and they think they can get along very well themselves. But only preach Christ crucified to them, and by that crucifixion he completely saved his people, without any of their works, good or bad, and the Jew, (or work-monger,) being blind, and cannot see, bang they come against that stumbling-block, and into the ditch they go.

"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense," &c.—Isa. viii. 14. "And to the Greeks foolishness." The Greek, whether an ancient or modern one, is a real wiseacre; must have a fine stock of the wisdom of this world. The modern one, if he is not of the ancient order, must understand their language, by which, and by other scholastic attainments, they seek after wisdom; but instead of asking it of God, they go to their theological schools, where they learn to "teach for doctrines the commandments of men."—Matt. xv. 9. Talk to them about the crucifixion of Christ saving any one; foolishness! They will begin directly to cry out about their Dianas, or other imaginary gods. It matters not what they call them: they may call them by the name of our God; but hear them talk about theirs, and you will soon discover that he is as unlike ours as night is unlike day; so that when they give him the name of ours, it does not make him at all like ours, either in his nature or in his works. He will not save them until they do their part of the work; "but wants to save everybody," as one told me recently, if they would only repent and believe.

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." When our God calls, "the dead shall hear the voice of the Son of God, and they that hear shall live;" it matters not of what nationality they may be, whether Jew or Greek, barbarian, Scythian, bond or free, they must hear, and that call is the funeral knell to all their forme

boasted powers. The power of God and the wisdom of God give potency and efficacy to that call. He "who hath saved us, [not who will save us, if we do our part,] and called us with an holy calling, not according to our works," (2 Tim. i. 9,) calls from death to life, "out of darkness into his marvelous light."—1 Peter ii. 9. This is an effectual calling; for "whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 30.

"Christ the power of God." Omnipotent, regal, reigning power. "All power in heaven and earth." Alleluia; for the Lord God omnipotent reigneth. He has power "to subdue all things unto himself."—Phil. iii. 21. Power to subdue our iniquities, and cast all our sins into the depths of the sea.—Micah vii. 19. And blessed be his name, power on earth to forgive sin. This is authoritative power, exercised because he has suffered for the sins of his people, redeemed them from under the law, satisfied all the demands of justice; therefore he can with authority forgive them. Besides, he has power over all the enemies of his people, to shield them from all danger, and control all things for their good. The last enemy is death, but he has conquered that; but that is not all, for he has power to raise us from the dead, to change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, (Phil. iii. 19,) and thus cause "this corruptible to put on incorruption, and this mortal to put on immortality."—1 Cor. xv. 53. And after having done all this, he has power to induct us into his glorious presence, where there is fullness of joy, and at his right hand, where there are pleasures forevermore.—Psalm xvi. 11. Truly, he is "Christ the power of God and the wisdom of God."

This wisdom is infinite, limitless. It was "set up from everlasting, from the beginning, or ever the earth was." It rejoiced in the habitable part of his earth, and its delights were with the sons of men.—Prov. viii. 23, and onward. That wisdom had not only comprehended, but fully grasped the gracious and glorious way of the salvation of sinners from their sins, made a complete revelation of that wondrous way, and so completely comprehended all things in relation to the momentous work, as to render a failure in any part of it utterly impossible; and therefore should incite the most sublime praises and hearty thanksgivings in every redeemed, grace-given subject of his kingdom. He not only has this wisdom intrinsically, but when asked for it in faith by his children, he gives it to them "liberally, and upbraideth not."—James i. 5. It is a precious boon, for it is "pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17. How different from "the wisdom of this world," which is "earthly, sensual, and devilish." The dear Redeemer is even "made unto

us wisdom, righteousness, sanctification, and redemption." And besides all this, his wisdom completely comprehended all the machinations and devices of our enemies, and exactly how to frustrate them.

"Though many foes beset our road,
And feeble is our arm,
Our life is hid with Christ in God,
Beyond the reach of harm."

This wisdom, too, has amply provided all that is needful to supply and support us in time, all that is necessary to fully beatify us in eternity. What a prospect is before us! What ecstasy awaits us beyond the end of our weary pilgrimage here!

"Fair, distant land—could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more."

"No cloud those blissful regions know,
Realms ever bright and fair;
For sin, the source of mortal woe,
Can never enter there."

Your brother in hope,
J. F. JOHNSON.

WAVERLY, N. Y., April 9, 1879.

ELDER BEEBE & SON:—Having read the experience of sister Ferrell with much comfort and satisfaction, I have obtained her consent to send it to you for publication, if you see fit in your maturer judgment to do so. What a blessing God has bestowed upon his dear children in the SIGNS OF THE TIMES as a medium of correspondence, by which they can comfort one another with the same comfort wherewith they have been comforted of God. From far and near we hear them, through this medium, declaring what God has done for their souls, and that he has had mercy upon them, although they are such poor, unworthy, sinful mortals. They have only one Teacher; therefore they can testify to the same things. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And as long as they heed the teaching of the Lord, there will be no cause for trouble among them. God, by the mouth of the prophet, has declared, "This is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." How careful we should be to heed these laws, and all the law is fulfilled in this, "Love thy neighbor as thyself." We are told in the scriptures to let brotherly love continue. I will here make an illustration. There is a church that is walking in gospel order, and love and fellowship are manifested one toward another in their walk and conversation; they are bearing one another's burdens, and so fulfilling the law of Christ. Finally, in some of their gatherings, or perhaps in private conversation, one of the brethren has said something that has wounded the feelings of another brother. Now, what is the proper course for him to take, to let brotherly love continue? Is it to go to another brother and tell him of the fault of that brother, and then go to another and another, until

finally nearly the whole church has heard of it, before the brother is aware that he has said anything that had wounded the feelings of any of his brethren, as he did not do it intentionally? But the church has become in a confused state, and the minds of the brethren are biased, some taking sides with one of the brethren, and some with the other. Is this letting brotherly love continue? That church, which was once enjoying the blessed smiles of her Savior, is now in confusion and discord, and that love and fellowship which was so prevalent among them is broken. "Behold how great a matter a little fire kindleth." Or is it in going alone to thy brother, and telling him his fault between thee and him alone? And if thy brother hear thee, thou hast gained thy brother. Is not this letting brotherly love continue? But if he will not hear thee, then take one or two with thee. Not tell it to the world, nor even to the church, until you have taken proper steps of labor with the brother; and look well to yourself, and see if you have any selfish motive in view. Great care is necessary. Do not go to him with the purpose in your mind of excluding him, but for the purpose of reclaiming him. Do not go to him with questions that would provoke him to say things so that you could bring a greater charge against him, for in so doing you bring yourself into transgression; but go to him in love. And if after you have taken one or two with you, and have failed to be reconciled to him, do not let it drop, and say you have done all you can, and will have nothing more to do with it; but cite him to the church. But do not go to the church before, and tell what you have done and said to him, and in so doing disqualify them to judge in regard to the case. A man who has his mind settled in regard to any trouble that is brought before our common courts, is not allowed to sit on a jury; but a jury should be composed of men of unbiased minds. So also the church should be of unbiased minds to judge righteously. And if when he is brought before the church he refuses to hear them, "let him be unto thee as a heathen man and a publican." And now you have acted according to the rule laid down in the scriptures, the order of the house is maintained, and brotherly love continues.

I have already written more than I intended, but I must say to those who write for the SIGNS, write on; declare the wonderful works of God in your experience, and tell what the Lord has done for you. Speak often one with another; and if you cannot speak with them with your lips, face to face, speak with your pen. And I would say to the servants of God, Cry aloud, and spare not; say to the righteous it shall be well with them. Preach Christ and him crucified, the way, the truth and the life, feed the sheep and lambs, obey the King in Zion, who has commanded by the mouth of the prophet, saying, "Comfort ye, comfort ye my people, saith

your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Do not undertake to go beyond what is revealed unto you through the scriptures, but hold fast the form of sound words; and as our dear brother Beebe has said, do not attempt to explain what part of man goes to hell, or when, unless you have scripture for that purpose. I am satisfied that if the servants of God preach Christ and him crucified, they will have all the preaching they can do, even if they live to a good old age; it is an exhaustless store. Dear brother, you have lived to prove this; am I not telling the truth? Methinks I hear you say the half has never yet been told. May the Lord bless you, dear father, in your labors to come, as he has in days that are past; and may he enable me to take to myself the things that I have written to my brethren.

From a poor sinner.

MARVIN VAIL.

LAWSVILLE CENTER, Susquehanna Co., Pa.

DEAR KINDRED IN CHRIST:—It is with great timidity that I try to speak, or even write, of God's great love and mercy to me, a poor, short-sighted and ignorant worm of the dust, as I feel myself to be. Sometimes I think that I do not know anything about spiritual things; still I love to meet with the children of God, and hear them tell of God's love and goodness to them, and I can say, in the language of Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee." It has been strongly impressed upon my mind to write what I trust and hope have been the Lord's dealings with poor, unworthy me. I can remember praying when I was a little girl; not because my parents taught me to pray, for they never did, but I used to pray that God would make me pure in heart. Still I thought I was not so wicked as my brothers, and I used to pray that God would wash away all their sins, and make them useful men. But these words came into my mind, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" I seemed to realize in a measure that my heart was desperately wicked, but what to do I could not tell. I made a great many good resolutions, but they were all broken as soon as made, and it seemed as if I grew worse and worse. When I would do good, evil was present with me. I could not do anything good, but I thought I would be a christian when I grew older. A year or two passed in this way, when one Sunday I was at meeting at Franklin Forks. It was a Methodist meeting, and the preacher used these words for a text, "Except a man be born again he cannot see the kingdom of God." O how these words sank into my heart. I prayed that I might be born again, born of the Spirit. How I wished God would take me in his arms and

bless me, as he did his little children; but I felt that I was such a sinner, and all I could say was, Lord, what wilt thou have me to do? I felt that I could do nothing to save myself, but I longed to be one of God's little children; but what should I do? My heart was broken, and I was in despair; but when it was least expected, relief came. One morning, as I started after a pail of water, these words came to me, "Great is the mystery of godliness;" and I exclaimed, Great indeed is the mystery. About this time my uncle and aunt were baptized, and they had family prayers, and how I wanted to kneel with them, but felt too unworthy and sinful. Then I thought if I did they would question me, and I felt as though I could not talk upon the subject of religion. But that morning when those words came to me, all nature seemed to be changed, even the little birds seemed to be singing praises to their Maker; but my happiness did not last long, and I was in trouble again. A year or two after that Elder Bundy preached at my uncle's place, but I was not prepared to receive a crumb of comfort from him. It was the first of that kind of preaching I had ever heard, and I wanted to hear more of it. I thought I never saw such love in a church as here. The Lord finally sent brother Vail here to preach, and he used these words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Come unto me, all ye that are heavy laden. Was not I heavy laden? O what comfort these words were to me, and how I wished that I could hear more of this kind of preaching. I did hear him a number of times after that, and the more I heard of this doctrine the more I loved it. Finally I went to the yearly meeting at Osborne Hollow. Elders Durand and Bundy, and brother Vail were there, and it was a glorious meeting to me. I felt that I could listen forever to them, and that I had found a people whom I loved, and where they were, there I wanted to be. It began to trouble me about uniting with them. I felt it my duty to tell them the exercises of my mind, but what a cross to speak in public. I thought I never could, and when I went to meeting I felt like a thief that was trying to get into the fold some other way than through the door. But God gave me strength to go before the church, and they received me; but it did seem to me as if they did not know how sinful I was. I am sure if they had, they would have said, Depart from here, thou child of iniquity. I was in great trouble for fear I was deceived, and had deceived the church; and just before I went into the water there was a great trouble on my heart, when these words came to me, "My grace is sufficient for thee." And also, "Peace; be still." Then all fear was taken from me, and I

experienced sweet peace. Brother Bundy baptized sister Traverse and myself last June.

These are the exercises of my mind, as clearly as I can relate them. I am a poor hand to write or speak on any subject; but if you can see any of the travels of the child of God in what I have written, I hope you will pray for a poor, unworthy sister, if I am one at all.

MABEL TURRELL.

KELLEY'S CORNERS, Mich., March 19, 1879.

DEAR ELDER BEEBE & SON:—On receiving the SIGNS for March 15th, containing a letter written by me, upon which were given some editorial remarks, I felt as though I would like to say a few words concerning the matter; but have tried to forbear, lest I be found unnecessarily troublesome. But when anything fastens itself in my mind, it is hard for me to put it away; and so it was with the letter in question. I tried to think it not a fit subject for me to meddle with, that I would appear very much like one trying to find fault, &c; yet the thoughts contained in the letter would be in my mind until they grew to be a burden there, and after it was written I experienced such a sense of relief, that I concluded it was a benefit to me, if to no one else; and as it was some length of time before it appeared in the paper, it had passed from my mind, thinking it was all right. I may be unwarrantably sensitive, yet when I read the editorial remarks concerning the letter, I could not help thinking some of them slightly intended for me; and I would like to plead guilty, so far as I am, and no more. As for the self-existence of Satan, if I said anything to favor such an idea, I certainly did not intend to; for we read of the great Jehovah that he is from everlasting to everlasting, that he is the beginning and the end, the first and the last, the Almighty, that he holds the keys of death and hell, that he was, and is, and is to come. How many times have I rejoiced in this great truth, that he is God over all, and blessed forevermore; and if I know my own thoughts, I have never entertained the idea that Satan was the literal progenitor of any part of the race of mankind. We read that when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. I understand a lie to be the opposite of that which is true; all that is not true is a lie. When Jesus stood before Pilate, he said, "To this end was I born, and for this cause came I into the world: to bear witness unto the truth; every one that is of the truth heareth my voice." He also said, "I am the way, the truth, and the life." I cannot help thinking that all that is in opposition to this truth is a lie, and that Satan is the father of it; but not of the wicked children of disobedience who believe the lie. As for the omnipresence of Satan, it is far from me to give one of the attributes of God unto Satan, although I was not as careful in writing as I should have been, for I said that in my younger

or earlier years I believed him to be everywhere present; yet I did not think any would understand me to mean omnipresent, even as God is. If I know my own meaning, it was that he was, or seemed to be, everywhere present with me, and surely I am not omnipresent, for it is but a small space indeed that I occupy, being as much of a keeper-at-home as people generally are, promising myself that in the hereafter I will still pay more heed to this injunction of the apostle; for had I not aspired to go abroad, I should have spared myself much trouble and vexation of spirit, and no doubt been altogether more agreeable to others. I also said that he (Satan) sometimes seemed to be always present with me yet. I am glad I said sometimes, for that is not at all times; and upon reflection, I think I can call to mind many times when I realized no presence of the tempter, times when "Jesus all the day long was my joy and my song," times when the snare of the fowler was broken, and I was free: for if the Son make you free, ye shall be free indeed. I count these as but foretastes of that time to come,

"When freed from earth my soul shall tower
Beyond the reach of Satan's power,
To be forever blest."

I would not in any thing or in any wise attempt to teach or usurp authority, for I profess to be only a learner, and all I try to do is to tell what I have learned, sorely feeling the want of knowledge even to do that; and what little I have learned has been by sad experience, for to me it has to be given "line upon line, precept upon precept;" yet I often fear that I know nothing as I ought. We are told to covet earnestly the best gifts; and there is nothing I would so much covet as a meek and quiet spirit, that inward adorning, which in the sight of God is of great price. When I look at some of the brethren and sisters, their ways please me so much better than my own, that I almost feel in bitterness to say, "Why hast thou made me thus?" Yet we are told that the potter hath power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor; and I would not wish to be found replying against God, trusting that if ever I did anything according to his will, it is because he did predestinate and also bring it to pass that I should do it. Paul says, "It is God that worketh in you both to will and to do of his own good pleasure." But what I do according to my own will and pleasure, I feel like charging to myself; for it is I that have sinned, and come short of the glory of God. We know that God does work, and none can let nor hinder him; yet when contemplating his working I would not wish to be left to say, as did those of old, that he casteth out devils through Beelzebub, the prince of the devils.

When I hear of the falling off in the number of subscribers for the SIGNS OF THE TIMES, it troubles me, and I have had some thoughts on what should be the cause. I do not

think it is all "hard times," for I know of some who do not take them who are in far better circumstances than others that do, and it is certainly hard to think they have no interest in nor care for these things. As for the paper, it is for me as interesting as I would ask, especially the editorial part, which is the same as it has always been. Many of the correspondents who have written for its columns have passed away, and others have taken their places; and I have thought how careful should those be who undertake to write, lest they should give offense. As for the articles I have written for publication, although I have always considered them subject to the judgment of the editors, yet if there is anything objectionable in them, if any feel disposed to find fault with them, let them find all the fault with me, for I would wish to bring no stain upon the pages of so excellent a paper. And when I hear the SIGNS lightly spoken of, I feel very much hurt; and I think I shall have attained a very high altitude indeed, when I possess such superior knowledge that I can receive neither comfort nor instruction from its perusal. Sometimes it reminds me of church meeting, which is often prized above all other meetings. We love to meet the pastor there, and think we could not do without him, together with the older and abler brethren and sisters. We love to hear from them; and especially do I love to hear from the trembling, weak and stammering ones, for they seem most like myself. And if there come in one who has not met with us before, to tell us their experience, who does not say, This is the sweetness of the whole meeting? So with the SIGNS OF THE TIMES: we feel that we would not know how to do without the editor. We always expect to hear from him, and also from the many able correspondents; and who is there who could despise the weak and trembling ones, upon whom is sometimes bestowed more abundant comeliness? And if one from whom we have never heard comes to tell us what great things the Lord has done for him or her, are we not all rejoiced to hear?

And now I would request, that if this letter seems to be uncalled for, it be altogether laid aside.

KATE SWARTOUT.

REMARKS.—We did not understand sister Swartout, in her former letter, to hold the theory concerning Satan, to which some of our remarks were directed, but she made allusion to some differences of opinion expressed by others concerning him, which had troubled her; and we being aware that there were some who professed to hold the extravagant views to which we referred, were led to express our sentiments on the subject, without any apprehension that our sister would understand us as charging them on her. We cannot even now think that any of the readers of the SIGNS, after reading her communication, and our remarks on it, as published in number six of the current volume, would so understand us.—ED.

COFFEYVILLE, Miss., March 12, 1879.

DEAR BRETHREN BEEBE:—My mind has been troubled all this week, since reading a dear sister's experience last Sunday night. O how it did make me melt to tears, it was so much like I had been led along. I wished so much that I was able to write to the dear brethren and sisters and tell them what I hope the good Lord has done for me. On Monday morning I arose, with all my past troubles on my mind, and it seems I cannot forbear telling what a dear Savior I have found.

When in my seventeenth year I lost my last parent, my mother. This was the first real trouble I ever saw. I had lost a father and sisters, which grieved me, but mother's death broke up our housekeeping, and I being the oldest of eight children, it bore very heavily upon me. It seemed at times as if I could not live, having to be separated from my brothers and sisters. My grandfather took the youngest and myself to live with him, and I hoped when we all got to our new homes that I would be done with my troubles. But alas! how sadly I was mistaken. After a few weeks I was taken with chills, and was worried all the winter and spring with them. The following summer my health was generally bad, and in July was confined to my bed for a week or two. Grandfather sent for a doctor, who remained two days, and when he left he said I would be up in a few days. I thought he was not telling me the truth, and said to grandfather after he was gone, "That doctor knew I was going to die, which is the reason he did nothing more for me." The thought of death frightened me so that I could scarcely sleep any that night. If all left me, I would call for them, and beg for them to not all go to sleep and leave me. It appeared to me if they all should leave me I would die and go to that awful place of punishment. I was afraid to close my eyes that night, until my strength gave way. When I awoke the next morning I felt a little better, and in a few days was able to drag around the house. But I felt sad, and was in a deep study all the time. It seemed there was something for me to do, and that was to pray. I could not venture to kneel in the room, for fear some one would see me. But in a day or two more I was able to go to the orchard, where I fell upon the ground, for the first time to beg for mercy. I had been taught forms of prayers by others, but this was an involuntary cry for mercy from the heart. I do not know what I said, or how long I remained there; but my grandmother came out to look for me, and said I had stayed so long she thought perhaps I had fainted. I got up, and tried to look as cheerful as possible; but she suspected something, and in the evening we were talking about my bad health, and she said, "It may be you are under conviction." The thought almost shocked me, and I replied, "No, I am too vile a sinner for God to care anything about me." I left her presence for a while, to dry my tears.

I continued in this way for a while, having these gloomy feelings, until my health so far improved that I was seeking worldly pleasure, going to balls and dancing every opportunity, although in the midst of my enjoyments I would have sad thoughts about death, and think I should be snatched suddenly away, like my mother. But I had a proud young heart, which was desperately wicked. I would throw off those gloomy feelings as much as possible. I was married in my twentieth year, and from that time until my second child died my mind was almost entirely taken up in seeking after this world's goods. Then my troubles all returned, and I felt that the Lord had taken my child from me because I had forgotten him. I often tried to pray, and was troubled at intervals for two years, until the war came on, and after one year more my husband had to go. Then my troubles came with double force; but I did not think this was conviction, although I was continually hunting for some secret place to pour out my whole heart's desire in behalf of myself and family. I passed many lonely hours during my husband's absence. I would first read the bible, and then the hymn-book, to see if I could find any relief, but every word in the bible condemned me. I would mourn and cry all the day long, at times, thinking that my husband and I would never meet again. After he had been gone two years, he wrote me that he had received a hope, and was baptized. I rejoiced over it, yet my troubles made me bow to the very dust. The thought of being separated in this world and in that to come seemed more than I could bear. But that gracious Father above, while he is pressing us down with one arm, is holding us up with the other. Thus time passed until the war ended, and my husband was sent back to me, which was great joy to me. Again I went on unconcerned for a good while, only momentarily reflecting upon the troubles of past years, thinking those feelings were caused by my worldly troubles. But in about one year more my troubles returned, worse than ever before. Still I did not feel that it was the Lord's work. I grew worse and worse, and thought I was afflicted unto death. I went mourning and groaning day and night, almost all the time, thinking I had to die and leave this world without any hope of going to that land of rest. For three months, when awake, I was trying to lisp a prayer. These lines seemed to be a boon of consolation:

"Afflictions, though they seem severe,
Are oft in mercy sent."

I felt to cry aloud, if alone, for the anguish of my soul. I felt I would suffer anything for mercy. But I could not feel there was any mercy for me. Thus I went for three long and weary months, feeling that I would soon have to bid adieu to this world and meet that God who would in justice say, "Depart from me; I never knew you." This rang in my ears continually, and O the anguish of my soul! But, dear brethren and sisters, you know my feelings better

than I can express them. The two weeks previous to my deliverance when the blessed Lord (if I am not deceived) caused his light to shine in my heart, was my most trying time. It has ever since seemed a miracle how I lived, my breath seemed so nearly gone. I would stand and look at the setting sun, and think it was my last sight of its rays. I felt sure that before it should rise again I would be in my long home. I would lay down at night to rest, but could sleep very little. I would mourn and weep until my strength gave way, when I would fall asleep, and to my surprise would open my eyes in this world. I remember saying, "Thank the Lord, I see the sun arise again; but I shall not see it set." Through those two weeks I did not want to be left alone; but I told none of my feelings. I tried to do my household work, although I did not feel able. I wanted only to pass the time. About the middle of the last week that I lived in sin and condemnation, we had a neighbor that had a very sick family. Late one evening my husband said we had better go and sit up with the sick that night. I hardly knew what to say. I did not feel like going, nor that I would be able to get there, just a mile distant. My very breathing was, "God, be merciful to me, a sinner." All the way there, and all the night, my cry was, "Lord, have mercy upon me, a sinner." About twelve o'clock the neighbor's son was struck with death and began talking to his friends, telling them to meet him in heaven. O my wretched condition at that time! I was upon my knees, trying to pour out my feeble cries, begging the Lord to give me the bright evidence that my child had. But I thought I should pass away as soon as he, and sink down into everlasting punishment. After breakfast we went home, and I went out into the garden to gather some beans, expecting I should be found there dead. I fell upon the ground, perfectly willing to submit to the Lord's will. It was at this moment that light shone around me, and O, I was so happy. I was thanking and praising God with every breath. I looked around to see what had brought about this happy change. Everything in the garden seemed to be rejoicing with me. I felt light enough to almost fly away to heaven. In a few moments I was singing,

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears."

Yes, my fears were all gone. That hymn seemed sweeter than it ever did before. I could sing it with such a clear voice, while the tears rolled down my cheeks; but they were tears of rejoicing. I wondered what was the matter with me. I went into the garden bowed down with as much sorrow as it was possible for me to carry, and when I came out my feet would scarcely touch the ground. When I went into the house, every thing there seemed to be praising God. I was anxious to see my husband and children, that I might tell how happy I was. I sat down by a

window, where I could see across the field, and after a while I saw them coming, my husband in front, with my babe, and the others following. O, I was overjoyed, and felt so thankful that I had been spared to see them again. I could hardly wait for them to get to the house, for I wanted to tell him what a dear Savior I had found. But O! just as they were getting near the house something said, "You had better not tell this. You may be deceived." I dried my tears as soon as I could, to try to hide my feelings. My husband handed me my babe, and I kissed it, and said, "My sweet little angel." He gave me a look, and went out of the house. I felt that he could see a change in my countenance. I was glad he went out, for I was so full that I wanted to rejoice over my babe. I looked at all my children, and they never had appeared so sweet and lovely before. For two days I was perfectly happy. Nothing came up to prevent me from praising the blessed Savior, and singing hymns to his holy name.

"Jesus all the day long
Was my joy and my song."

I went from one hymn to another. These lines seemed to express my feelings the best:

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Yes, I thought I was done with trouble. But alas! in a few days I was doubting. I would ponder over and over what a change I had gone through. I felt that I loved Jesus and his people, and my mind was taken up with spiritual things. I knew I had passed through a change, but was it the Lord's work, or was it a hallucination of the brain? I traveled on in this way for a few days, when it pleased the Lord to lay me on the bed of affliction, to which I was confined about seven weeks. When I was taken sick I thought I was going to die, and I grieved over it some, for I did not want to leave my family. After four weeks I grew worse, and it seemed I was fearful to die. While in this agony I had a sweet dream. I dreamed I was standing in the yard, between two other women, and they told me to look up. I looked up, and saw a man, and they told me that was Jesus. I remarked, "He is too high to get down here." At that moment he reached down and took me by the hand. Then I awoke, and O, I was so happy. I was alone, and I could rejoice. My bed was fronting a window, and through it the brightest star seemed to shine all day, and change my position as I would, still it glistened all day. I was happy, and felt so calm, the fear of death all left me, and I felt perfectly resigned to the will of the Lord. Often during that day I repeated the lines,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Yes, I was willing to depart and be with Jesus. I remained in this calm mood during the remainder of my sickness. To my surprise, after a few days I was able to attend to my domestic affairs, which seemed to take my mind off my past enjoyment.

At times my mind would be exercised about my duty, and I would ask myself, Why can't I rejoice now, like I did when I was sick? I surely have been deceived, or I should have been kept humble. I thought a Christian did not get angry and commit sin as I did. I tried to throw it off my mind as much as I could.

At the terminus of one year it pleased the Lord to call my little angel home, and O the trouble of my soul. The thought rushed into my mind, She is taken because of your disobedience. It seemed it would break my heart. I felt that I could hardly bear it. I then felt if I could know my duty I would try to perform it; yet I prayed to the Lord for a brighter evidence. But another year passed, and still I was going with my head bowed down. In 1869 the Primitive Baptists held an association for three days, and they were three joyful days to me, and there a sense of my duty came again to me. I never before heard such preaching. I had thought I loved the Baptists before, but not with such love as I then felt. I felt willing to listen to their preaching day and night. I could neither eat nor sleep much during the meeting. Some of the Baptists came home with us, and I looked at them and wondered how they could eat and sleep and feel so cheerful, for I was weeping all the time. I would arise in the morning in a great hurry to get to meeting, for I did not want to miss hearing a word of the preaching. It seemed they knew my feelings as well as I did. I felt that they were all preaching directly to me. It was then, I hope, I desired the sincere milk of the word to feed my hungry soul. On Sunday evening the time came for the meeting to break up, and O the anguish of my soul. I felt I should die on the ground, at the thought of parting with the people I so dearly loved, without telling them my feelings. Yet an opportunity had been given, and I wanted to go forward, but O, my unworthiness kept me back. So I had to part with them, and go home with a heavy heart, with a voice ringing in my ears, Now you have missed this opportunity, and you will never have another. I cried all the way home. Night came, and I felt compelled to seek a place to pour out my prayers to God, and ask him to pardon my disobedience, and if it was his will for me to go to the church, to let me feel it more forcibly. It seemed I had gone through enough to be willing to do my duty, but O that stiff neck of mine. Doubts and unbelief were pressing me to the ground. I begged the Lord to spare me, until the next regular meeting, and then I would do my duty. But when the time came, my mind was so dark that I could not go. I made promises and broke them, from October until June. Two weeks before the June meeting, in 1870, I was stricken down on the bed of affliction again, and so severe was the attack that I had no idea I should recover. I felt that God's vengeance was poured out upon me. I wanted to pray, but felt afraid, as

I had prayed so often and asked God to spare me, and had failed to comply with my promises, until I felt certain that he would kill me. But I commenced praying with all the earnestness of my soul, that if the Lord would just spare me until another opportunity to go to the church, I certainly would do what he had shown me so plainly was my duty. It seemed I had never before prayed so earnestly to be led in the right way. We see that God makes his people willing in the day of his power. Yes, I felt willing, and inquired, "Lord, what wilt thou have me to do?" I felt willing to do anything the Lord required of me. I asked him to show me my duty in his word. I took the bible and read through Matthew, Mark, Luke and John, time and again, during my sickness. It read differently from what it ever had before. It seemed like another book. I read and wondered if that was for me. Yes, was the response of my soul. I felt that the Lord had directed me where to read, and I never could deny my Lord again. Blessed be his holy name, he did not suffer me to doubt his love during those two weeks. The last week I was able to go about the house, and improved very fast. This was the week of the meeting, and I could hardly wait until the day came. I was constantly praying for God to enable me to do my duty, for I felt that without him I could do nothing. When the morning for the meeting came I arose happy, thinking that I had not yet changed in my feelings. I felt that my dear Savior was present with me, and soon I would be with those dear people, telling them what great things the dear Savior had done for me. While at the breakfast-table, my husband remarked that there would be no going to meeting from there that morning, for he was too busy with his horses. I uttered not a word, but melted into tears. I arose from the table, asking the Lord to strengthen my feeble knees. I went and milked my cows, thinking I would do that much of my morning work before I started. I told my sister-in-law that I would walk to meeting, and wanted to start soon. She remarked, "You are not able to walk." I replied, "God will strengthen the weak." My husband saw that I was determined to go, and before I was ready he came with a horse for me, and he went along and walked. Soon after we had started he asked me why I was so anxious to go to meeting, and if I was going to join the church. I told him if God would help me I would offer myself. When the opportunity was given I went forward, and in my weak way related what I hoped the good Lord had done for me. I hardly knew how I got there, nor what I said. I did not think I had told them half enough to justify them in receiving me; but I was received, and the following day, after preaching, Eld. E. A. Meaders led a sister and myself down into the water, and buried us in the liquid grave. O how happy I was! I felt to thank the Lord that he had ena-

bled me to follow my dear Savior in baptism. I could but think how long I had went with my head bowed down, and now what inexpressible joy I felt in obedience. For eleven years I had groaned under the burden of my sins, and, as I hope, was relieved from that, and thought I should never see any more trouble. But it was not long before I felt that I was deceived, and had deceived the church.

Dear brother Beebe, I have been living with the Baptists nine years, the most of the time groping along between hope and despair. I never have felt worthy to live with them. I get so in the dark sometimes that I can hardly see my way, and feel that the light has nearly gone out; but blessed be his holy name, just before it is entirely gone, Christ, who liveth to make intercession for us, causes his light to shine in our hearts. It is then I am made to rejoice with joy unspeakable and full of glory, and exclaim,

"I'm not ashamed to own my Lord,
Or to defend his cause."

I have few seasons of rejoicing and feel that my Savior is near me; but so often am I in darkness, and am made to say with the poet,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never heard his name."

I wish to say a few words to the bleating lambs outside the fold, and then bring this imperfect scroll to a close:

Dear, loving, doubting ones, the path of duty is the path of safety. The sooner you deny self, the sooner you will find rest to your souls in feeding upon the green pastures of love. "Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light."

Brother Beebe, this is submitted to your better judgment, and if published, I wish to ask an earnest remembrance at the throne of grace by all the dear kindred in Christ. If a saint, surely I am the least of all.

Your unworthy sister,

FANNIE J. WOMACK.

HARE'S CORNER, Del., April 18, 1879.

DEAR BROTHER BEEBE:—If I could for a little season command the pen of a ready writer, I would use it in the contemplation of a part of the forty-fifth Psalm, closing, perhaps, with the 10th and 11th verses. Those things that were written aforetime, and were written for our learning, although we cannot and do not pretend to the inspiration of those who wrote, we may by the teaching of the Spirit know something experimentally of the truth and power thereof.

The psalmist commences, "My heart is inditing a good matter." The theme of which he is now inspired to speak, and which is opened up to his contemplation, is a delightful one. Among all the subjects of divine inspiration, this one is particularly good, as embracing the fountain and source of all spiritual blessings, and disclosing heavenly beauties and glories that transcend and eclipse every other object and every other theme.

"I speak of the things that I have made." That is, he will speak of those glorious and excellent things that he has been led into, and upon which his heart is set, *touching the King*. The exaltation and majesty of this King will, of course, be identified with and depend to some considerable extent upon his kingdom; or, rather, the excellency and glory of this King will be seen and declared in his kingdom. That he is *fairer than the children of men*, the pen of inspiration would certainly say, and that may be understood as beyond all comparison. The fairest and the wisest and the best of the sons of men, even the wisest and best and most powerful kings, are not to be compared with him. Words of grace, of peace, and of heavenly blessings, flow forth from his lips, as though the wellspring of life was there. Gracious words make up his gospel. Comfort to mourners, consolation and peace to the city of God, flows like a river. His throne is a throne of grace, and his ministration is a ministration of righteousness. So it is said that *grace is poured into his lips, therefore God hath blessed him forever*. The Spirit of the Lord God is upon him, and that Spirit is shown forth in him. The blessing of God flows forth to the children of men through him. The blessing of God is in the reign and triumph of grace, and deliverance from sin and wrath, and this blessing is *forever*.

Following the psalmist so far, we may very naturally expect him next to be gazing upon him (the King) with admiration and rapture, as he rideth forth triumphantly, with his name of King of kings and Lord of lords written upon his vesture and upon his thigh. He is viewed as the *Most Mighty*, and he is seen going forth, his glory and his majesty with him. With this authority and glory he girds his sword upon his thigh. But it may be doubted whether anything is set forth in the girded sword but what is embraced in the name written. The sword proceeds out of his mouth, but it is bound upon his vesture. It is the word of God.

The psalmist goes on to bespeak a prosperous and triumphant reign. It is in the interest of truth and meekness and righteousness. His own arm will bring salvation to him, and his power will sustain him. "His right hand will teach him terrible things." That is, will accomplish and disclose wonderful, or terrible, events.

Other things are said, as we follow on, of the righteousness of the sceptre of this kingdom, the effectual working of the arrows of light and conviction in the hearts of enemies, the subduing of the people, reconciling them to the righteous and holy principles of this kingdom, and establishing it forever as a kingdom, not only as a monument of grace, but a kingdom that should be characterized as loving righteousness and hating iniquity. After showing the authority and prerogative of the King, and his goings forth to take out of the nations a people for his name,

that justice and judgment are the habitation of his throne, and mercy and truth go before his face, he goes on to contemplate the *internal glory*, the happiness, the comfort and spiritual blessedness of the heirs of this kingdom, and how their own exaltation and glory are identified with the laws and ordinances of Zion. It should be observed, before going further, that what is said of the King is said of him as King, and is true of, and fulfilled in the kingdom. It is only in his kingdom that we can know a king or estimate anything of his attributes. Joy and gladness are assured unto the subjects of this kingdom, above the nations and tribes around, or, rather, there is a divine joy, a holy oil of joy, in the kingdom of grace that the world knows not, and that the stranger intermeddles not with. One occasion of joy, or source of delight and gladness, is brought to view in the eighth verse, in connection with what are designated as ivory palaces. The abode of the saints as they shine forth in the kingdom of their Father, or as they dwell in Zion at Jerusalem, is evidently here intended. It is a wonderful presentation of the gospel church in her order, her solemn worship and sacred ordinances, to be pronounced ivory palaces. That the mansions provided for the saints are palaces, and not only so, but ivory palaces, certainly is a wonderful declaration. There is not an ivory palace upon the face of the earth, and it may well be doubted whether there ever has been one. Nothing to compare with this in skill and perfection of workmanship, in brilliancy, beauty and magnificence, or in the fineness and cost of the material, is to be found anywhere. Still it is *within*, rather than *without*, where the beauty and glory appear. The garments of those who dwell in these palaces are filled with a sweet perfume. *All their garments* smell of myrrh and aloes and cassia. These palaces must be filled with spices. The air must be all fragrant with the balmy odors. The graces of the Spirit are here set forth in figurative terms, and show how like a garden of spicy beds and blooming flowers, where the very air is perfumed, is the garden of grace with the plants of the Lord's own planting. Those who have been thus gathered to dwell in such palaces will be apt to be singing that wonderful song of the land of Judah, "We have a strong city," &c. Please see the whole song, Isaiah xxvi. 1, 2. They will be apt to speak often one to another, and speak of the glory of his kingdom and talk of his power. They will rehearse all the way that the Lord God has led them, and sing the song of Moses and the song of the Lamb.

Three classes of garments we read of, viz: the garments of salvation, the garments of praise, and the garments of humility. When the first is worn, the others will be likely to be accompaniments. These garments are of a kind to retain the spicy perfume of the palace as we go out in the way of general intercourse among brethren.

By the graces of the Spirit we may understand the fruits of the work of God's Spirit upon the heart. Mutual confidence, as the result of mutual spiritual acquaintance, ripening into full and sweet communion and gospel fellowship, are among these fruits. They love their King, they delight in his laws and ordinances. They love each other, and in honor prefer one another. They love their home, and adore and admire that grace that made them accepted. If every one has a harp that God has given him, and every one has a song put into his mouth, the palace will be filled with singing. If every plant planted by the Father's hand blooms forth to his praise and exhales sweet odors, the palace will be rich with perfume. In the early spring it sometimes occurs that the bloom is fresher and the perfume richer than later in the season. Even fruitful and spice-bearing plants sometimes disappoint our hopes. Nevertheless, as a general thing, when brethren and sisters come forth from some of these ivory palaces, you learn from the smell of their garments that they have been among spicy beds. But spending an hour or so in the sanctuary, even though spicy odors abound, does not always thoroughly perfume the garments. The garments of the past week, or at least the scent of them, is retained, and the conversation and deportment fails to betray any of the fragrant odors of the palace. This ought not so to be.

The children of this kingdom are in need of admonition. They are capable of being admonished. "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house." Thy father's house was bankrupt. "Thou wert cast out upon the open field to the loathing of thy person." But now in the house of thy God thy companions are the King's daughters. The bride, or the queen, stands upon thy right hand. Her clothing is of wrought gold. The twelve apostles constitute a starry crown upon her head. The glory of God is risen upon this palace. Its magnificence dazzles and glitters in the beams of the Sun of Righteousness. His glory is seen within, upon the inmates. There is a perfection in the beauty of this habitation out of which God himself shines. These garments ought to be kept unspotted. The royal dignity and glory of this kingdom is high above every earthly station. The humblest saint is more exalted in honor and riches than any monarch upon earth. Now then, He is thy Lord, and worship thou him. Your own honor and exaltation are involved in this. It is a just and righteous claim, and is as though he would say, "Enter thou into the joys of thy Lord." "The King shall greatly desire thy beauty." This beauty is in entire consecration to him. It is in being clothed in the robe of his righteousness, and keeping ourselves unspotted from the world. It is in bearing his name and adorning the doctrine of God our Savior. It is in following the Lamb whithersoever he

goeth, and not being conformed to this world. It is in rallying to the standard of truth, making it the basis of our fellowship, and showing that it is precious to us. This enjoyment and admiration of the beauty of a gospel church, walking in love, in gospel order, sharing every joy and every labor, and dwelling in the sweet communion and fellowship of the Spirit, is realized in measure by the saints themselves. They have the mind of Christ and the spirit of Christ, and so they greatly admire and rejoice in the beauty of the King's daughter when she bears the name of her Redeemer and worships him in the beauty of truth and holiness.

The above is respectfully submitted. In gospel bonds,

E. RITTENHOUSE.

LOCKTOWN, N. J., March, 1879.

BELOVED BRETHREN BEEBE:— I hope that you are well and in good spirits. I thought I would write you a few lines to let you know how glad we are to hear that our brethren and sisters everywhere are so united in holding up your hands in support of our little messenger, the SIGNS OF THE TIMES. I feel like saying something in its defense, but when it comes to doing, I am powerless. I have been a subscriber to this sheet for thirty-eight or thirty-nine years, I think, and have never yet seen anything in it to frighten me much. The most I have feared is that I should fail to meet the cost of subscription; but there has always been a way yet, and I hope there may be as long as I live, which cannot be long, according to the course of nature. But as I cannot do the subject justice, I will leave it, bidding you God speed.

I send with this a letter written to me by a dear young sister. It has been very interesting to me, and you may judge whether it would be so to others. You published in the SIGNS of March 15, 1878, a letter written by her, which will show more clearly the humble path in which she has been led. She withheld her name, and subscribed herself "A Friend."

I remain your unworthy brother,
CORNELIUS MYERS.

STOCKTON, N. J., Oct. 6, 1878.

MY DEAR FRIENDS AND KINDRED IN SPIRIT:—I hope that you will not charge me with willful neglect for allowing your letter to remain so long unanswered; for I often think about writing, but generally feel that the thought is poor, and expression poorer. When I met you at the meeting, I thought you gave me a reproachful look, and I was reminded of the debt I was owing you. This thought also presented itself, that you felt like reproving me for going elsewhere to seek a home, as I had in the past mostly attended meeting with you; but under the circumstances, well known to each of us, I could not go there. But I would not have you think that my uniting with another branch of the church has caused me to feel disinterested in the welfare of those at K—. In truth there is but one church.

"One family we dwell in him,
One church above, beneath."

We are but several parts of the same broken bread. One body with its several limbs. But Jesus is the Head. We read that "If one member suffer, all the members suffer with it." How careful then should each be not to wound or harm in any way the least member, seeing the whole body must suffer thereby. It is my prayer that I may never be so left to myself as to bring reproach upon the cause that I have professed, or offend one of those for whom Jesus gave his life; for he says, "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." Whether I am one of that number, is only known to him who searcheth the heart and trieth the reins of the children of men. In this I rest, he knoweth them that are his, and will never disown them. Though they may deny him, yet he abideth faithful; he cannot deny himself. He will scourge us if we stray, and wound us with distress; but he will never take away his covenant of peace.

Thinking that you would like to know some of the reasons for the step that I have taken, I will try and give them. The subject had been on my mind for years, and through my protracted illness, on account of which I was not out to meeting for over four years. I thought if I was raised up and permitted to go out again, I would obey the commandment. I sometimes thought my sickness was brought upon me for my disobedience, and that it became me to patiently submit. But, disobedient and underserving as I felt myself to be, I was not left comfortless, for in the word I could hope. Many a time I seemed to rest upon the words, "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Since my partial restoration to health, there has always seemed to be something in the way of my going to the church, until this summer, when it was impressed upon my mind to go to Harbourton. I felt a drawing there that I could not resist. I became as one homesick, wandering in a solitary way, having no city to dwell in, looking upon Zion as beautiful for situation, but myself unfit for citizenship there; yet I could scarcely open my bible without reading something that urged me to obedience. By day, and in my dreams at night, it was on my mind, until I felt that I could stay away no longer. Every other subject but the one upon which my mind continually dwelt became to me only a vexation of spirit, and every desire was swallowed up in the one, that the Lord would grant me an abode among the children of his grace, the servants of my God. And of his mercy he hath fulfilled my desire. On Saturday, Sept. 7th, at his bidding, I trust, I went before the church, and on the following morning, with two others, was baptized and received into fellowship with them by Elder Wm. J. Purington. I was a stranger, and

they took me in, and by their kindness and expressions of fellowship made me feel at home with them. May they never have cause to regret it. Though unworthy of their confidence, I feel to say with Ruth of old, "Entreat me not to leave thee, or to return from following after thee." Can it be possible that I am now no more a stranger and a foreigner, but a fellow-citizen with the saints and of the household of God? I remember that Elder Durand once said, that his joy on being admitted into the church knew no bounds. So I, for a few days, experienced a gladness that I could not express. I will refer you to hymn No. 478, (Beebe's Collection) as the language of my heart at that time. Since then clouds have arisen, partially hiding the Sun, so that I could not see clearly. But now, again,

"A cheerful confidence I feel;
My well-placed hopes with joy I see;
My bosom glows with fervent zeal
To worship him who died for me."

As you are unable to work, I will give you the texts that were used at the meeting. I think it will be agreeable pastime for you to look over them. On Saturday, Acts ii. 37-39. On Sunday, Deut. xxxii. 1-4. Elder Purington was also with the First Hopewell Church on the fourth Saturday and Sunday in September, and baptized five persons, I have since heard. It was not my privilege to be there, to witness at that time the fulfillment of the words, "He that scattereth Israel will also gather him." Yet I can rejoice on hearing of this special manifestation of God's favor to his people, assuring them that he has not forgotten to be gracious; bringing in his redeemed without any aid or effort on the part of man; enabling them to declare the name of the Lord in Zion and his praise in Jerusalem; causing his people to enter into his gates with thanksgiving, and into his courts with praise. "Zion heard, and was glad, and the daughters of Judah rejoice, because of his judgments." How readily is the command obeyed to rejoice with Jerusalem and be glad with her, even all that love her.

"God on his thirsty Zion hill
Some mercy drops has thrown;
And solemn oaths have bound his love
To shower salvation down."

He satisfieth the longing soul, and filleth the hungry soul with goodness. He leads about and instructs his people in the way of his own choosing, sometimes giving them rest for a season where there are wells of water and palm-trees, where they fain would stay; but soon they must take up their journey, and ere they are aware they find themselves entangled in the wilderness of sin, wandering in by and forbidden paths. "Yet will he have compassion according to the multitude of his tender mercies." "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

"No hights of guilt, no depths of sin,
Where his redeemed have ever been;
But sovereign grace was underneath,
And love eternal, strong as death."

He knoweth our frame, and remembereth that we are dust; and it is of his mercies that we are not consumed. Because his compassions fail not, they are new every morning; great is his faithfulness. Night precedeth the morning, the sun is hidden from our view, darkness enshrouds us, and all the beasts of the forest (our old nature) do creep forth; where now is the spirit we had hoped that we possessed? For except ye have the spirit of Christ, ye are none of his. Instead of love, joy and peace filling our hearts, alas! what evil do we see swarming in every part. But according to promise the morning cometh, the sun ariseth, they lay them down in their dens, and man goeth forth unto his work of faith, and unto his labor of love; and in this welcome morning even a morning without clouds, how new and great doth his mercies appear.

"In holy contemplation
We sweetly now pursue
The theme of God's salvation,
And find it ever new."

In our prosperity may we think on the man of sorrows, who bore the chastisement of our peace, that only through his suffering and death can we enter into life.

"He died, and in that dreadful night
Did all the powers of hell destroy;
Rising, he brought our heaven to light,
And took possession of the joy."

And now

"He lives, he lives, and sits above,
Forever interceding there.
Who shall divide us from his love,
Or what should tempt us to despair?"

I will close while it is yet morning, knowing that the night also cometh. The children of the bridechamber cannot fast while the Bridegroom is with them; but the days come when he shall be taken away: then shall they fast.

Yours affectionately,
RUTH A. HOLCOMB.

NORTHPORT, Ala., April 20, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—Thinking that it might be interesting to the readers of the SIGNS to know that Elder D. Bartley, of Indiana, is now preaching among the churches of the Buttahatchie and Pilgrims' Rest Associations, and thinking also that some things connected with his coming might be interesting, I thought I would write a few lines in reference thereto.

Elder Bartley left Indiana on the first day of April, and arrived at my humble abode on the night of the second. Friday night he preached in the Missionary Baptist's house in Northport, and on Saturday and Sunday following he preached to our little church, (Mt. Pleasant,) six miles west of this place. Last Saturday and Sunday I went seventeen miles to hear him again, at a church called Nazareth. From thence he went on to fill his appointments, which fill up the entire month of April. I have heard Elder Bartley preach five sermons since he has been here, and so far his preaching is heartily received and indorsed by all the brethren. Elder Bartley preaches, as I believe, just the very same doctrine that the

apostle Paul preached in his day, to wit, that God has a people, and that Jesus Christ is the Savior of his people. So far as I have heard brother Bartley, he preaches the gospel of Christ, as revealed in the scriptures; nothing more, nothing less. He indulges in no vain speculations as to how much and what part of a man is born again in the new or spiritual birth, nor the origin of the devil, &c; but preaches what I believe to be the truth as it is in Jesus. I am persuaded that Elder Bartley's visit among us will be attended with much good to the household of faith in this part of the country, and I am greatly in hopes that his preaching will have a tendency to strengthen the bond of union already existing between the saints north and south. There have been and still are strong efforts being made by some to burst asunder this bond of heavenly union existing between the dear children of God, but I am persuaded that in the end all their efforts will prove abortive and signal failures. This blessed union began in eternity, and will extend to eternity; all the powers of hell cannot burst it asunder. This union was established by the God of heaven, and is held together by his almighty power. So they had just as well refrain from these men, and let them alone; for if this counsel or this work be of God, they cannot overthrow it, lest haply they be found even to fight against God. The Savior said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it."

I must tell the brethren, before I close, what a precious meeting we had at Nazareth last Saturday and Sunday, as I think they will be glad to hear of our welfare in this part of the world. Myself and a precious brother, F. M. Turner, who lives just across the Warrior River from me, left home Saturday morning a little after sunrise, and reached Nazareth a little after ten o'clock, and before any one else arrived, a distance of seventeen miles. But by preaching time a very good congregation arrived, and among them Elders Bartley, G. W., W. S. and T. J. Norris. Elder T. J. Norris preached a short discourse, followed by Elder Bartley, in an impressive, soul-comforting sermon, and many were the tears of joy that trickled down the cheeks of the brethren and sisters present. Elder W. S. Norris, who is seldom seen to shed tears on such occasions, wept like a child, and I must confess that it was all I could do to restrain my emotions of joy. After service Elder T. J. Norris, the pastor of the church, proposed that the brethren extend to brother Bartley the right hand of fellowship, which they did. While this was going on many outsiders seemed to be very much affected; and after the brethren and sisters had extended the hand, a young lady came forward, and in a flood of tears gave Elder Bartley her hand, and asked him to pray for her. Saturday night we had a very pleasant meeting at the house of Elder G. W. Norris. I was called upon to open the

services, which I did the best I could by reading a chapter, and speaking in prayer. Elder G. W. Norris then talked awhile, followed by Elder T. J. Norris in a warm, comforting discourse, at the close of which the two Elders Norris embraced each other like children, and a brother Jones seemed to be almost shouting happy. Upon the whole, it was a refreshing season from the presence of the Lord. Elder Bartley said it reminded him of the scripture in Malachi, where it is said, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing," &c. Brother Turner, to use his own expression, said he felt that he had grown about six inches taller. Sunday a large congregation was in attendance, when Elder Bartley preached again, much to the comfort of the saints present. I then left for home, feeling much "strengthened in might by his spirit in the inner man," and greatly built up and edified; but I felt loth to leave the place "where Jesus showed his smiling face," and above all to part with the dear brethren and sisters. It seemed to me that I loved them better than I ever did before, and there were some contrite ones outside that I hated to part with. If I know my heart, I sympathize with those that are mourning on account of sin, and saying, as did one of old, "O that I knew where I might find him," &c. But just as sure as one mourns, that sure will they be comforted; for it is written, "Blessed are they that mourn, for they shall be comforted." Again, it is written, "Thou shalt call his name Jesus, for he shall save his people from their sins." O, but you say, "I am afraid I am not one of his people." Yes, you are, else you would not mourn, and be exercised about these things. "Jesus came not to call the righteous, but sinners to repentance." Then if you see and feel yourself to be even the chief of sinners, you are the character that is embraced in this heavenly calling. For it is again written, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Dear brethren, I will close, fearing I have already wearied your patience. I thought a little sketch of what was going on among us here would not be uninteresting, but that it might be edifying to the scattered saints. Grace be with all the Israel of God everywhere.

Yours in hope of a better and enduring substance,

H. J. REDD.

RIPON, Cal., April 9, 1879.

DEARLY BELOVED BRETHREN BEEBE:—The time is past that I should have made my remittance for

the SIGNS OF THE TIMES, which brings us good tidings from all parts of our country; but I have had a little trouble and delay in procuring currency. The SIGNS affords nearly all the comfort and enjoyment I have outside of the bible, and it is all the preaching I have heard for the last nine years. There is not another one here who can converse in the language of the heart that has been made alive by the spirit of God. It does me good to hear from churches and associations, and ministers in attendance, names that I have been familiar with the greater part of my life, that have for many years been household words. I love to read the correspondence of brethren and sisters who live alone, as I do, telling their misgivings, doubts and fears, their feelings, experience, and their quiet moments of joy and peace. While another, all aglow with the love of God in the heart, tells of the wonderful display of God's goodness and tender mercy in leading his children in the way he will have them to go; and what seasons of rejoicing they have. How it will awaken us to thought, and turn our minds away from the quagmire or superstitious shades of idolatry and doubt; and then we too rejoice in hope of the glory of God. Many write on experience, who tell ours better than we can ourselves, causing our minds to run out in fellowship and love to them and the household of faith.

Dear brethren, although I feel disposed to write more, while I seem to be talking with my kindred in Christ, time forbids. My wasting strength and age make it probable that this is the last I shall write to the SIGNS. Do with this as may seem right.

Your very imperfect brother, if one at all,

EUSEBIUS BAINBRIDGE.

WRIGHT'S DALE, Pa., April 14, 1879.

ELDER BEEBE—BELOVED BROTHER:—Do you expect to attend our association? It is needless to tell you that we long to see your face again, and hear the dear and well-known voice preach to us the "good things of the kingdom of God." How deeply we grieved that you were called upon again to suffer reproach for defending the truth; but the scriptures teach that "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." O may God heal the infirmities of the saints, enabling them to dwell together in love and unity. "Pray for the peace of Jerusalem."

With love unabated and fellowship undiminished, I remain the least of your sisters.

EDITH HANNA.

APPOINTMENTS.

ELDER G. BEEBE will preach for the Salem Church, at the Hall, northeast corner of Ninth Street and Spring Garden, in Philadelphia, on the evening of May 12, 1879, providence permitting.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1879.

WHAT WILL YE SEE IN THE SHULAMITE?

Is the love of sin destroyed in the fleshly nature of the children of God, and are the faculties and propensities of their earthly nature so changed by the new birth, that with their flesh they can serve the law of God? Some have contended that such is really the case; but among them who so contend, we find none of the inspired writers of either the Old or New Testaments. Prophets and saints have groaned, being burdened with the corruptions of their carnal propensities. Isaiah, when he in the spirit saw the glory of God, cried out, "Woe is me! for I am undone; because I am a man of unclean lips."—Isa. vi. 5. Not because *I was once*, but because *I am* so now, or when he saw the vision. And what christian can in truth deny that the more he is permitted to see of the glory of God, the more sensibly he feels the corruptions of his earthly nature? David, though a beloved child of God, and a man after God's own heart, and a prophet of the Lord, and the sweet singer of Israel, whose Psalms have so clearly portrayed the experience of all the children of the living God, still found in the unslain propensities of his carnal nature unhalloved lusts of his flesh, warring against the law of his spiritual mind, captivating him, and plunging him into the most aggravated transgressions. "Jonah was greatly swayed by turbulent, unsubdued passions and rebellious propensities of his earthly nature. Was he not a child of God, and a prophet of the Lord? Even poor old Job, though a perfect man, who feared God and eschewed evil, and whose patience was proverbial, broke down under the weight of his distress; and something like unsubdued passions of his carnal nature gained such ascendancy over the spirit of meekness and submission, as to make him curse the day of his birth.

If there were among the holy men of God under the old dispensation any whose carnal nature was so radically changed by the spirit of Christ that dwelt in them, as to cause the same carnal faculties of their nature in which they had formerly loved sin, to subsequently love holiness, we have not been favored with a record of who they were, or when or where they lived.

Nor can we with any better success search for them under the gospel dispensation. Can we reasonably claim that christians of the present age are more effectually killed to the love of sin than were the holy apostles and primitive saints? After God had revealed his Son in Paul, and called him by his grace to be an apostle, did he find nothing in his flesh warring against the law of the spirit which he had received in his heavenly birth? What made him groan, being burdened? What made him a wretched man? If all the elements of his

earthly nature had been killed to sin, or to the love of sin, and made to love holiness as they had formerly loved sin, why did he groan—what was the matter? whence the conflict between his flesh and his spirit? It is very certain, that if there was any love of holiness or of spiritual things in the elements of Paul's fleshly nature, he could not find it; for after the most diligent research he testified that there was no good thing in his flesh. But he did find a law in his members warring against the law of his mind, bringing him into captivity to the law of sin which was in his members, and when he would do good, evil was present; and these turbulent faculties or elements of his flesh were so far from having been killed in him, that he was by them disqualified to do the good he would; for to will was present with him, but how to do that which is good he found not.

If the love of sin had been killed very dead in the apostle James, and the beloved John, would they have aspired to secure for themselves distinguished places at the right and left hand of their Lord? Were all the carnal elements of Peter's fleshly nature dead, when with wicked profanity he denied that he had any knowledge of his imprisoned and insulted Lord and Master?

But where shall we stop our researches among the people of God? Can we find any one of them whose carnal elements have been changed from hatred to the love of holiness? If the declaration so frequently made, that in the new birth the elements of our nature are changed from the love of sin to the love of God, be the true standard by which we are to determine who are and who are not born again, we must leave out Isaiah, Job, Jonah, David, Paul, James, John and Peter, but certainly would be grieved to part with them; yet if the position contended for by some of our contemporaries be true, it rules them out, and it rules us out also with them.

Clearly unscriptural as the sentiment is, it is one of the devices of our adversary, the devil, and one of his most fiery darts with which he assaults the weak and trembling saints of God. When in their experience the strong man (the "old man") armed, which has kept the palace without resistance, until the stronger comes and binds him, and spoils his goods, the subject of this gracious deliverance is very apt to think the old tyrant is dead; they feel that a wonderful change has indeed taken place in them. A sweet sense of pardoned sin, deliverance from death and fear, is sweetly felt, and peace and joy in the Holy Ghost fills them with sacred delight, and the love of God is richly shed abroad in their hearts; and the very element into which they are brought is love, joy and peace. Now for a season perhaps, in the ecstatic transport of their early love, they feel no desire to sin, no relish for what they had formerly delighted in; and while in this happy frame it would be hard to convince them that their whole nature

was not changed, and that they would no more be inclined to seek after the vanities of this world. But it is not long before the motions of sin are felt, vain thoughts intrude, darkness beclouds their skies, and strange temptations, such as they never felt before, are presented, and to their terror and dismay they find in themselves something that is easily beguiled by the tempter. Their songs of praise become less animated, and their prayers more formal and less frequent. Now the cruel tempter hurls his piercing dart, Where is now your hope? If you were truly born of God, all the faculties of your nature would be changed; the love of sin would not exist in thought, word or deed, in body, soul or spirit. No vain thoughts would find a place in your mind; for "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." Those who know the depth of Satan, know how artfully he will pervert the Scriptures to distress the people of God. Alas! how fiery are his darts. In dread alarm the assaulted child feels unequal to the conflict. The suggestions of the tempter seem very reasonable, his own carnal mind indorses all that the sly tempter has suggested, and is ready to conclude that he has been most sadly deceived in all the hopes which he had so fondly cherished. Sometimes he feels inclined to make a diligent search for something within himself wherewith to shield himself from these fierce temptations. He says, If I were in all my nature dead to sin and alive to holiness, if in my whole being there remains no unhalloved love or lust for what was formerly my element, what is this that allures and draws me from my spiritual enjoyments? Would sinful thoughts, foolish and vain things, have any attraction, if I possessed nothing in my nature that is not truly born of the spirit of the living God?

How many of God's dear children have been made to write bitter things against themselves, because they could find no good thing in their own fleshly nature; especially when it is constantly preached to them by Satan, and perhaps by mistaken brethren, that the new birth forever kills, in all who are the genuine subjects of it, all relish for sin and folly. How many of us, including the writer of these lines, would be compelled to say, If it be true that the new birth changes the fleshly nature, kills all the lusts of the flesh, and leaves within us only a love of holiness, we must give up all hope that we are the subjects of it.

The new birth is not a reproduction of the former birth, nor a change of the nature of anything that is born of the flesh. If it had changed the nature of that which was previously born of the flesh, and converted that flesh into spirit, it would no longer be flesh, but spirit; and in that case our fleshly nature, becoming

spirit, could no longer feel the infirmities of a fleshly nature, no longer require to be fed on the productions of the earth, but would be capacitated to live alone on spiritual food. But this we all know is not the case with us.

But while every one who is born of God painfully feels that the whole force and current of his carnal or fleshly nature is still prone to sin as the sparks fly upward, and that they require constant, vigilant and perpetual watchfulness and incessant prayer, that they should not gain ascendancy over us, still it is a most heart-cheering, God-honoring, and hell-defying truth, that a new heart is given to us, and a new spirit is put within us; not made out of the old heart and the old spirit, but new in all respects, and altogether unlike the old; and in this new heart the law of the spirit of life in Christ Jesus is indelibly written, in which we recognize the Lord as our God, and he recognizes us as his children, with the blessed assurance that he will put his fear in our hearts, that we shall not depart from him, and that he will not turn away from us to do us good. By the new birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God, which new birth is not of corruptible seed, as was the fleshly birth, but of incorruptible seed, by the word of God, which liveth and abideth forever, a love of holiness and a loathing of sin and folly is produced in all who are the subjects of it. But we should be careful to observe that this hatred of sin and love of God are the fruits of the Spirit, and not the elements of a carnal nature. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." There is nothing in the fleshly nature even of Paul, or any other christian, with which they can please God. "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead [having no spiritual life, or God-serving faculties] because of sin, but the spirit [of Christ, which is begotten of God and born of the Spirit] is life because of righteousness."—Romans viii. 7-10. This spirit of Christ, which by a heavenly birth dwells in the saints, is the spirit of him that raised up Jesus from the dead, and if it dwells in us, he that raised up Christ from the dead by it, will also quicken our mortal bodies by it; but this will not be done until our bodies which now, notwithstanding all the mortal powers, passions, faculties and earthly elements which now animate them, are dead, shall be quickened by the spirit which by the new birth now dwells in them. Then they will be no longer dead because of sin; for in the resurrection this corruptible shall be raised in incorruption, and this mortal shall put on immortality, and death shall be swallowed up of life.

Now if our earthly nature is not changed, nor any of the elements of that nature capable of serving God in spirit and in truth, it may be demanded, Who then can serve God acceptably? To this inquiry Paul responds, "I myself serve the law of God. Yea, I delight in it." Pray tell us, Paul, do you serve the law of God with your flesh? O no; with my flesh I serve the law of sin. But do you not serve the law of God with some of the powers, faculties, or some reformed or revised elements of your flesh? To this inquiry Paul responds, saying, "In me, that is, in my flesh, dwelleth no good thing." But, Paul, with what element do you love holiness and loathe sin? Paul replies, "I delight in the law of God after the inward man." But, Paul, you have told us that with your mind you serve the law of God; do you mean your carnal mind? Answer: By no means; "For the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." With what mind then do you serve the law of God? But, says he, "We have the mind of Christ." And this mind of Christ, begotten and born of God in the saints, is spiritual, and not carnal or fleshly. It is the law of the spirit of life in Christ Jesus, which God has given them. This mind of Christ, in his saints, always serves the law of God, and cannot serve the law of sin. But while with this mind the inner man serves the law of God, the saints, in whom this mind of Christ dwells, to their sorrow find another law in their members, which serves the law of sin, and cannot serve the law of God, because it is not subject to the law of God, neither indeed can be. The law of God is spiritual; but, says Paul, I am [not I was] carnal, sold under sin.

There is evidently a three-fold sense in which the apostle applies the personal pronoun *I* to himself, and in which it is in like manner applicable to all the saints while in the flesh. A christian in his complex being is composed of an earthly, carnal nature, which is born of the flesh, and this he denominates the old man, the outward man, the natural man. He also embodies a nature which is by the same authority denominated the *new man*, which after God is created in righteousness and true holiness; which is born, not of blood, nor of corruptible seed, but of incorruptible seed, by the word of God, which liveth and abideth forever. This is also by divine authority called *a man*, a *new man*, the inner man, a spiritual man, yea, and the hidden man, &c., as the embodiment of the two natures, and to each of which he severally applies the personal pronoun *I*. As when he says, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me,

but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man."—Rom. vii. 15-22.

Would not these emphatic declarations appear paradoxical, if the pronouns *I* and *me* were confined in their application to a single identity? He says, "The things that I do," it is not I that do them. He acknowledges that he does them, and in the same sentence denies that he does them. But let it be clearly understood that Paul sometimes uses the *I* as applicable to him as a christian, possessing an old man and a new man, and embracing both men, old and new, as a complex being; as, I with my mind, and I with my flesh. At some times he uses the *I* as identifying his inward, and sometimes as identifying his outward man, and the otherwise seeming paradox or contradiction disappears. Who is this old man? It is I in my fleshly nature, in which I can find nothing good. Who is this new man? It is I in my spiritual nature, which is born of God. And who is this wretched man, dragging about a body of death, groaning, and waiting for the adoption, to wit, the redemption of his body? This also is I, Paul, possessing these two natures in deadly conflict. For example, hear him say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ [or the new man] liveth in me." "For, for me to live is Christ."—Gal. ii. 20; Phil. i. 21. This tri-personality in the christian assimilates to Christ as he appeared in the days of his flesh; being as the Son of God, one with the Father, as the Son of man, one with his people whom he came to redeem, and in the union of the two natures, the Mediator or Days Man between God and men. As the Son of God, he could say, "I proceeded forth and came from God."—John viii. 42. And, "I and my Father are one."—John x. 30. While as the Son of man, nailed to the cross, and suffering in his flesh, he could say, "My God, my God, why hast thou forsaken me?" "He is God, Man, and Mediator."—1 Tim. ii. 5.

In conclusion we will remark, that while the law of sin still remains in our members, and no good thing can be found in the flesh of the children of God, the indwelling of the new man, which is no less than Christ in them, sets up a standard against all the corruptions of their carnal nature, and every one of them can say, I, with my flesh, serve the law of sin; while with all the powers of the new man I delight in the law of God. The old man is born of the flesh, and is flesh; and in that flesh there is nothing good, because it is born of corruptible seed, and continually lusts against the spirit, which dwells in them who are born of God. While the new man, born of incorruptible seed, cannot sin, because it is born

of God; therefore it wars against the flesh. And these two natures, one of heavenly, the other of earthly birth, are contrary one to the other, and so much so, that the christian who has them both cannot do the things that he would; for he would, in the spirit of his mind, rise above all the corruptions of his sinful nature, and be governed only by the divine nature of which the grace of God has made him a partaker. To will is present with him; but how to perform that which is good, he finds not. And in his conflict he can exclaim, with the poet,

"What jarring natures dwell within!
Immortal life, remaining sin;
Nor can this reign, nor that prevail,
Though each by turns my heart assail."

These opposing natures which dwell in every one who has been born of the flesh, and born again, of the Spirit, are by divine inspiration called *men*; the fleshly nature is called the outward man, the other is called the inner man, and Peter calls it "the hidden man of the heart, in which is no corruptible," &c. No man can see the kingdom of God who does not possess them both. Legalists, Pharisees and Arminians may boast of perfection in their flesh, of a fleshly nature so purged from all that is vile and sinful that they have no warfare, no carnal mind, nothing in them that loves sinful gratifications, that the love of sin in them is dead and gone; but in the *Shulamite* is seen as it were the company of two armies. And every saint, before he has traveled long in his experience, will raise the inquiry,

"Why should a son, redeem'd with blood,
Born first of man, then born of God,
Feel a perpetual war within
Twixt reigning grace and striving sin?"

"Tis but to make him every day
From self to Jesus turn away;
His very falls shall make him wise,
And teach him where his victory lies.

"Who but the one who feels his woe
Will to the blood of sprinkling go,
And seek salvation only there
From all that he shall feel or fear?"

"What though he finds himself depraved,
Yet he's in Christ, a sinner saved;
And 'tis a sign of life within
To groan beneath the power of sin."

Our design in this article is not to provoke strife with those who oppose our views; for we believe much of the opposition arises from a failure of many of the saints to understand more clearly that their love of holiness is because God first loved them, and has shed his love abroad in their hearts, and the love which they have is a fruit of the Spirit, which is given them of God, and is the first named in the cluster described as fruits of the Spirit.—Gal. v. 22. And their loathing of sin is because they find it in their earthly nature, dwelling in them as it did in Paul. And for the comfort of all who feel and mourn its existence in their members which are upon the earth, who so frequently give place to fear that they cannot be entitled to the privileges and consolations of the gospel, or proper subjects for gospel ordinances and church fellowship, because they so groan daily because of the vileness of their earthly nature, despite of all

their efforts to reform it; we wish to assure all who thus mourn that none but God's quickened children really know the evil and burden of a sinful nature, a wretched, wandering mind, and an abiding sense of their utter unworthiness of any of the blessings of the new covenant.

I TIMOTHY III. 15, 16.

ELDER GILBERT BEEBE:—Please give me through the SIGNS your views on I Timothy iii., and latter clause of the 15th and the 16th verses, "The pillar and ground of the truth," showing me the connection between the two verses. I cannot see the connection, for it looks to me that the apostle commences a new subject in the sixteenth verse; but I suppose it is a lack of understanding in me.

MARK ROWE.

REPLY.

In giving admonition and instruction to Timothy, as to how he ought to behave in the house of God, the apostle enforces the admonition by the weighty and solemn consideration of the premises occupied by him, and by all who are of the household of God. The patriarch Jacob, having a vision of the house of God, when he awoke out of his sleep, said, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—Gen xxviii. 16, 17. The psalmist says, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."—Psa. cxxii. 1, 2. The church, which is built of lively stones, is a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter ii. 5. It is not the production of the works of men's hands, for its maker and builder is God.—2 Cor. v. 1; Heb. xi. 10. It is the dwelling place of him who dwelleth not in temples made with hands.—Acts xvii. 24. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it."—Psa. cxxxii. 13, 14. This chosen and consecrated dwelling of the Most High is called the church of the living God. There are many religious organizations called churches, whose gods are only imaginary, having no real or vital existence, which have no ground or pillar of truth to sustain them, destined to totter and fall, and finally to sink like the mill-stone and be found no more at all. But the church of God, of which the apostle is speaking, is the only spiritual building recognized as the church of the living God, and distinguished from all other religious establishments as THE pillar and ground of the truth. No religious organization, however magnificent or popular, which is not grounded in and bearing up the truth, is recognized in the holy scriptures as the church of the living God.

Our friend desires us to show him the connection, if there be any, between the fifteenth verse, on which we have offered the foregoing remarks, and the mystery of godliness presented in the verse which immedi-

ately follows. It is true, the sentence in the fifteenth verse is perfect and complete, but, to our mind, it suggests the consideration of the next succeeding sentence, which is also of itself perfect and complete; for when we consider the house of God, which is the church of the living God, and the dwelling place of that living God whom the heaven of heavens cannot contain, does it not suggest to us a mystery which angels desire to look into? Could the inspired apostle record the wonderful testimony of the dwelling place of the Most High God, in a temple composed of sinners saved by grace, and by his quickening spirit made lively stones, and built up as a temple for God to inhabit, without gazing in wonder and amazement on the unfathomable mystery of godliness, involving in its immeasurable height and depth the manifestation of God in the flesh? That the living and true God, in the person of his dear Son, should be made flesh and dwell among his people, and in that incarnation take on him the seed of Abraham, baptize them with him in his death, raise them up from the dead by the power of his resurrection, and seat them with himself in the heavenly places, and constitute them who were strangers and foreigners, and by nature children of wrath, "fellow-citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye [the saints which were at Ephesus, and the faithful in Christ Jesus] also are builded together for a habitation of God through the Spirit."—Eph. ii. 19-22.

As Timothy was an inmate of this house of the living God, as all who, by the grace of God, are made meet to be partakers with the saints in light, it was expedient to instruct him and them as to how they ought to behave themselves in this holy, consecrated place. And in giving this needful instruction, how fitting to call attention to the greatness of the mystery involved in the proclamation by "a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God."—Rev. xxi. 3. We can conceive of no incentive more powerful, or better calculated to fill the mind of the children of God with devout reverence and deep humility, than a due consideration of the holy vocation of their high calling of God in Christ Jesus our Lord. What can be better adapted to solemnly impress the saints with a sense of the necessity of a godly deportment in the house of God, than to remind them of his presence in their midst? "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Hebrews xii. 28, 29. "Every

man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, [consecrated,] which temple ye are."—1 Cor. iii. 13-17.

Not to Timothy only, but to all who are of the household of God, are the instructions and admonitions of divine revelation applicable. Could we all realize what was expressed by the patriarch, would we not, like him, exclaim, "How dreadful is this place?" It is "the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved; God shall help her, right early."—Psa. xli. 4, 5. "This is none other but the house of God, and the gate of heaven." Deeply impressed with a realizing sense of the presence of the heart-searching and rein-trying God, whose watchful eye neither slumbers nor sleeps, may we bow down before him with reverence and godly fear, and worship him in the beauties of holiness, while permitted to dwell in his house and to inquire in his holy temple.

"Forever shall thy throne endure;
Thy promise stands forever sure;
And everlasting holiness
Becomes thy holy dwelling place."

INQUIRIES AFTER TRUTH

BAINBRIDGE, Decatur Co., Ga.

Will brother W. J. Purington explain to me, a seeker after truth, Rev. xi. 3-11? These two witnesses are also termed two olive trees and two candlesticks. And when their testimony should be finished, the beast was to ascend out of the bottomless pit, and make war with them, and kill them. And the people and nations and kindreds and tongues shall see their dead bodies for three and a half days, and not suffer them to be buried. And there shall be rejoicing over their dead bodies. And after three and a half days the spirit of life from God shall enter into them, and they shall stand upon their feet.

I hope to hear from the brother soon, through the SIGNS.

WM. C. THOMAS.

APPOINTMENTS.

PROVIDENCE permitting, brother Benton Jenkins will preach for the Ebenezer Old School Baptist Church at their Meeting House, 154 West 36th Street, New York City, on the second Sunday in May.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

THE EVERLASTING TASK.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

OBITUARY NOTICES.

DIED—In Hickman County, Tenn., Sept. 2, 1878, **William D. Green**, eldest son of R. F. and Sarah A. Green, aged 14 years, 2 months and 2 days.

Willie was a good and kind hearted boy, mild and very affectionate towards his brothers and sisters, honored his father and mother, and was careful and industrious. He was unwell for some days before he was confined to the house. Elder Bragg and myself held a two days meeting in the neighborhood about that time, and were at friend Green's. Willie seemed to be very sedate, and somewhat interested in the very pleasant conversation (and, we trust, godly and devotional) in the family circle. He desired to go to the meeting, and was permitted to do so, and on his return home was taken very sick. Two days before he died he said, "O ma, I want to be good like you are. I am not fit for that bright world. If I was as good as Mr. Bragg I would not mind dying. But I must die, and burn forever." He said to his mother, "If it is the Lord's will for me to go, I will have to go," and then said, "Lord, have mercy on my poor ma, have mercy on my brothers and sisters, and keep their hearts from sin, and have mercy on my pa." He then said, "O that sweet Jesus! I see him, I feel like I could fly away with him." He then sang, "My Lord calls me," &c., and, "When we've been there ten thousand years," &c., also, "A few more days on earth to spend," &c. He then spoke of that living water of life, and said, "Mr. Harvill has told me how to be saved." For the consolation of the bereaved parents, permit me to say, it is clear to my mind that Christ Jesus was revealed to Willie as the Savior of sinners, and in him the hope of glory, which brought to his remembrance what he had heard me say, in my feeble efforts to preach Jesus a whole Savior—"no other name given under heaven among men whereby we must be saved." "Believe on the Lord Jesus Christ, and thou shalt be saved."

"Willie, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it fades among the trees.
Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our song shalt know.
Yet again we hope to meet thee,
When the days of life are fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Y. J. HARVILL.

My mother, **Sarah Ann Branges**, departed this life on the morning of July 29th, 1878. She was born in Orange County, N. Y., May 15, 1828. At the age of nine years she came with her parents, Joseph and Mary Penney, to Pennsylvania to live. Her health has been poor for twenty years, perhaps, but she was taken more severely in February preceding her death, from which time she went down gradually, and for the last seven weeks she was confined to her bed. Her disease was dyspepsia. The many cheering words she spoke are with me day by day, of which I will mention a few. She never made a profession of religion, but often spoke of her shortcomings, errors and depravity. She said, while yet about the house, "Perhaps I shall not live; but if I die, it will be best, for the Lord has always fixed things so much better for me than I could have done myself, I am willing to live if he sees best, and if I die it is best." I said, "Ma, how can I live without you?" She replied, "There is a hand, my child, that can do more for you than any on earth. Why do you doubt? There will never be but the present day, and if you are out of bodily pain, try to be reconciled; and if we are reconciled, all is well. Do not murmur, lest a worse thing come upon you." I often read her paper, the SIGNS, and the bible, to her, but her nervous prostration was so great that it wearied her to read more than a few minutes. Hymn 1301 was a great favorite with her, "The evils that beset our path," &c. On hearing of the death of a much loved friend she said, "O, well, 'tis this to-day, something else to-morrow, each and all in their appointed time, and the

highest obedience in the spiritual life is to say, 'Thy will be done.' In the sad contemplation of the loss of a mother, the greatest and dearest of earthly friends, we avoided saying, 'Thy will be done,' fearing it would be only lip service; but latterly we have learned the lesson that,

"Whatever thou sendest, Father,
Help me to bear;
Teach me to feel dependent
Upon thy care."

These lines I take from her diary, Jan. 15th, 1878. She leave a husband, one daughter, an aged mother, one brother and one sister, to mourn their loss of a very dear one, but believing that she is at rest, and that when Christ shall appear she will awake in his likeness, and be satisfied, we try to be reconciled. In affliction,

M. FRANK JACKSON.
CENTRE MORELAND, Pa.

DEATH has invaded our family circle, and the duty devolves on me to write an obituary for the SIGNS OF THE TIMES.

Our dear daughter-in-law, **Clementine Danks**, has gone from us to glory, we believe. Her experience was published in the SIGNS, June 15, 1865. She was born Feb. 15, 1846, in Henry County, Indiana, was baptized in the fellowship of Lebanon Church, Indiana, by Eld. Joseph A. Johnson, in January, 1865, was married to our son John, in July, 1874, and died March 10, 1879. She joined Mill Creek Church by letter, in August, 1878, and was a worthy, consistent member at the time of her death. Truly the ways of our God are in the deep, for one so young and useful to be taken away from a loving husband and two children, and a very pleasant home broken up, while such an old and apparently useless creature as I am left. We find it hard to say honestly, "Thy will, O God, be done." But we do not sorrow as those who have no hope, but feel assured that she is at rest. For many months before her death she felt sure that her time to die had come, and had privately written a letter to her husband, giving him directions what disposition to make of her things, and desired to have hymn 1290 (Beebe's Collection) either read or sung at her funeral. He did not know of the letter's existence until after her death. She was desirous of sparing him suffering through anticipation.

She had prepared a nice supper and invited several Baptist friends to her house in Newport, expecting the pleasure of your company, brother Beebe, for at least a few hours, on your return from the Licking Association last year. I was at the depot with a carriage to take you to her house, and after supper to the depot over the river, if we could not prevail on you to remain over night; but a misunderstanding of the time of your arrival disappointed us.

She did not talk much the last day she lived, but as long as she was able to talk her mind seemed to be resting on divine realities. This world had lost its charm. Her hope of eternal glory was good, being based entirely on the merits of the precious blood of Jesus Christ.

The writer tried to improve the event by using the words to Martha by our glorious Redeemer, "I am the resurrection and the life." May God reconcile us all to his will in all things, prays

S. DANKS.
COLLEGE HILL, Ohio, April 16, 1879.

Louis W. Farmer departed this life Dec. 25, 1878, at his residence, 3½ miles north of Mt. Pleasant, Henry Co., Iowa, aged 66 years, 10 months and 21 days. He was born in Kentucky, in 1812, and at the age of twelve years emigrated to Sangamon County, Ill., and was married to Nancy Wilbourn in 1832. He and his wife emigrated to Iowa in 1837, and settled 3½ miles north of Mt. Pleasant, where he lived until his death. His wife made a profession of Christ in 1858, and united with the Old School Baptist Church at Mt. Pleasant, where she still remains a worthy member.

Mr. Farmer suffered for many years from a hurt that he received, but finally died of a heart disease. His sufferings were great, but he bore them patiently. I called to see him about two weeks before his death, and found him in great suffering from shortness of

breath. He told me he could not live long, but was ready to go, and was only waiting the Lord's time, and he hoped to meet me in heaven. He never made a profession of his hope in Christ until a short time before his death, but for many years had entertained a hope, and felt himself not worthy to belong to the church. He has been a regular attendant of Baptist meetings for many years, and a firm believer in salvation by grace alone. He was always ready to entertain the Baptists, and seemed to enjoy their company. He was a kind and affectionate husband and father. He leaves his wife, two sons and five daughters, with many friends, to mourn their loss, but not as those who have no hope, for we believe our loss is his eternal gain.

The writer was present at his funeral, and tried to comfort the bereaved from 2 Cor. v. 1, after which the remains were buried in the grave-yard of the Mt. Pleasant Church.

May the God of all grace comfort the bereaved sister, and be to her a husband and friend, and resign us all to his will.

ISAAC McCARTY.

NEW LONDON, Henry Co., Iowa.

ANOTHER veteran of the cross is gone.

Elder Jesse Tomlin died at his residence in Dale County, Ala. on the 22d day of February, 1879, in his 81st year.

The subject of this notice was born in South Carolina, July 9, 1798, was removed by his parents, at the age of nine years, to Georgia, where he was reared to manhood, passing through childhood and youth with the praise of the community for his unflinching morality and strong resolutions for truth and justice. He obtained an evidence of being born of the Spirit at about the age of twenty-five years, joined the Baptist Church, and a few years after was pointed out to the church as a deacon, and was set apart to that office, which he filled to the entire satisfaction of his brethren. Not many years later he was ordained to the work of the gospel ministry, in which he has labored faithfully and efficiently, as in God's hand, nearly (if not quite) half a century, being exceedingly well versed in the scriptures, in doctrine sound and uncompromising, and serving from five to seven churches a portion of the time. He was accounted by his brethren as an uncommonly able disciplinarian, being mild and gentle in his manner. He was much loved by the brotherhood, and highly respected by all who knew him. He was very tender and instructive to young Christians, and especially helpful to young ministers. But his labors are finished, and his sorrows are ended. The church, his family and the community have lost a useful and zealous member. He leaves an aged widow, the wife of his youth, three children, and a goodly number of grandchildren and great-grandchildren, with brothers and sisters and many friends, to feel the sad dispensation of the gathering in of my dearly beloved brother.

Brother Beebe, I hardly know whether we should mourn or whether we should rejoice at our brother's happy exchange of mortality for immortality. O for submission to our Father's will.

A. TOMLIN.

LACY, Ark., March, 1879.

"Zion's Landmark" and "Primitive Baptist" please copy.

DIED—At his home near Tonica, La Salle Co., Ill., March 23, 1879, **George M. Newton**, in the 73d year of his age. The deceased was born in Lexington, Greene Co., N. Y., Jan. 13, 1807, was married to Miss Fanny Loomis Feb. 20, 1832, came to La Salle Co., Ill., in the spring of 1836, lost his first wife May 7, 1863, and united with the Sandy Creek Old School Baptist Church in the summer of 1866. He married his second wife, Mrs. Sarah C. Mathes, April 19, 1868, who still survives him, and shares with the community the great loss. He has resided in this county forty-three years, and filled various offices, to the credit of himself and of the people. He was one of the first settlers here, and helped to make this beautiful country what it is. He was a man of stern integrity, honesty and truth, and was therefore respected by all who knew him. But his greatest worth was in his Christian character. He was a firm believer in the doctrine advocated in the SIGNS

OF THE TIMES, and as taught in the scriptures of eternal truth. His good hope that he received through grace years ago, only brightened as he neared the other shore. He talked of his departure as calmly as though it was only a pleasant little journey. His last sickness was an affection of the liver, and was of but few days duration, though very severe; but he bore it with great resignation. He said from the first that his work was done, and he was ready to go home. He retained his mind to the last, and was one of the happiest looking corpses that I ever looked at. By his request the funeral was attended by the writer at the old homestead, on Sunday, March 30, who spoke to a very large and solemn congregation of brethren, relatives and friends, and all could unite in the expression, A good man has fallen.

WM. A. THOMPSON.

TONICA, Ill., April 11, 1879.

DIED—At North Berwick, Maine, March 10, 1879, **Miss Nellie Abbott**, aged 70 years. Two weeks before she died she was at meeting, as well as usual, so that her death was very soon after she was taken sick. She never made an open profession of religion, but for a number of years has been a constant attendant at our meetings, and seemed much interested in them, for the preaching was that which she believed to be the gospel. A little while before she died, she told her sister with whom she lived, who is a member of our church, that she did not see how any one could expect to be saved for any good they had done. It is evident she believed that by grace alone is the only way that any can be saved. We have hope that she is gone to rest. She has left one sister and one brother, who have always lived with her, to mourn.

ALSO,

DIED—In Sanford, Maine, March 19, 1879, **Mr. Jotham Johnson**, aged 62 years and 9 months. He died very suddenly—was sick but a few days. He was not a professor of any religion, but was a kind husband and neighbor. He has left a wife and two children, with other relatives, to mourn. A large number of people attended his funeral.

WM. QUINT.

NORTH BERWICK, Maine, April 10, 1879.

DIED—Of rupture of the bowels, after suffering two weeks of untold misery, **Rebecca Ann Larabee**, consort of Mr. Charles Larabee. The subject of this notice was born Oct. 15, 1802, and died March 18, 1879, aged 76 years and 3 days. She was a worthy member of the Predestinarian Baptist Church called West Branch of Whetstone, and was baptized by the writer several years ago. She proved to be a consistent member, faithful in relation to the church, very steadfast in the faith of the gospel, and ever ready to contend for that faith. She was a dear lover of the SIGNS. Her husband, who is a Universalist, said to me while she lay a corpse in the house, "If all the members of your church were as firm in your faith as my wife was, you would not have had any trouble in your church." She was loved and respected by the old and young, and was a mother in Israel and a good neighbor, and will be greatly missed in the town. The writer has lost a dear and beloved sister, her husband a noble companion, and her relatives a true friend, but our loss is her eternal gain. The writer preached on the funeral occasion to a very large and attentive congregation of sorrowing friends.

J. H. BIGGS.

DIED—In Montgomery County, Arkansas, on the 4th day of March, 1879, sister **Nancy Vandevier**, wife of brother Enoch Vandevier. The deceased was born Aug. 5, 1805, and was for 58 years, 1 month and 8 days a faithful and affectionate wife, and for more than 50 years an orderly and consistent member of the Old School Baptist Church. She was blessed with an amiable disposition, and was much respected in the community where she lived. May the Lord enable the bereaved husband and children to find refuge in him, who is the God of all comfort. She has, we humbly hope and believe, passed over the way of life's toil, into mansions of unclouded bliss.

W. F. BATES.

DEPARTED this life in Ouachita County, Arkansas, Jan. 19, 1879, **Elizabeth Norman**, aged 84 years, 1 month and 29 days. Sister Norman was born in Duplin Co., N. C., in 1795. Her maiden name was Pateman. She was married in early life to Stephen Edwards, and lived with him a few years, when it pleased the Lord to remove him by death. She then married James Norman, and with him and family settled in Loundes Co., Ala., and moved from there to Arkansas in 1859. Sister Norman united with the Primitive Baptist Church at Cool Spring, Ala., and was baptized by Eld. Wm. Fendley. She joined by letter the Bethel Church, in Arkansas, and was enabled to adorn her profession in God our Savior. She leaves her husband, Elder James Norman, with two sons and five daughters, and grandchildren and many friends, to feel their sad loss. May the Lord bless them.

In brotherly love to serve,

WM. McDONALD.

CAMDEN, Ark.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association is appointed to be held with the Black Rock Church, Baltimore Co., Md., to begin on Wednesday before the third Sunday in May, 1879, and continue three days.

Those coming by way Baltimore City will leave Baltimore on Tuesday p. m., May 13th, taking the train at Calvert Station, at twenty-five minutes past three, by the Northern Central R. R., for Cockeysville, where they will be met by the friends and cared for. Those coming from Harrisburgh down the road will be met at the same time and place. A cordial invitation is extended to as many of our brethren and friends as can come to be present.

T. H. SCOTT, Church Clerk.

The Delaware Old School Baptist Association will be held this year with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, and continue three days.

The Delaware River Old School Baptist Association will convene, if the Lord will, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1879, and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us. Those coming by the way of New York will take the New York & Philadelphia R. R., (Boundbrook Route) foot of Liberty Street, Tuesday afternoon or Wednesday morning. Those coming by way of Philadelphia will take the same line and route, at North Penn. Depot, 3d and Berks Street. Brethren will be in attendance at the depot on the arrival of the trains.

By order of the church,

S. H. STOUT, Clerk.

HOPEWELL, N. J., March 27, 1879.

The Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1879, and continue three days.

Those coming by way of New York City, or from the west, on the Erie Railway, will change cars at Graycourt for Warwick.

Those coming by the New York and Oswego Midland R. R., or by the New Jersey Midland, will change cars at Middletown, for Warwick.

A cordial invitation is extended to brethren and friends to attend with us.

The Chemung Old School Baptist Association will convene this year with the Canton & Columbia Church, at Grover, Bradford Co., Pa., on Wednesday before the third Sunday in June, and continue three days.

Those coming from the north will take the train on the Northern Central R. R. which leaves Elmira at 3.30 p. m., on Tuesday, or on Wednesday morning about 9 o'clock, and come to Grover. The meeting house is but a few rods from the station. The trains from the south reaching that station at 9 p. m. on Tuesday, and 10 a. m. on Wednesday, will be met. The express leaving Elmira at 9.25 p. m. on Tuesday will be met at Canton, also the express from the south at 4 p. m.

A cordial invitation is extended to all. A full attendance of ministers and brethren is desired and expected.

SILAS H. DURAND.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1879, and the Monday following.

The Sandusky O. S. Baptist Association will be held with the church at Van Buren, Hancock Co., Ohio, June 6th, 7th and 8th 1879.

Those coming from the west on the B. & O. R. R., will be met at North Baltimore, Wood Co., and those from the east at Bairdstown. Those coming from the north or south on the C. & T. R. R., will change at Fostoria for Bairdstown. Those who come to Findley will be met at the Joy House. Those who stop at Arcadia on the L. E. & L. R. R. will be cared for by the writer.

A cordial invitation is extended, especially to brethren in the ministry. All who come on the cars should arrive Thursday, June 5th.

J. P. CONAWAY.

YEARLY MEETINGS.

BRETHREN BEEBE:—Please publish our annual three days meetings as directed below.

At Little Flock Church, commencing on Friday before the fifth Saturday in May, near Alton, Anderson Co., Ky.

At Bethel Church, near Clay Village, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River, near Lawrenceburg, Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen, Anderson Co., Ky., on Friday before the third Saturday in June.

All to continue the two succeeding days, and commence at 10 o'clock a. m.

We desire our ministering brethren, and others of our brethren, sisters and friends, to participate with us at our meetings. Brethren and friends, come and see us.

J. F. JOHNSON.

PAMPHLETS.

BROTHER BEEBE:—Please publish that the sketch of the life of Elder Moore will be ready for mailing on or about the first of May, 1879. Price, single copy, fifteen cents; per dozen, \$1 75. Small amounts may be in a letter in change, or postage stamps, and larger amounts by money orders on the post-office at Lancaster, Ohio. Address,

THOMAS COLE,
Royalton, Fairfield Co., Ohio.

Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address, GILBERT BEEBE & SON, Middletown, Orange Co., N. Y.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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Persons wishing their names stamped in gilt letters on the \$3 50 books, can have it done without extra expense, or on any of the other books for twenty-five cents extra.

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are now ready, and for sale at the following prices for each volume, viz:

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Middletown, Orange Co., N. Y.

J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent on receipt of the following

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THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advancement of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., JUNE 1, 1879.

NO. 11.

POETRY.

THE GOOD SHEPHERD.

With tender heart and gentle hand
And eyes that never sleep,
Our Shepherd leads to Canaan's land
His weak and helpless sheep.

Of him they love to sing each day,
Of him they love to learn,
And when he talketh by the way,
O how their bosoms burn!

A word from Jesus fires the heart,
And sweetly tunes the tongue,
Bids every anxious care depart,
And helps the feet along.

He knows his sheep and tells their names,
And will not lose his own;
The bleating sheep and tender lambs
Are marked every one.

"THY WILL BE DONE."

Though dark and heavy sorrow
Doth cast on thee its spell,
And gloomy seems the morrow,
Remember "all is well;"
Though grief doth hover o'er thee,
And dark clouds haunt thy sun,
Keep this sweet prayer before thee,
"Father, thy will be done."

Though when life's bark seems freighted
With happiness for thee,
And with bright hopes elated
Thy heart with joy may be,
Affliction's dark clouds lower,
And grief thy heart doth stun,
Then pray in that sad hour,
"Father, thy will be done."

And when earth's sorrows 'round thee
Have fallen thick and fast,
When ties which long have bound thee
So fondly to the past,
All sundered are, yet away,
Whate'er to thee may come,
Submissive and resigned pray,
"Father, thy will be done."

Whatever in life's pathway
May come of good or ill,
Confiding thy fond heart may
Bend to thy Father's will;
And when sadly thou dost grieve,
When all seems dark, yet one
Comfort's left for thee, to breathe,
"Father, thy will be done."

MEDITATION.

Days of my youth, ye have glided away.
Hairs of my youth, ye are frosted and gray.
Eyes of my youth, your keen sight is no more.

Cheeks of my youth, ye are furrow'd all o'er.
Strength of my youth, all your vigor is gone.
Thoughts of my youth, your gay visions are flown.

Days of my youth, I wish not your recall.
Hairs of my youth, I'm content ye should fall.

Eyes of my youth, ye much evil have seen.
Cheeks of my youth, bathed in tears ye have been.

Thoughts of my youth, ye have led me astray.
Strength of my youth, why lament your decay?

Days of my age, ye will shortly be past.
Pains of my age, yet awhile can ye last.
Joys of my age, in true wisdom delight.
Eyes of my age, be religion your light.
Thoughts of my age, dread ye not the cold sod.

Hopes of my age, be ye fix'd on your God.

CORRESPONDENCE.

HEBREWS VII.

The doctrine of the priestly office of Christ is so excellent in itself, and so essential a part of the christian faith, that the apostle loves to dwell upon it. Nothing made the Jews so fond of the Levitical dispensation as the high esteem they had of their priesthood, and it was doubtless a sacred and most excellent institution; but here the apostle assures them that by receiving the Lord Jesus they would have a much better High Priest, a priesthood of a higher order, and consequently a better dispensation or covenant, a better law and testament. The great question here arises, or offers itself, Who was this Melchisedec? All the account we have of him in the Old Testament is in Gen. xiv. 18, 19, and in Psalm cx. 4. But the opinions concerning him, which are best worthy, are these. 1st. A great many of the Jewish writers think it was Shem, the son of Noah, who was king and priest to those they descended from, after the manner of the other patriarchs; but it is not probable that he should thus change his name. Besides, we have no account of his settling in the land of Canaan. 2d. Many christian writers have thought him to be Jesus Christ himself, appearing by a special dispensation and privilege to Abraham in the flesh, and who was known to Abraham by the name Melchisedec, which agrees very well to Christ, and to what is said in John viii. 56, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Much may be said of this opinion, and what is said in the third verse does not seem to agree with any mere man; but it seems strange to make Christ a type of himself. 3d. The most received opinion is, that he was a Canaanite king, who reigned in Salem, and kept up religion and the worship of the true God; that he was raised to be a type of Christ, and was honored by Abraham as such. But we must hasten to our views, and how Christ is represented.

1st. Melchisedec was a king, and so is the Lord Jesus, a King of God's anointing; the government is laid upon his shoulder, and he rules over all for the good of his people. 2d. He was king of righteousness; his name signifies, The righteous king. Jesus Christ is a rightful and a righteous King; rightful in his title, and righteous in his government. 3d. He was king of Salem, that is, king of peace; first king of righteousness, and after that king of peace. So is

our Lord Jesus. He by his righteousness is peace. Christ speaks peace, creates peace. He is our Peace-maker. 4th. He was priest of the Most High God, qualified and anointed in an extraordinary manner to be his priest among the Gentiles. So is the Lord Jesus. He is the Priest of the Most High God, and the Gentiles must come to God by him. It is only through his Priesthood that we can obtain reconciliation and remission of sins. 5th. He was without father, without mother, without descent, having neither beginning of days nor end of life. The scripture has chosen to set him forth as an extraordinary person, without giving us his genealogy, that he might be a fitter type of Christ, who as man was without father, is without descent, his priesthood did not descend to him from another, nor from him to another, but is personal and perpetual. 6th. He met Abraham returning from the slaughter of the kings, and blessed him. The incident is recorded in Gen. xiv. 18. Thus our Lord Jesus meets his people in their spiritual conflicts, refreshes them, renews their strength, and blesses them. 7th. Abraham gave him a tenth part of all the spoils. Thus we are obliged to make all possible returns of love and gratitude to the Lord Jesus, to pay our homage and subjection to him as our King, and to put all our offerings into his hands, to be presented by him to the Father in the incense of his own sacrifice. 8th. Lastly, this Melchisedec was made like unto the Son of God, and abideth a priest continually. He bore the image of God in his piety and authority, and stands on record as an immortal high priest: the ancient type of him who is the eternal and only begotten of the Father, who abideth a Priest forever. Let us now consider, as the apostle advises, how great Melchisedec was, and how far his priesthood was above, and how far this man and his priesthood appear, first, from Abraham's paying the tenth of the spoils unto him; and it is well observed that Levi paid tithes to Melchisedec in Abraham.—See verses 9 and 10. Now Levi received the office of the priesthood from God, and was to take tithes of the people, yet even Levi paid tithes to Melchisedec, as to a greater and higher priest than himself; therefore that High Priest who should afterward appear, of whom Melchisedec was a type, must be much superior to any of the Levitical priests, who paid tithes, in Abraham, to Melchisedec. By this argument of persons doing things

that are matters of right or injury in the loins of their predecessors, we have an illustration how we may be said to have sinned in Adam, and fallen with him in his first transgression, (and also how we may be saved by Christ.) We were in Adam's loins when he sinned, and the guilt and depravity contracted by the human nature when it was in our first parents, are equitably imputed and derived to the same nature, as it is in all other persons naturally descended from them. They justly adhere to the nature, and it must be by an act of grace if ever they be taken away. He who gives the blessing is greater than he who receives it; therefore Christ is the Anti-type of Melchisedec, the Meritor and Mediator of all blessings to the children of men, and must be greater than all the priests of the order of Aaron. Observe the necessity there was of raising up another priest, after the order of Melchisedec, and not after the order of Aaron, by whom that perfection should come, which could not come by the Levitical priesthood; which therefore must be changed, and the whole economy with it.—See verses 11 and 12. Blessed be God, we may have perfect holiness and perfect happiness by Christ in the covenant of grace, according to the gospel, for we are complete in him. It is asserted that the priesthood being changed, there must of necessity be a change of the law; there being so near a relation between the priesthood and the law, the dispensation could not be the same under another priesthood. A new priesthood must be under a new regulation, managed in another way, and by rules proper to its nature and order. It is not only asserted, but proved, that the priesthood and law are changed. The priesthood and law by which perfection could not come, are abolished, and a Priest is risen, and a dispensation now set up, by which true believers may be made perfect. Now that there is such a change is obvious. There is a change in the tribe of which the priesthood comes; before it was the tribe of Levi, but our great High Priest sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood.—Verse 14. This change of the family shows a real change of the law of priesthood. There is a change in the form and order of making the priests. Before, in the Levitical priesthood, they were made after the law of a carnal commandment, or the law of primogeniture; but our present High Priest was made after the power of an endless life; the life and immor-

tality he had in himself were his right and title to the priesthood, not his descent from former priests. This makes a great difference in the priesthood, and in the economy too, and gives the preference infinitely to Christ and the gospel. The very law which constitutes the Levitical priesthood supposes the priests to be weak, frail and dying creatures; but the High Priest of our profession holds his office by that innate power of endless life which he has in himself, not only to preserve himself alive, but to communicate spiritual and eternal life to all those who duly rely on his sacrifice and intercession. Some think the law of the carnal commandment refers to the external rites of consecration, and the carnal offerings that were made; but the power of endless life, to the spiritual, living sacrifices proper to the gospel, and the spiritual and eternal privileges purchased* by Christ, who was consecrated by the eternal spirit of life that he received without measure. There is a change in the efficacy of the priesthood; the former was weak and unprofitable, made nothing perfect: the latter brought in a better hope, by which we draw near to God.—See verses 18 and 19. The Levitical priesthood could not justify men's persons from guilt, could not sanctify them from inward pollution, could not cleanse the consciences of the worshipers from dead works; all it could do was to lead them to the Anti-type. But the priesthood of Christ carries in it, and brings along with it, a better hope; it shows us the true foundation of all the hope we have toward God for pardon and salvation; it more clearly discovers the great objects of our hope, and so it tends to work in us a more strong and lively hope of acceptance with God. By this hope we enter into a covenant-union with him, to live a life of converse and communion with him. There is a change in God's way of acting in this priesthood. He has taken an oath to Christ, which he never did to any of the order of Aaron. God never gave them any such assurance of their continuance, never engaged himself by oath or promise that theirs should be an everlasting priesthood, and therefore gave them no reason to expect the perpetuity of it, but rather to look upon it as a temporary law. But Christ was made a Priest with the oath of God.—Verse 21. Here God has on oath declared the immutability, excellency, efficacy and eternity of the priesthood of Christ. There is a change in that covenant of which the priesthood was a security, and the priest a surety; that is, a change in the dispensation of that covenant. The gospel dispensation is more full, free, perspicacious, spiritual and efficacious than that of the law. Christ is, in this gospel covenant, a Surety for us to God, and for God to us, to see that the articles be performed on both parts. He

*We read that Christ has bought his people, body and spirit, with a price; we are informed of no other purchase ever made by him as our High Priest and Mediator.—ED.

pleads with men to keep their covenant with God, and with God that he will fulfill his promises to men, which he is always ready to do in a way suitable to his majesty and glory: that is, through a Mediator. There is a remarkable change in the number of the priests under these different orders. In that of Aaron there was a multitude of high priests, not at once, but successively; but in this of Christ there is but one and the same. The reason is plain. The Levitical priests were many, because not suffered to continue by reason of death. But this our High Priest continues forever, and his Priesthood is unchangeable, always in the same hand: there can be no vacancy; and this is our safety and happiness, that this everlasting High Priest is able to save to the utmost, in all times, in all cases, in every juncture, all who come to God by him.—Verse 25. So there is a manifest alteration, much for the better. There is a remarkable difference in the moral qualifications of the priests; those who were of the order of Aaron were not only mortal, but sinful, and needed to offer up sacrifices, first for their own sins, and then for the people. But our High Priest, who was consecrated by the word of his oath, needed only to offer up once for the people, never at all for himself; for he has not only an immutable consecration to his office, but an immutable sanctity in his person. He is such a High Priest as became us, holy, harmless, and undefiled.—Verses 26-28. Here observe; our case, as sinners, needed a High Priest to make satisfaction and intercession for us. No priest could be suitable or sufficient for our reconciliation to God but one perfectly righteous in his own person, for otherwise he could not be a propitiation for our sins, or our advocate with the Father. The Lord Jesus was exactly such a High Priest. Observe the description we have of the personal holiness of Christ, expressed in various terms; some learned divines think they all relate to his perfect purity. He is holy, perfectly free from all the habits or principles of sin, not having the least disposition to it in his nature, not the least sinful inclination. He is harmless, perfectly free from all actual transgression, never did the least wrong to God or man. He is undefiled, was never accessory to other men's sins; though he took on him the guilt of our sins, yet he never involved himself in the fact and fault of them. He is separate from sinners; not only in his present state, having entered as our High Priest into the holiest of all, into which nothing defiled can enter, but in his personal purity he has no such union with sinners, either natural or federal, as can derive on him original sin. Though he took a true human nature, yet the miraculous way in which it was conceived, set him on a separate foot from all the rest of mankind. He is made higher than the heavens. Most expositors understand this of his state of exaltation in heaven, at the right hand of God, to perfect the design of his

Priesthood. But Doctor Goodwin* thinks it may be very justly referred to the personal holiness of Christ, which is greater and more perfect than the holiness of the hosts of heaven, that is, the holy angels themselves, who though free from sin, yet are not in themselves free from all possibility of sinning. Therefore we read, God putteth no trust in his holy ones, and he chargeth his angels with folly.—See Job iv. 18. That is, with weakness, peccability. They may be angels one hour, and devils another, as many of them were; and that the holy angels shall not now fall, does not proceed from any indefectibility of nature, but from the election of God; they are elect angels. It is very probable that this explanation of the words, "made higher than the heavens," may be thought too much strained, and that it ought to be understood of the dignity of Christ's state, and not the perfect holiness of his person, and the rather because it is said he was made higher; but it is well known that the (original) word is used in the neutral sense, as where it is said, "Let God be true." The other characters in the verse plainly belong to the personal perfection of Christ in holiness, as opposed to the sinful infirmities of the Levitical priests; and it seems congruous to think this must do so too, if it may be fairly taken in such a sense. And it appears yet more probable, since the validity and prevalency of Christ's Priesthood, in verse 27, are placed in the impartiality and disinterestedness of it, that he needed not to offer up for himself; it was a disinterested mediation. Had he needed mercy himself, he had been a party, and could not have been a Mediator; a criminal, and could not have been an Advocate for sinners. Now to render his mediation the more impartial and disinterested, it seems requisite, not only that he had no present need of that favor for himself, which he mediated for in behalf of others, but that he never could need it. Though he might be in such circumstances as to need it to-morrow, or in a future time, he must have been thought to have had some eye on his own interest, and therefore could not act with impartial regard and pure zeal for the honor of God on one hand, and tender, pure compassion for poor sinners on the other. I pretend not here to give satisfaction to all who may read, but I have tried to stand as near the truth as my imperfections may carry me.

My dear brethren in the Lord will do as they think best with this. If you see nothing amiss, and have the space, you may publish it in the SIGNS OF THE TIMES; if not, all will be well. You will have to excuse a poor penman. Your welcome paper is always on time; I could not do without it. I am still in the Government service at this post.

DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Ind., April 23, 1879.

*We cannot accept the views of Dr. Goodwin, or Milton, that the angels in heaven may be angels one hour and devils another.—ED.

REMARKS.—Brother Merryman will excuse the notes appended by us to his excellent communication, the general tenor of which we believe will be interesting and edifying to our readers. We hope to hear from him frequently.—ED.

WEST LIMA, Richland Co., Wis., April, 1879.

ELDER G. BEEBE & SON—DEAR FRIENDS:—I will inclose in this letter two dollars, to be applied on my subscription to your very excellent paper, the SIGNS OF THE TIMES. I have had it on my mind for some time to write, for your disposal, concerning some of the trials, afflictions and sore temptations through which I have been passing for more than two years. But, not being a member of the visible church, I do not really know as I have any right to trespass upon your time, or the columns of your paper; nevertheless, at the risk of being thought an intruder, I will try, with the help of the good Spirit, (and without that we can do nothing) to write some of my thoughts, hoping that you will not insert them in your paper to the exclusion of matter that is more interesting and edifying to Zion's children generally.

My bodily afflictions are of a peculiar and very painful character, and I am often constrained to look into the grave as a place of sweet repose for this old, pain-stricken body of flesh, and long for it to be laid there, knowing that it would then be free from these racking pains. Another spirit, freed from this cumbersome clay, would return to God who gave it, and in the final resurrection day be again united to this same body that is sown in corruption, but will be raised in incorruption, and be made like unto Christ glorious body. Then shall we be satisfied, when we awake with his likeness.

For many months at a time it has seemed to me that the time of my departure was near at hand, and I was waiting, as it were, upon the brink of that dark and turbid river for the summons to pass over. Many times I have thought I should be glad if the summons would come, and put an end to my fearful sufferings here. But my times and days are hid with him who knoweth all things, and who hath promised to do all things well, and my desire is to be reconciled to his will in all things, and wait with patience his appointed time till my change comes.

But another severe trial was thrust upon us. Death, that relentless king of terrors, was permitted to enter our dear family circle, and take to his cold embrace our beloved son, who had been terribly afflicted with epilepsy for fourteen years. He was our first-born, and was in his thirty-seventh year. I then thought our cup of anguish was full to overflowing, and we were compelled to drink it to the very dregs. Being very weak and debilitated at the time, I thought for a little while that it was more than I could endure, and felt as though I would like to accompany my beloved child (if it was the Lord's will) through the dark and lonely valley of the

shadow of death. But the time of my departure had not yet come, and my sufferings here are not quite ended; but the time will come, by-and-by, when I hope to meet our loved ones in that blessed land of rest where they hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.

But to this severe dispensation of providence I could not feel reconciled, for a little while, the stroke seemed so severe, and nature would assert her right to mourn and lament, and tears of sorrow for the absence of our loved one would flow. And I think it is right that we should lament and grieve at the departure of dear relatives and friends, (although our loss is their eternal gain) for the good book, I am sure, will justify this conclusion. We have at least one very significant example recorded there for our consolation, which we are bound to observe and respect. When Lazarus fell sick, they sent for Jesus to come, and when he came and saw Mary, and the Jews that were with her, weeping, he *groaned in the spirit*, and was *troubled*, and said, "Where have ye laid him?" They said unto him, "Lord, come and see. *Jesus wept*. Then said the Jews, Behold how he loved him." Therefore if Jesus could groan in the spirit, and was *troubled*, and *did weep* for the departure of his dear friend, whom he was able to call back to life, and did, are we not justifiable, nay, is it not our duty, as followers of Jesus, to mourn and weep for the loss of our loved ones? Jesus also admonished and commanded his disciples to love one another. Therefore if we love one another with a pure heart fervently, how can we suffer them to be torn from our embrace by the relentless hand of death, without feeling anguish and sorrow, although we may feel a good assurance that it is best for them to be parted from us a little while, and that we would not call them back to this world of suffering, had we the power to do so?

These sore afflictions and trials may be all for the best. God only knows, and he giveth none account of any of his matters. And if they are necessary, in order to purge me from my sins, and humble me at the feet of Jesus, I know it is all well. But I am often tempted to murmur, and say, It is too severe. At the same time, when I consider my own unworthiness, hardness of heart and rebellion against God's holy laws, I must acknowledge it is no more than I deserve. But he hath dealt very mercifully with me all my life, in sustaining my unprofitable life from day to day until the present time, and in giving me, as I humbly trust, a good hope through grace, to that inheritance which is incorruptible and undefiled, and that fadeth not away. But still, temptations will continually present themselves, and I often think, How can it add anything to the glory

of God, or to my well-being, to be kept in this furnace of affliction any longer? But I am too shortsighted to understand his object and dealings with me; but it is just as the poet says,

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

O that he would make me to know at all times how frail I am, and my dependence upon him for life and salvation. The object of these trials and afflictions seems to be hid from me for the present, but will not the kind and merciful heavenly Father make it all plain to me in his own good time? Could I have the assurance that they are inflicted by the hand of the kind and loving Father, as a chastisement for disobedience and waywardness, it would be a great consolation to me; for then I would know assuredly that I am his son; for whom he loveth he chasteneth, and scourgeth every son whom he receiveth. And if a son, then an heir of God, and a joint heir with Christ. O, that is glorious, to be a joint heir with the blessed Redeemer, to that inheritance which is undefiled, and fadeth not away, but is reserved in heaven for all those who love his appearing.

My mind has been sorely afflicted for a long time, as well as my body, and darkness and doubts and fears have been, as it were, my daily meat, so that I have often thought the Lord had forgotten to be gracious, and his loving kindness and tender mercies were clean gone forever. And I have been constrained to implore him in mercy to return and have compassion on his creature, the work of his hands.

"I feel so vile, so prone to sin,
I fear that I'm not born again."

Fearful doubts have assailed me at short intervals, for a long time, and so dreadful have they been at times that I have even doubted the justice of God in his dealings with his creatures. Yea, I have also been tempted to throw away my bible, and everything pertaining to the christian religion, as mere mockery and deception; but I could not do that, for I still had a little hope, that seemed to reach away beyond this vale of tears, which is as an anchor to the soul, both sure and steadfast. Then the question that Jesus asked the twelve, on a certain occasion, and Peter's reply, would come into my mind. Jesus said to them, "Will ye also go away?" Peter answered and said, "Lord, to whom shall we go? Thou hast the words of eternal life." So I could not know of any other refuge; none other that could give eternal life; none other than the imputed righteousness of Christ that will stand the test in that great day when he makes up his jewels. I sometimes compare my case to a ship upon the ocean, in a dense fog, without compass, or chart, or rudder, driven by every wind and storm, and liable to be cast upon rocks, shoals or quicksands at any time.

"From hope to fear, and fear to hope,
My shipwrecked soul is toss'd,
Till I am tempted in despair
To give up all for lost."

Nevertheless, when faith is in exercise, I can look at my little hope and fearlessly say, All is well; my Father is at the helm, and he is able to guide me safely through to the desired haven of rest. I have no doubt whatever of the almighty power of the Creator to control and govern all his creatures in the way that seemeth good to himself, and that he has determined and predestinated to salvation every one of the heirs of immortal glory, and that he will save them with an everlasting salvation through the righteous merits of the crucified and risen Redeemer; but I have very serious doubts of my being one of those vessels of mercy; for I regard the church, or body of Christ, as being composed of all the elect of God, and therefore pure and holy; but I am carnal, sold under sin, and have lived in sin and rebellion against God all my life. And I am so dull of apprehension, it is difficult yet for me to understand at all times, to my satisfaction, in what way this glorious body can be composed of such vile material; for I feel too unworthy, and if a part and a fair sample of the materials of which this glorious structure is composed, the church must be viewed and regarded as clothed with the righteousness of another, and not her own; for all our righteousnesses are as filthy rags. Could I have faith to believe that my name is written in God's eternal book, and that I have an interest in the atoning blood of Jesus, it seems to me that my doubts would all vanish; for I am persuaded that if Jesus has died for me, and redeemed me, there is no power can pluck me out of his hand; for he says of his sheep, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." We are also informed that they are kept by the power of God through faith unto salvation. If, then, the power of God is pledged for their safe keeping, what or who can harm them? Is there any power equal to his? If there is, I have no knowledge of it. I am aware (to my sorrow, too,) that Satan is permitted to exercise a vast power over the children of men, and they are, while in nature's darkness, led captive by him at his will, and he is said to be a king over all the children of pride; therefore his subjects are undoubtedly very numerous. Nevertheless, God hath set bounds to iniquity, as he has to the waters of the great deep, saying, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." Satan is also as effectually under God's control as are any of his creatures; and should Satan be permitted to allure or entice any of the chosen vessels down to the door of his pit, he could not get them in, for Jesus holds the keys of death and of hell, and he can open, and none can shut, and shut, and none can open. When I was wholly under the dominion of sin, as all are while in nature's darkness, I verily thought the popular theory of falling from grace, as taught and believed by Arminians, was all right; but now it is a mystery to me, how any one who

has tasted of the good word of God, and the powers of the world to come, and has been taught of the Lord, as all his children shall be, can for a moment harbor such a false notion. It does sometimes seem to me that nature itself would teach us better, if we would take the infallible word and testimony for our guide; but then the word says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Hence their eyes are blinded by the god of this world, that they cannot see. But every one of the heirs of immortal glory, all who have been redeemed by the precious blood of Christ, when they have finished their mortal pilgrimage here below, shall ascend to that land of rest where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. O, that will be a glorious event. May all the blood-bought throng be the happy recipients of this glorious salvation by grace, is my prayer for Jesus' sake.

Dear Elder, I hope your days may yet be multiplied to many years, and that you may still enjoy the blessings of your divine Master, and that he may still enable you to wield "The sword of the Lord and of Gideon," in defense of the glorious doctrine of salvation by grace, is my sincere desire.

Your friend in great tribulation,
D. G. CARTER.

P. S.—I would be much obliged if Eld. J. F. Johnson would give his views through the SIGNS OF THE TIMES on the design and use of the gospel ministry. I am surrounded by those who believe it is the means of the salvation of sinners; but I do not so understand it. D. G. C.

LEXINGTON, Ky., April 18, 1879.

ELDER G. BEEBE & SON:—I had thought I would not ask you to publish my reply to Elder Joel Hume's communication published in the *Baptist Watchman* of the 4th of January last, in which he has given what he calls a conversation he had with me nearly thirty years since, out of which he seems to think he can make capital to my prejudice at this late day. I chose rather to ask of the editor of the *Watchman*, in whose columns Elder Hume's letter was published, the liberty of replying through the same medium. I wrote to Elder Stevens three or four weeks since on the subject, and hearing nothing from him since, I take it for granted he does not intend opening his columns to my reply. From the reluctance he has heretofore shown to correct misrepresentations wantonly made of my brethren and myself, when he had been furnished with a refutation of those misrepresentations, I doubted whether he would publish my reply to Elder Hume. Nearly two years since he published three letters over

the signature of R. B. Gunn, Egypt, Miss., in which were gross misrepresentations of the late Elders Trott and Leachman, and Elders Beebe, Johnson and myself. I wrote a reply, which did not appear in his columns for near three months. Some twelve months since, he published a communication from Big Harpeth Church, Wilson County, Tenn., making an unprovoked attack on Elders Beebe, Patman, Licking Association and myself, to which I transmitted a reply, dated the 12th of July last, and that reply appeared in his issue of November 2d—nearly four months after, with the date and a supplemental note suppressed.

Elder Hume's memory has been so much at fault, and his imagination so fruitful, that I feel it due to the cause of truth and myself to ask the insertion of the inclosed in the SIGNS.

As ever, most truly your friend and brother,

THO. P. DUDLEY.

P. S.—In my letter to Doctor Stevens, editor of the *Watchman*, I reminded him, as a practicing physician and surgeon, of the necessity to the safety of the patient, where poison is thrown into the system, the antidote should follow as speedily as possible. In the delay he has shown in publishing refutations of the defamatory articles against the brethren, he has given reason to conclude that he intended the poison should do its full work before the antidote was applied in arrest.

T. P. D.

LEXINGTON, Ky., March 24, 1879.

TO THE EDITOR OF THE BAPTIST WATCHMAN:—I received from a friend, a few days since, a part of your issue of the 4th of January last, who called my attention to a communication, to a letter over the signature of Joel Hume, the inaccuracies of which I feel it due to myself and the subject to correct.

I have a distinct recollection of the topic of conversation on the last night he spent at our house, but not the slightest recollection that on that night, nor on any other occasion, the words passed between us on the subject of the christian warfare; and I am very confident I should have had no difficulty in explaining the two texts he tells us he put to me, and pretty strongly insinuates I could not explain in perfect harmony with the views I entertain. I will here inform him that I explained these texts thirty years since, *in print*, where they are now to be seen. But he seems to assume that, if my views are correct, he knows nothing savingly of the christian religion. In this conclusion I sincerely hope he is mistaken.

I propose to present dates and facts, which will show clearly the improbability, if not impossibility, of his statement being correct. My wife and myself were married on the 24th of October, 1848, and removed to my farm the last of November, or first of December, 1849. The circular on the Warfare was printed in the month of February, 1849, in pamphlet form, and one thousand copies immediately circulated. The stronger impression

on my mind is, that a copy was forwarded to Elder Hume, and I do not think I ever saw the manuscript after the proof was examined. Yet Elder Hume says I read the manuscript to him at my house the last night he spent with me, and that I asked what he thought of it. Further, as my recollection serves me, Elders Hume and Conrad had an appointment and preached in this city on Wednesday preceding the fourth Sunday in November, 1849, and accompanied my brother James to his house. On Thursday they preached at Bryans, where Elder Hume attempted to disabuse himself of the charge of two-seedism, which had been made in some quarters. From Bryans they accompanied my wife, myself, and, I think, a brother of the church at Bryans, home. Here I remark that Elder Conrad, who accompanied Elder Hume to our house, was fully and publicly committed to the belief of the doctrine taught in the circular on the Warfare. The topic of conversation at our house I think Elder Hume will remember, on his memory being refreshed, was the split in the church at Sardis, in Boone County. At the session of our association in September, 1848, two letters were presented, each claiming to be from the church at Sardis. At the proper time the letters were referred to a committee, on whose report the association rejected both letters, declaring the church was in disorder. Notwithstanding this decision, Elder Conrad, who was a member of our association, and Elder William Hume, for whom I entertained warm christian regard, had an appointment for (I think) a three days meeting with one of the disorderly parties, towards the close of which they administered the Lord's Supper to them. I pronounced this gross disorder on the part of the Elders engaged. This led to a long conversation, in which Elders Joel Hume and Conrad attempted to justify, and I to condemn, the disorder. After a great deal being said, I recollect distinctly that Elder Joel Hume asked, "If my uncle were to visit you, as you think he is in disorder, would you invite him into your pulpit to preach?" To which I replied, "If I did, I should partake of his disorder." What influence this plainness on my part had in causing Elder Conrad's subsequent opposition to the circular on the Warfare, I know not, or what influence, if any, it had in causing him subsequently to be opposed to the circular, I know not. I am confident I had no knowledge of his opposition until subsequent to that night's conversation. On the following morning I accompanied those Elders to their appointment at my nephew's, Eldred S. Dudley. On taking leave of them that afternoon, Elder Hume gave a pressing invitation to visit the churches to which he had been preaching, and preach for them. The next I heard from Elders Hume and Conrad was the day after we separated, the fourth Saturday of November, 1849. They attended the meeting at Stony Point, and are believed to have participated in bring-

ing out that extraordinary and mischievous document purporting to be "a joint manifesto of the churches of Stony Point on Friendship," in which they denounce the circular on the Warfare as "the worst kind of heresy," without regard to the divine admonition, "An heretic, after the first and second admonition, reject," and declared nonfellowship for three sister churches, without giving them, or either of them, the slightest information that they had anything against them, in disregard of the divine direction.

The next we hear of Elder Hume, is contained in a letter from Elder B. B. Piper to me. Elders Hume and Piper attended an appointment in Boone County, at which Hume severely denounced some one for preaching terrible heresies, and warned the brethren against the heresies. They were invited and accompanied brother E. H. Parrish home, and I here give Elder Piper's account of what passed. "Parrish asked Hume, 'Who did you allude to in your discourse to-day as preaching such terrible heresies?' Hume replied, 'I alluded to Thomas P. Dudley.' Parrish said, 'Are you certain that brother Dudley holds and preaches those heresies?' Hume replied, 'Yes, sir, I am certain he does.' Parrish said, 'Be certain that you are right.' Hume said, 'I am certain I am right, and if I had his circular on the Warfare I would prove that I am right.' Parrish said, 'Are you certain that you could prove that Dudley holds and preaches these heresies, by the circular on the Warfare?' Hume replied, 'Yes, sir, I am certain I could.' Parrish absented himself from the room a short time, and returned with the circular, which he handed to me (Piper) to read. When I had read it carefully through, Parrish asked Hume, 'Now where is the proof?' Hume seemed, and evidently was, confounded. After a considerable pause, Hume said, 'I got it from him in private conversation.' On my first interview with Parrish subsequently, he confirmed in every essential particular Piper's letter to me. The veracity of no man in the communities in which he had lived was less questioned than that of Edmund H. Parrish.

Elder Hume seemed to conclude that if the circular on the Warfare was published, it would play havoc in splitting, dividing, and disturbing the peace of the churches. But what does the sequel prove? Where will he find a parallel? Fifteen churches scattered over an area eighty or more miles north and south, and about the same east and west, which have enjoyed uninterrupted peace, union, harmony and warm christian fellowship for eight or nine and twenty years, which has been the good fortune of Licking and her eleven corresponding sister associations? But this is not all. The Salem Association, of which Elder Hume was a member in troublesome times, and whose members he warned against my heresy, being misinformed by one of her ministers, telling a majority of them (as I was informed) that Lick-

ing Association was in disorder, (which was not true) induced them to put in their letters a request to suspend correspondence with Licking. When the subject came up in Salem Association, and the suspension was warmly opposed, the same minister interposed, saying, "The churches are sovereign, and a majority have in their letters suspended. We must obey the churches." Thus the suspension was brought about. In a very short time these churches being informed of the error practiced on them, came back with acknowledgments and asked a renewal of the correspondence with Licking, which was agreed to. Substantially the same may be said of Mount Pleasant Association. Licking dropped from her correspondence Ketocton Association, because of her opening correspondence with a people for whom we had no fellowship. Tates Creek took some steps towards renewing the correspondence, but Licking declined. The only remaining association which from false information suspended was Red River. I visited and preached several times at that association, many of whose members did not hesitate to say I had been slandered; that the doctrine I preached was what they believed.

With regard to the churches of our association which withheld correspondence, with or without cause, Elder Hume may understand that several of them have since become extinct, the candlestick being removed, and among the churches to which the *Moderator* of the meeting which issued and published that mischievous document, the "joint manifesto." I take sincere pleasure in saying that I paid him a visit, shortly before his death, and he made such atonement as I cheerfully received.

I now submit to the readers of this response to determine whether the quotation made by Elder Hume, and which he would have applied to me, viz., "Mark them which cause divisions and offenses contrary to the doctrine ye have received, and avoid them," applies with stronger force to him, the accuser and defamer of the brethren, or I, who in all the controversies to which I have been a party, always acting on the defensive, but never the aggressor.

Respectfully,
THO. P. DUDLEY.

I propose now to give what I understand to be the true exposition of the texts which Elder Hume seemed to conclude I could not reconcile with my views as published in the circular on the Christian Warfare. If he will consult his lexicon, he will find the prime import of the word "quicken" is to "give or impart life." In no case is it used to *change the life had*. The words quicken and impart life, are used interchangeably or synonymously in the book of God. For example, "And you hath he quickened who were dead in trespasses and sins." Again, "And hath quickened us together with Christ." "I give unto them eternal life, and they shall never perish." Again, "That he should give eternal life to as many as

thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I presume Elder Hume will not deny the necessity of possessing eternal life, as indispensable to a knowledge of God and the discharge of any spiritual or gospel duty. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now, it was the possession of this eternal life which enabled Paul's brethren at Ephesus to sit together in heavenly places in Christ. But allow me to remind you that this eternal life given them did not *change or destroy* their Adamic or natural life.

The terms soul and man, or men, in the scriptures is to be interpreted man or men, as the eight souls saved in the ark, and the three thousand souls added unto them on the day of pentecost.

Now, concerning the other text Elder Hume quoted, "Confirming the souls of the disciples," &c. Can Elder Hume suppose the apostles expected or intended to confirm the souls, *literally*, when they elsewhere so abundantly show the incapacity of men in nature to understand the things of the Spirit of God? What then is the meaning of the text? Undoubtedly, confirming the "new man, after God created in righteousness and true holiness;" the man born of the Spirit. But enough. I sincerely hope Elder Hume may be led to understand the fitness of things in accordance with the divine word.

THO. P. DUDLEY.

SODAVILLE, Linn Co., Oregon, April 7, 1879.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I wish to say a few words, through your paper, to the subscribers thereof.

Dear brethren and sisters, children of Zion, let us love one another. If we love our brethren in the Lord, we have the spirit of Christ, who first loved us, with an everlasting love. We would love to see and talk with each other, face to face, which we cannot do, because we are scattered, as it were, to the four winds, to the uttermost parts of the habitable earth; but we have a circulating paper, whose editor is, I do believe, a chosen vessel for the calling which he so ably fills. Through this medium we can talk with all the brethren and sisters, and hear from them all. Does it not melt us into tears of joy when we read of one who has found the Christ, and he has told them all that ever they did? There is joy in the presence of the angels of God over one sinner that repenteth. The SIGNS is certainly sufficient for all the United States, and, perhaps, all of North America. More than one circulating medium surely would be an incubance. According to my judgment it would be as great folly as to divide the Old and New Testaments into as many separate volumes as there are books in them contained, and such a scheme would exclude them from the poor, and be very costly and incon-

venient for all. We are a poor people, and scarcely able to pay for one paper. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?" The great interest I have in the SIGNS is to hear the able expounders of the scriptures, and to learn how many have traveled the same road that I have so long ago, and how they are troubled with the same doubts and fears, and continual warfare between the flesh and the spirit. I should be much lost without the SIGNS, as I live so far from any of our churches that I cannot go often, and when I do go I am too deaf to hear with much satisfaction. Brethren, let us not have our circulating medium divided into ten or a dozen papers, for we could not pay for so many, and I would be sorry to lose one writer. I did not know there was such a paper as the SIGNS, till about seven or eight years ago. I left Missouri, where I had a name in the Baptist Church, (there were no Missionary Baptists then) and emigrated westward about the time the SIGNS was first printed, and finally settled in Oregon in the year 1847, where there were scarcely any Old School Baptists near, until a few years since, when a few settled in the neighborhood. Being lonesome, and among many Missionary Baptists, with several very friendly preachers, we joined them; but we soon considered ourselves in Babylon, and left, and went to our own company, and had a church constituted according to the Old School Baptist faith and order.

When I commenced writing, I had some thought of writing my experience; but it would be too long and crooked, and I am so old, and my hand is so trembling, it is a task for me to write. I will only transcribe the following poem, a part of which I wrote some time ago, pertaining to some incidents of my life and experience.

I'm in my eighty-second year;
I soon must bid this world adieu;
I cannot stay much longer here;
Of course my time is nearly through.
But, thank the Lord, I have a hope
That I will meet you all in heaven;
The Comforter still holds me up,
While I am in this clay-house prison.
I never can forget that day,
The joyful time of my first love,
When Jesus washed my sins away,
And fixed my all in heaven above.
Two score and eighteen years ago,
When I was blind and dead in sin,
Severe affliction laid me low,
I saw how far from God I'd run.
I stood upon death's yawning brink,
And hell's dark door stood open wide;
"O Lord, save me, or I shall sink,"
With trembling awe I humbly cried.
Awaked by death's alarming frown,
For death had stared me in the face;
Long sickness laid me lowly down,
Where I in earnest sought God's grace.
I struggled long, but all in vain;
I tried to do the work myself;
I could not see, if born again,
How that could give my soul relief.
I read the scriptures through and through,
And often prayed, or tried to pray,
But found my works no good could do,
And that Christ was the only way.
'Twas at that time I felt his power,
Strong as a mighty rushing wind;

And from that well-remembered hour
I seemed changed in heart and mind.

Amazed at grace bestowed so free,
And how his wondrous love could charm,
And that he'd shed his blood for me,
For such a vile, unworthy worm.

Now, dear brethren Beebe, do as you please with this, but do not crowd out better matter with it. You will see that I have added a little to my subscription, which I hope all the brethren will do, if necessary; that is, all who feel able and willing. As some have quit supporting the SIGNS, it may be very necessary.

I must stop writing, for my eyes are getting tired. Please find inclosed a money order for six dollars, which is intended to pay for two years subscription. I find it as easy to send the money for two years as for one, when I have it. Farewell.

In hope of eternal life beyond the grave,

MEDDERS VANDERPOOL.

[THE following communication was forwarded for publication by our esteemed brother, Elder Joseph A. Johnson.—ED.]

NEW CASTLE, Ind., Jan. 16, 1879.

ELDER J. A. JOHNSON—DEAR BROTHER:—You know it is difficult to get an interview, and there are many things that I would be glad to talk about, as it is exceedingly pleasant and profitable to frequently have an interchange of thoughts relative to our feelings and exercises; it brings up pleasant reflections and sympathies in trying to bear one another's burdens. My exercises have been from my earliest recollection, at times very warm, but have never been as satisfactory to me as I have often thought those that I have read must have been to those who experienced them. But we are disposed to complain of our lot; and perhaps if it was so, we would want back more intensely than we wanted the change. Very early in life my mind was on this subject. I felt that there was a hereafter, and according to the preaching I then heard, there was something dreadful about a person that used profane language, or made light of the scriptures, or in any way talked lightly of God. I was afraid that I had or might commit the unpardonable sin, which you know, according to the scriptures, is a sin against the Holy Ghost. This troubled me very much, and it was instilled in me that there was something to be done, and I felt that I could not or would not do it; but if I did not do it I would be lost, as the final result depended on me. I was all the time making promises, that if I should live to a certain age I would make an effort; but when that age or time came I was no nearer performing my promises than when I made them. These were great discouragements to me. There seemed to be so much beauty in the church, when I saw the members enjoying themselves, and I staying outside, because I was not fit, and could not see any way to make myself fit to enjoy what it appeared to me they were enjoying. Some of the time I

would forget it, and wander away; but again it would come up unsought, and would burden me for some time. But I never lost a reverence for the church members, for I considered them christians, and desired to be among them; but always an impediment was in the way, that if I was not right, it would be a false step, and making light of sacred things. These feelings and exercises were on my mind for many years. In the year 1840, I think, I heard Elder Wilson Thompson preach at Lick Creek, and as I liked to hear him, I attended his meetings there for some time. I recollect in the winter of 1840 and 1841, I was teaching school within two or three miles of the Flat Rock Church, and I heard Elder Sparks preach a few times. His earnestness impressed me that he was a good man, and his want of show gave me great confidence in him and the doctrine he preached, in contrast with the preaching that I had been listening to all my life. I began to see the condition I was in, that I was entirely helpless; and as I had concluded that I could not do what was required of me to become a christian, the remedy was not in me nor them, but in the atonement of Jesus Christ. And the recipients of this atonement are those that the Father gave to the Son as his inheritance before time began, and nothing could ultimately deprive him of his legacy. He prepares his people in his own way; and so far as the subjects of his grace and favor are concerned, they are to suffer affliction and persecution all the way along this mortal pilgrimage. But they are to be cared for, and all attacks are merely to make them shine brighter unto the perfect day.

These thoughts came to me unbidden, but they gave me no comfort. I could see the visions that were the enjoyment of the subjects of grace, but I had no evidence that I was one of them, or the possibility that I ever would be; for Jesus said that his sheep knew his voice, and followed him. I tried to pray, but it was an empty sound, and made no impression; neither did my actions correspond with my desires. After laboring in this way for some time my mind became diverted, and for a season these thoughts were banished; but these intervals were of short duration, and there were alternations of these exercises for twenty-five years, up to the time that I met you, and was received into the Lebanon Church, which satisfied a tedious longing to be baptized. But it has not placed me in a condition to be free from doubts and fears, for sometimes these forebodings come over me, so that I have fears that I am trifling with sacred things, which makes me mourn, and think if I was in the condition of a certain brother I would be happy. He appears to conform to all the requirements, and his evidence is a striking exemplification of the walk and conversation of a christian, as my conception has always let to believe and judge others. And it appears that he does so

because he loves to; not that there is any compulsion, but enjoyment in his keeping the commandments of his Savior. I am sensible that these murmurings are wrong; but notwithstanding all these forebodings, I could not enjoy myself anywhere else. I have felt that I was a burden to any church, but feel that if they can bear with me, I should not complain; and with all the forebodings and fears, there is a small spark of hope, that will spring up just at the point of despair.

These thoughts have been on my mind for some time, and I feel like giving them to you. They may not be interesting to you, and if so, excuse my presumption. They are extremely desultory, and were penned down partly when others were talking to me in my office. I have not told half my feelings, but I suppose the tale can never be told; therefore I will desist from scribbling.

Yours,

R.

XENIA, Ohio, April 28, 1879.

ELDER BEEBE:—I take the privilege of addressing you, hoping you will bear with my weakness, knowing that I am but a poor, weak worm of the dust. While visiting at the house of an Old School Baptist I read the experiences of those whom I truly believe are the chosen people of God, and I could not resist the desire to write, and tell what I hope the Lord has done for poor, unworthy me. I am not a member of his church on earth, but I hope and trust my unworthy name is written in the Lamb's book of life.

I was born in Canada, and raised in New York until thirteen years of age. While living with a Presbyterian preacher I had deep thoughts about death and the future. I often wondered what made so much difference in churches and their creeds; but, like many others, I did not know that I must be taught by the Holy Spirit that it is not all gold that glitters, or all gospel that is preached from the pulpit, but thought I could do something to merit the favor of God. But O, how soon I learned that my works would avail me nothing. I tried to live right, and like those I thought were Christians; but the more I tried to be a Christian, the more I found I could not be one. I then thought it was because they belonged to the church, and I did not; so I gave my name to the M. E. Church, and was sprinkled with water. This for a little time seemed to ease my mind. I attended regularly at meeting and class-meeting, and verily thought I was doing God's service, until two years ago this winter, when I attended a revival not far from here. I went night and day, and was brought to see myself a lost sinner in the sight of a just and angry God, so that I could not sleep at night. I tried to pray, but it did not seem to reach higher than my head, and a voice seemed to say to me, What right have you to ask God for anything? I was asked to go to the mourners' bench, but an unseen hand seemed to hold me back. I started once to go, but it seemed as

if I could not take another step to save my life. I did not try again, for I felt that I had no right there; and it would do me no good, as I well knew. The meeting broke up, and I remained in this state of mind until last April. One day, when alone, I picked up my bible to read, but what I read I cannot tell; but I soon laid it down, feeling that it was of no use to read what condemned me at every verse. When a little girl at Sunday school I had been taught to say the Lord's prayer, and I then tried to repeat it. I said, "Our Father," when it seemed as if some one said, Has a worthless sinner like you the right to say that? I then thought over the mercies and blessings of the past that he had bestowed on me, and I felt that he had indeed been a Father to me. I finished the prayer, but what I prayed for next I do not know; but when I arose from my knees the burden was gone, and a sweet peace filled my soul. I was indeed happy, and thought there was not a more blessed or happy being on the earth. How great had been my deliverance from God's just wrath. He had indeed taken me out of a horrible pit and the miry clay, and placed my feet upon the Rock of ages, and had put a new song in my mouth, even praise to his holy name. My peace was undisturbed for two weeks, when I began to doubt and fear that I was deceived. I did not tell any one, but at times I have the sweet assurance that I am not deceived; and again I am in doubt, and my way seems dark and lonely. I would like to follow Christ in baptism, but feel unworthy a place among God's children. I sometimes think that of all whom God has blessed I am the weakest, and show his spirit the least, and that if I was one of his children I would be more like him; but I hope in his own good time he will give me strength to go forward. One thing I know, that I am nothing, and can do nothing of myself to merit his love and favor, unless the Holy Spirit leads and guides me into all truth. I have nothing of which to be proud, knowing full well that I am not worthy the least of God's blessings. One sweet assurance is, "We know that we have passed from death unto life, because we love the brethren." I know that I do love the dear Old Baptists, believing the assurance that "My grace is sufficient for thee."

But I must close this scribble, or I will weary you. Remember me in your prayers. Please overlook mistakes, as I have written in a hurry, while my two children are asleep. It is my first letter to any one outside of my own family; but if you think it will be of any use to any of your readers, you may publish it. I will give you my name in full, but would much rather not have it published; but do as you think best. I would like very much to take the SIGNS, but my husband does not like them, and I have not the means.

S.

BROTHER BEEBE:—By request, I will try in my weak way (the Lord

being my guide) to write some of the Lord's dealings with me, in leading me to the love of righteousness. My parents have taken your valuable paper for two years, and I have read it a great deal, and have found experiences published in it which suited my feelings exactly. I used to read them, but never with such interest and love as I have lately. I will write the travel of my mind, the best I can, while I was in trouble about my future state, and hope it will cheer some poor soul who has traveled the same road.

It was seven years from the time I saw myself a great sinner before I found relief to my troubled mind. I always knew I was a sinner, but did not think much about my future destiny. I believed the Lord had to change the heart, and never thought that any one had the power to get religion, as many others have said they believed. In the year 1871 there were a great many protracted meetings, and many of my young associates made professions of religion, but I felt that I was left behind. I went to meeting one night, and listened to the preacher very attentively, for I was always taught to listen to the preaching when I went to meeting. I was fifteen years of age, and being of a moral disposition, I had always obeyed the injunction. But this sermon interested me very much, though I did not feel like praying, as I did not know anything about trying to pray. When the preacher called for those to come and give him their hand that wanted to be prayed for, I went, and when I knelt down something appeared to me. It was in the form of a person, and wore a long white robe, and was the purest white being I ever saw, while I was the blackest. It came to me, and passed by. Then I wept, and tried to pray, for it seemed that my heart was melted on account of my wickedness. I would have given worlds to have been righteous in the sight of God. Often did I weep and pray to see that form again, but I never saw it again. I thought if it would come again I would believe it was the Lord's work. I attended meeting several times, and would try to pray at home, and my prayer was, "Lord, be merciful to me, a sinner." But I found no relief, and thought I must be meaner than any one, for they professed to receive forgiveness of their sins, but I could not. The preacher and some of my friends told me to believe, and give up everything, and the Lord would have mercy on me. Others told me to pray at home, that the Lord was everywhere, and could forgive sin anywhere. So time passed on, and still I found no relief. Often have I went to the silent grove to pray, but it seemed that my words did not rise higher than my head, and I would think I was committing a sin in trying to pray. I would go to meeting, and sometimes go up to be prayed for. I remember going forward once, when it seemed that my heart was turned to stone, and I could not have shed a tear if every friend I had on earth had been dead before my eyes.

I got so I never would go among them when they got up any excitement. I would see others get religion, and seem so happy, and tell about the Savior's love, and O how I wanted to be as good as I thought they were; but I could find no relief. Sometimes I would come to the conclusion that there was no reality in religion, but could not believe that very long at a time. I went into society, just to wear away my trouble; then I would think that I did not pray sincerely, and that my day of salvation had passed. So time wore away until last spring, when I left home to teach school. The Old Baptists held meeting at our house once a month, and I had taken a great interest in their preaching; so when I went away I could hardly be contented. But the time slowly wore away, and when my school was out I went home, and commenced school again. My life seemed such a burden that I was tired of teaching, and in fact tired of my life. The meeting in August came on, and there was preaching twice on Sunday. I shall never forget my feelings on that day. I wanted to hear the preaching, but did not want any one to see me, for I felt that I was not worthy to listen, and did not want any one to know of my trouble. It seemed that every word was preached to me, for I felt that I was condemned, and that if my soul were sent to hell it would be just. That night I dreamed of telling my experience, but before I told that the Lord had blessed me I awoke, and then I was very happy for a moment; but soon all was darkness, and I felt worse than ever. The next day I could hardly control my feelings, and was in a sort of vision, or dream. I prayed to the Lord that if he had forgiven my sins, I might feel satisfied of it. The preacher stayed at our house that week until Thursday, and my father and brother were going with him to the association, and he was to preach at Humansville on Thursday night. I thought I could not live without going to that meeting, so I went, and could not keep baptism off my mind. I thought it was a lovely thing for one to be buried with Christ in baptism; but I knew I was not fit. The preacher talked to me about religion, and asked how long it had been since I felt an interest in it. (I had never told my dream nor condition to any one, except my mother.) I told him my conviction and my dream, and he told several that he thought I had a hope; but I was not satisfied. They went on to the association, and when they came home my father asked me if I had a hope, and told me what the preacher believed and had said. It seemed to me that the words would break my heart, for they pierced like an arrow. I thought I had committed the worst sin of all, for I had deceived them by telling my feelings. I wept that day all the time; it seemed that every prop or hope was gone, and I had nothing to lean upon. I went to the silent grove that evening, and knelt down, as I thought, for the last time; but I could not utter a word. I re-

turned to the house and went to bed, but not to sleep; there was no rest for me. About midnight every word, thought and action came up before my vision; then I could feel them roll off, and I saw the Savior and the angels, and thought I was one of them. I felt light and happy, my burden was gone, my weeping turned to rejoicing, and I wanted to praise God and hear singing. Then I could have faith, and realize that I had a Savior, and that he was able to save any poor sinner. Everything seemed new, and I could exclaim, with the poet,

"Jesus all the day long was my joy and my song."

Then I began to study about baptism. I wanted to be baptized, but dreaded to join the church. I was afraid I could say nothing if I offered myself. I was anxious for the next meeting to come, and when the time arrived it seemed that almost everybody came to meeting. But I did not mind that, for I had prayed that the Lord might show me what my duty was, and give me grace and strength to discharge it. When the door was opened I went forward, but I hardly know how I got there. I was received into the fellowship of the church, and the next morning I was baptized by Elder Benjamin F. Querry. I was so anxious to be baptized that I could hardly wait to be led into the water. I shall never forget that day, and how happy I felt. How sweet the song was, "O how happy are they who their Savior obey," &c. O may my soul ever be found praising God for his goodness and mercy, and may I be kept in that strait and narrow path that leads to life everlasting. I feel unworthy to have such a Savior, for my best deeds are but as filthy rags, compared with his perfections.

I must stop writing, for I fear I have already wearied your patience; but I hope you will pardon imperfections and errors. I have written of my travels in as short a way as I could, and hope you will publish this if you think it worthy to be seen in print; if not, all will be right. I hope it will be a cheering mite to those who read it. I feel that I have discharged my duty, as I have written by request, and we are commanded to be ever ready to give or tell our fellow-travelers of our hope in Christ.

May peace, love and prosperity rest on all of you, is the prayer of an unworthy sister, the least of all.

MINERVA C. WILLIAMS.

P. S.—I wrote this a long time ago, and gave up sending it; but I have concluded to forward it to you, and let you dispose of it as you wish. I have been reading some of the dear brethren's experiences, and it makes my soul rejoice to read of their hope in Christ, for I trust I have had some of the same trials. I can say that I love my Savior, because he first loved me. I find no good in my flesh; it is all imperfect.

M. C. W.

FRANKLIN, Ind., March 27, 1879.

DEAR BRETHREN BEEBE & SON:—With a feeling of unworthiness, but with a heart full of love to God and his dear people, I once more take my pen to write. For the last few days my mind has been carried above the vain things of this world, unbelief has been made to vanish, and my soul has rejoiced in God my blessed Savior. O, dear brethren and sisters, when we are made to enjoy such a heavenly feast, we feel that surely we will not have such doubts and fears again; but ere we are aware all is darkness, and we cry,

"Like one alone I seem to be;
O is there any one like me?"

But even then I find that I am not alone, for in conversing with the brethren and sisters, and also in reading the SIGNS, I find that the dear people of God all pass through those dark seasons, and that they are often ready to inquire, Saw ye him whom my soul loveth? If the dear saints, who are so much better than I, had no such dark seasons to pass through, I should conclude that my rejoicing was all imaginary, and that I knew nothing in reality of the love of God shed abroad in the heart. Sometimes they are rejoicing, and then they are cast down under a weight of trials and troubles, ready to exclaim, O that I had wings like a dove; then would I fly away and be at rest. Many times we feel that we are forsaken, and that God will remember us in mercy no more. O, dear ones, we should not murmur when our blessed Savior himself cried, "My God, my God, why hast thou forsaken me?" When we think of him nailed to the cross, suffering a most painful death, with all the sins of his people heaped upon him, feeling that God had forsaken him, is it not enough to still our murmuring? It is just and right that we should have these gloomy times, though we cannot help mourning when we have to grope our way in darkness. Sometimes we feel so depressed in our minds that we stay away from meeting, feeling there would be no word of comfort for us if we went. I remember one time last summer it was given out that Elder Smoot, of Virginia, was going to preach at Bethel, and I looked forward to that meeting with great pleasure; but a few days before the meeting I was so cast down, and my mind became so choked with the cares and troubles of this world, that I thought I could receive no comfort if I went, and so I did not go. I continued thus for several days, when on taking up the SIGNS to read my eyes rested upon these words, "We are not always left in the dark; light falls around our pathway, heavenly joys are felt, evidences of our acceptance in the Beloved are realized, and we rejoice in hope of the glory of God." In a moment the dark clouds were dispelled, and I was made to rejoice. I looked, and it was Elder Smoot's own writing. Only a few days before I had refused to be comforted by him, and now his words by God's direction, though printed on

paper, were comforting me. Let us not stay away from meeting on that account, but go, trusting in God for a blessing.

Many of the ministering brethren have visited us, and they all come preaching the same glorious doctrine of salvation by grace alone. And our home preachers, too, are able defenders of the truth. Preach on, dear brethren; reprove and rebuke with all long-suffering, and the God of peace be with you, and keep the dark clouds from your minds. Again I say, Preach on, for you, and you only, preach the gospel in its fullness.

And now, dear brethren and sisters, write on. Why are so many familiar names missing? If I could write as you do, I would not hesitate, for you do not know how comforting your letters are. Perhaps you feel as I do, that if left to ourselves we must fall. O if I could only feel worthy a name among this dear people. But notwithstanding my unworthiness, I feel at home with them. I feel that their feelings are my feelings, and their God my God. Yes, I feel at home with them; but how did I feel away back yonder? Let Elder Bavis tell it, or Elder Demeree, or any of those who have been led away captive; they can tell how I felt better than I can, and no doubt there are many more feeling the same way. Let me say to you, dear souls, that you will never feel any better until you do come. When you hear a voice saying, "Come away from such a people," as long as you disobey that voice you will be sorely chastised. May God remove every obstacle in your way in coming to the true church.

Now, brother Beebe, I have written much more than I intended, and perhaps more than you will care about reading; but when my soul is lifted above the trials and troubles of this world, and I am made to enjoy such a heavenly feast, I must write. I have written many such letters, but laid them away, for when the cold winter would come again I could see no beauty in them, and therefore did not send them to you. But, dear father, I will send you this, and if you think there is anything in it that will interest even one poor soul, you may publish it; if not, cast it aside, and all will be right.

From your unworthy sister, if one at all,

SOPHRONIA B. THOMPSON.

ROXBURY, N. Y., March 17, 1879.

DEAR ELDER BEEBE:—Please find inclosed the early experience of our very dear sister, Elizabeth Swartout, wife of Elder Thomas Swartout, of Michigan. The excitement caused by the advocates of error and delusion is well remembered by us, and the great outpouring of the Spirit and ingathering of the children of the truth, spoken of by her, is and perhaps always will be fresh in our memory. Now, at our request, she has consented to leave the matter to your better judgment, whether it will be worthy a place in the SIGNS. If

not, she expresses a spirit of content, and we will try to be so too.

Yours truly,
H. MORSE.

NOVEMBER 22, 1878.

MY DEAR BROTHER AND SISTER MORSE:—It is through the tender mercy of a covenant-keeping God that I am spared till the present time, and have the privilege of taking my pen in hand to write you a few lines, to let you know that we are in the land of the living, and enjoying good health. We left Olive the next week on Thursday after the association, and started home with three of our friends, and had a pleasant journey until we got within twelve miles of home, when the cars ran off the track, which caused great excitement, and a delay of two or three hours. No one was hurt, but I was very much frightened; and when I look back, and see the danger we were in, I can say that goodness and mercy have followed us all the days of our lives. And yet how little do we prize the kind and protecting hand of the providence of God, whose eye never slumbers nor sleeps, but is ever upon us, and who careth for us. I shall never forget my visit with you, it being the sweetest of my life, although I feel unworthy to be in such company, and to have such expressions of love and fellowship.

Now, dear brother Morse, I have not forgotten your request at the association; and were it not for the passage of scripture that reads, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," I think I should never make the attempt.

When very young my mind became much troubled about death and the judgment, and when there was a thunder storm I was frightened, and would ask the Lord to spare me, and promise to live a better life than I had; but how soon I forgot all such promises, and was, if possible, more wicked than before. When about ten years of age there was a great excitement among the Methodists, and the meetings were held in our school-house. The preacher told us if we did not go to the anxious-bench and be prayed for, we would go to hell. This excited me very much, although I did not go up, for something seemed to say to me that all their doings were not right. But I tried to look to the Lord to direct me in the right way, and would search the bible to see if what they said was true, for they told me I could get religion at any time if I would give my heart to God. But how, was a great question with me, knowing that I had such a wicked and sinful heart. I read in the scriptures, "The soul that sinneth it shall die," and I knew that I was the greatest sinner on the earth, and how could the Lord have mercy on me? My trouble was so great that I could scarcely eat or sleep, and my mother would often ask me what was the matter. But I dared not tell her my trouble, but would say that I was sick; and truly

I was sick of sin, which bowed me down with such weight that I could hardly live. Nor would I have told her for the world, although I thought she knew that I was the greatest sinner on earth, and day and night my cry was, God, be merciful to me, a sinner. I wept till my pillow was wet with my tears, until my head throbbled, and every nerve was taxed to its utmost to keep down the groans which seemed bursting my heart, lest I should awaken some of my father's family. About this time I had a very frightful dream concerning the judgment day, which I told to my aunt, thinking to get some comfort from her, as she was a member of the church; but she only said it was because I was so wicked that I had such frightful dreams. Yes, my dear aunt knows that I am the greatest sinner on the earth, and surely I must be; but while I was mourning my sad condition, these words came into my mind, Christ came into the world to save sinners. But how can he save me, who am the worst of sinners? Others he can save, but I am the vilest of the vile; and should I be cast off, and all the rest of mankind be saved, it will be just. Here my troubles wore off, and for a while I seemed unconcerned, until there was a death in the neighborhood, which always terrified me; but this was soon forgotten.

I shall now pass over many things, fearing I shall be too lengthy. When I was in my fourteenth year there was a great revival in the Baptist Church, which you no doubt remember. I attended, and saw some of them go down the banks of Jordan, and O what a pleasant sight it was. How I wished that I could be fitted for such a holy ordinance, for I thought they were the happiest people on earth; but there was no mercy for me, and I seemed further off from God than any one else. My trouble was so great at times that I would have to leave the house, in order to give vent to my tears. Sometimes I would steal out with the bible under my apron, for fear some one would see me, and go off to some lonely place, and there read, and try to ask the Lord to have mercy on such a guilty wretch as I was; but no relief could I find, and perhaps there was none for me. But the breathings of my heart were, Lord, if it is possible, save, or I perish; but the very heavens seemed as brass, and I thought I had sinned away my day of grace, and all was over with me now. Though I was one of Herod's children, still I made up my mind to plead for mercy as long as I had breath, when these words came into my mind, "Be still, and know that I am God." A little hope sprang up in my heart that the Lord had heard my cries; but,

"So guilty, so helpless was I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God."

When in my eighteenth year I left your State and came to this part of the country, enjoying the journey until we came to cross Lake Erie,

when we had a fearful time. One man fell overboard and was drowned; and O, thought I, had that been me, what would have become of this sinful mortal, for I thought my wicked and rebellious heart had caused this great storm. After I came here I went to spend the summer with my aunt. At times I was quite cheerful, but most of the time was mourning over my condition. Then I was taken sick, and returned to my father's house, where I lay a long while, some of the time very low with the fever. I was, as the doctor said, kept alive with stimulants, but I think by the providence of God. Thus I lay for a number of days, expecting soon to bid farewell to all, and to appear before the Judge of all the earth, whether prepared or not; and O, I thought the brute creation was better off than I. My days were spent in anguish, pain and misery; but when I had given up all, these blessed words came to me, "Come, ye blessed of my Father, inherit the kingdom prepared for you," and in a moment my trouble was gone, and in my imagination I saw the blessed Savior. Whether I was asleep or not I do not know, for I was so happy, and everything seemed so changed. I was now well, and could say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." He has taken me up out of a horrible pit, and placed my feet upon the Rock, and hath put a new song in my mouth, even praise to his holy name. Here I rested for many days, rejoicing and praising the Lord for such kindness, such love and mercy. I began to sit up, and one day there came a man to the house calling himself a minister, and he asked my mother to relate her experience. This was very pleasant to me, as I had never heard an experience, and I listened with close attention. After she had finished something seemed to say to me, Your mother has related almost word for word what you would have to say if you told your mind to the church, and you had better not tell it; for if you do, they will say that you heard it of your mother. Here a new trouble commenced, such as I never had felt, and for four long years I lived in disobedience. Yet this passage of scripture would often come into my mind, "We know that we have passed from death unto life, because we love the brethren;" and I could truly say that I did love the children of God, and wished that I was worthy to be numbered among them. I had no peace until I went to the church and told my mind, and to my surprise they received me, and the next day, with some others, I was baptized. I can truly say it was the happiest day of my life. But how many doubts and fears I have passed through since then; for when I would do good, evil is present with me, and the things which I would, I do not.

Now, dear brother, my sheet is full, and I expect you will be glad of it. Excuse all mistakes. Give my love to all.

ELIZABETH SWARTOUT.

Elder D. W. Patman Paralyzed.

DEAR BRETHREN—EDITORS SIGNS OF THE TIMES:—Supposing that you and the brethren and sisters throughout the country feel a deep interest in our dear brother, Elder D. W. Patman, I write you this, which please insert in your paper, provided you receive no other account of the same.

Elder Patman on last Sunday was with Elder U. M. Almond at Big Creek, and after preaching, in which they both participated, if my information is correct, they (the Elders) walked out together, and before the congregation had left the place, Elder Patman became paralyzed on his right side, prostrating him at once. He was then taken to Mr. Anderson's house near by, where he has received every attention possible. Up to yesterday noon little or no hope was entertained of his recovery; but about nine o'clock he began to improve, and when the writer left him, at half-past one o'clock, the symptoms were more favorable, so that we have hopes of his recovery.

Excuse haste, as brother Almond or some other brother may give a more extended account of this sad dispensation.

Yours most affectionately,

F. M. McLEROY.

ATHENS, Ga., May 1, 1879.

[WE are pained to hear of the affliction of our dear brother Patman. Many of our brethren in the North will remember his visits among us some years ago, and the great desire which has been so frequently expressed that he should visit us again. Once since the war he had made preparations to make us a visit, but when nearly ready to set out he was thrown from his carriage, and very severely injured.

We formed a very agreeable acquaintance with our dear afflicted brother about twenty-five years ago, and the sweet tie of love and fellowship has been increased by our long acquaintance. We desire, if the Lord will, that he may yet be so far restored to health as to be able to continue his labors of love in feeding the flock of God, which he has purchased with his own blood.—ED.]

BRAMLETT, Ky., May 10, 1878.

BRETHREN BEEBE:—I feel like writing some of my ups and downs, but not because I feel competent to do so. My father was a subscriber to the SIGNS OF THE TIMES more than twenty years ago, but I never read one until about a year ago. I shall ever remember the time when I hope I was convicted of sin; for if I was not convicted, what made me mourn and weep? I saw my blackness, and O how miserable I felt. I prayed within myself, and cried, Lord, have mercy on me. Why was it that I had these feelings at this time, if it was not Jesus who said, "You have sinned, and without me you are lost?" I went on in this way for some weeks, feeling myself a sinner against God in a way that I had never felt before. I attended meeting during this time, and heard Elder Salen preach on the final pres-

ervation of the saints, and I cried all the time he was speaking. I felt that I wanted to be one of them, but went home without saying anything to the brethren. This was on Sunday, and during the week, while out at work, I felt a calm come over me, and then I felt relieved from the sins that I had committed. I went to meeting again, and told the brethren that I loved them, and wanted to go with them, and that if I was saved, it was by the grace of God alone, and not by anything that they or I could do. I then felt that I would never sin any more, but this old flesh will sin. But the good book says, "We know that we have passed from death unto life because we love the brethren." Yes, old brother, I would like to take you by the hand to-night, and tell you how I love to read the SIGNS OF THE TIMES, and how I love the things I once hated, and hate the things I once loved. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man."—Eph. iii. 14-16. I believe we are nothing but poor, sinful creatures, totally deprived of anything good, without it comes from the Lord. His will be done, not ours. Salvation is of the Lord! What a blessing; for if it were left to us, we never would know him, and if it had not been for Jesus we were all lost. But thanks be to God, the whole thing is accomplished, and we cannot change it.

This is to go in the SIGNS, if you think fit; but if not, lay it aside. God bless you. Pray for me.

Your unworthy brother, in hope of eternal life,

BARNETT ROGERS.

HAMBURG, N. J., May 1, 1879.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—As I have neither father nor mother, sister nor brother, in these low grounds of sorrow, with whom to exchange words, I feel that you will forgive my seeming intrusion on your time, which I know is so entirely taken up that I have hesitated, wondering whether it would be proper for me to address you at present or not; but as the least, as well as the greatest of saints, is spoken of in the scriptures of divine truth, I have taken my pen for the purpose of writing a short letter, either for publication or to be thrown aside after having been perused by you. Could I have the happy privilege of meeting with the saints for worship, I would not feel so forcibly the loss of my friends, but this, too, is denied me. My own health, which has been poor for two years past, is at present too miserable for me to leave home to go any distance; consequently I feel sad and disheartened, but will say with Job, "Though he slay me, yet will I trust in him." I have been much interested of late in what has been written on the new birth. I think it is a beautiful point of doctrine, and as all scripture is given by inspiration of God, it will, I am cer-

tain, not be unprofitable. To me it seems plain that no part of my natural body has been spiritually born. Christ's words to Nicodemus settles that with me, beyond a doubt.

I am glad to learn that Warwick and Hopewell Churches are both soon to be supplied with able ministers of the New Testament. May their labors be blest. And may you, Elder Beebe, have an outpouring of God's holy spirit in your churches ere the words come to you, "Child, your Father calls, Come home." I have just received the SIGNS for May 15th, but have only read that you expect to be in Philadelphia on the 12th inst. The Lord go with you, and with all of his ministers who may attend the meetings so soon to commence. It will be twenty-one years in June since I attended an association. May he that tempers the wind to the shorn lamb reconcile me.

H. LEWIS.

DEAR BROTHER BEEBE:—After debating the subject in my mind for some weeks, I have concluded, if my health continues as good as it has been during the past winter and spring so far, and my sight grows no worse, and I can have suitable company, to make the effort to attend the Warwick and Chemung Associations in June. I do not feel that it would be prudent to go without some male friend to accompany Virginia and I.

THO. P. DUDLEY.

THE TALMAGE TRIAL.

"The great religious farce is ended, and Talmage is acquitted. With his guilt or innocence we have nothing to do, but the trial has developed some things that certainly wear a queer aspect to the 'looker-on in Venice.' And lest we should be misjudged, we will state the matter, as it looks to us, by a quotation from the *Nation*. It is as follows:

"The curious feature of this is that the court, composed in the main of professional moralists, is divided on facts which are not disputed. The question finally submitted to them was not, in other words, as we understood it, whether certain acts had been committed by the defendant, but whether they were blameworthy. Ten members of the Presbytery, at least hold that they amount to untruthfulness and deceit, and the others that they are entirely harmless. One of the charges, let us add, was of having, for the purpose of raising money for the church, resorted to the device of asking a man publicly to set down his name for a sum which, by a private understanding with Talmage, he was not to pay, in order to influence others. This is really a modification of the mock auctioneer's plan of operations; but the majority of a church court have declared that they see no wrong in it, or, at all events, no punishable wrong. Another curious incident occurred on the trial, illustrative of the odd notions of morality prevailing in some ecclesiastical circles. One charge was that Talmage had slandered a brother minister named Hathaway. The

proof appeared pretty clear, but was disposed of by a reconciliation between Hathaway and the accused, the notion of many members of the court being that slander was no offense in a minister if the victim did not complain. The two wrote each other buncombe letters of forgiveness, which were read in court, and were intended simply to throw dust in the eyes of the public, like some of the documents with which the public was made familiar in the Beecher trial. Now, of the questionable nature of these practices there can be no two opinions among honest men. That brother Hathaway pardoned brother Talmage, don't do away with the fact that the latter uttered the slander complained of; yet, as brother Hathaway did forgive the offense, the forgiveness takes it out of the public domain, and brother Talmage may go free.

The other business is different. To put a man's name at the head of a subscription list for a large amount, with the distinct understanding that the money is not to be paid, and that the subscription is only put there to induce others to give more than they otherwise would give, is a mean and contemptible swindle, that a pick-pocket possessed of the slightest self-respect would scorn to be guilty of. And yet brother Talmage is not only an active participant in a swindle of this character, but there are members of his flock who actually have the effrontery to defend his conduct. With all respect for these gentlemen, we don't think it would be safe to leave a pocket-book in their way—if they thought the Lord had need of the pocket-book. They would appropriate it without the slightest compunction, leaving the sin to be charged to the Lord, because they devoted the money to his service. We are afraid there are only too many such christians in the world; men who would not pilfer a penny on their own account, but who, when they get into the religious business, always act upon the theory that the end justifies the means, no matter how contemptible or dishonest the means may be."—*Middletown Daily Argus*.

UNION MEETING.

As has been our custom for a few years past, we propose to hold a special church meeting on the Saturday after the annual session of the Warwick Association, and an all day meeting on the Sunday following, at which we hope to see as many of our scattered members as possibly can attend with us; and as we expect on those days to be favored with the presence and labors of some of our brethren in the ministry from abroad, the New Vernon and Middletown & Wallkill Churches are expected to join in a union meeting at our house of worship in Middletown, on Saturday, June 7th, at 2 p. m., and on Sunday, the 8th, at 10 a. m. And our brethren and sisters, and friends generally, are requested to attend with us. To accommodate this arrangement, the New Vernon Church will hold her church meeting on the last Saturday in May, instead of the first in June, in order that the members of both churches may be able to attend both meetings. Refreshments will be provided in the basement of our meeting house on Sunday, for those who visit us, so that the whole day may be devoted to the social worship of God, the ministration of the word, and the breaking of bread, and prayer.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1879.

ETERNAL LIFE vs. TIME LIFE.

Our Savior has said of that people whom he calls his sheep, "My sheep hear my voice, and I know them, and they follow me: and I give unto them **ETERNAL LIFE**; and they shall never perish, neither shall any pluck them out of my hand."—John x. 27, 28. And again, the apostle says, "The gift of God is eternal life, through Jesus Christ our Lord."—Romans vi. 23. When the word eternal is applied to God in the scriptures, we understand that it means something more than an extended existence from some given or implied date, onward interminably; for it also means without "beginning of days or end of life," and that which is like the Son of God, "from everlasting to everlasting."—Heb. vii. 3; Psalm xc. 1, 2. Webster defines the word *eternal* as meaning without beginning or end, but allows its application to whatever is of endless duration; but in a scriptural sense we understand it to be used only as applicable, in its full extent, to that which distinguishes eternal things from things of time, or things temporal from things eternal, as defined by divine inspiration, thus, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Evidently the things of time, as contrasted with eternal things, are called temporal; for they are finite, transitory and limited, both as to beginning and ending.

Now if, according to this definition of the word eternal, the first or earthy Adam and his posterity had possessed *eternal* life, how could death have passed on them? or with what propriety could it be said, "The wages of sin is death, but the gift of God is *eternal* life?" How could they be in need of that gift, if their Adamic life was eternal, in this sense of the word eternal?

We are slow to believe that any intelligent being will deny that the eternal life which Jesus says he gives to his sheep is a life of a higher order than that which was given to mankind in the earthy Adam. If that life which was given to Adam, and to all his posterity in him, had been incorruptible and eternal, it could not have become corrupt, for the very meaning of the word incorruptible is applicable only to that which cannot possibly become corrupted; but corruption and mortality are too clearly developed in all the human race to admit of any doubt. "Death has passed upon all men, for that all have sinned."—Rom. v. 12.

That the life which was given to Adam, when "man became a living soul," was liable to corruption and death, is clearly implied in what was said to him by his Creator concerning the tree of the knowledge of good and evil: "For in the day that thou eatest thereof, thou shalt surely die."—Gen. ii. 17. If man had been incorruptible, he could not have cor-

rupted himself by disobedience, and to the extent of involving all his then undeveloped posterity in corruption, depravity and death. "By one man sin entered into the world, and death by sin." "For as by one man's disobedience many were made sinners."—Rom. v. 12, 19. And "Sin hath reigned unto death." "For the wages of sin is death." Now if man had been, as a natural man, incorruptible, he could not have corrupted himself and his posterity in the corruption of either sin or death. But seeing that Adam, as the earthy parent of all mankind, has by his disobedience involved all his posterity in corruption and death, consequently all who descend from him by ordinary generation are born of his corrupted and corruptible seed; and as all seed is restricted by a decree of God, to bring forth after its kind, so all who are born of the seed of the earthy Adam develop only his corrupted and depraved nature. Surely no nature can be born of the flesh of a higher order than the nature which Adam himself possessed; and all mankind are his children in the flesh, and possess and develop his earthy nature. And if any of his children could be born again of the flesh, or if they could be born a thousand times of the flesh, it would not change their nature. No birth, whether natural or spiritual, can produce or bring forth any other than the nature which has produced it.

The nature of Adam before he sinned was incorrupt, for God pronounced it "very good;" but even as it came from the creative hand of God, it was not *incorruptible*, for had been, it could never afterward become corrupt. Anything that is liable to corruption is corruptible, and such was the nature of the earthy Adam, as the natural head and progenitor of our race, in whom all mankind have their creation. It was not only corruptible, but corrupt, before any son or daughter was born to him, for he possessed no incorruptible seed by which to multiply and replenish the earth. All who are born unto him are born then of seed corrupted, and incapable of bringing forth other than a corrupted prodigy. And as the corruption of Adam's nature involved death, "so death passed upon all men, for that all have sinned." Thus we are told in the word, that by one man's offense death reigned, and that "sin hath reigned unto death."—Romans v. 17, 21. In this same chapter we are told that Adam is the figure of him that was to come, and that, as in the figure, sin and death have come upon all men unto condemnation; so by the higher nature of the second Adam, who is the Lord from heaven, the Head and spiritual progenitor of a chosen generation, the free gift of life and immortality has come upon all who, by being born of God, are made partakers of the divine nature. "That as sin hath reigned unto death," by the earthy Adam, to all his seed, "even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," unto that seed which shall serve him, and be accounted to the Lord for a generation.—Psa. xxii. 30.

Now as all who are born of the flesh are born of corruptible seed, and develop the fleshly nature of Adam, so all who are born of God are born of incorruptible seed, by the word of God, which liveth and abideth forever; and the nature produced by the incorruptible seed differs as widely from our earthly nature as death and life, as sin and holiness, or as widely as the sources from whom they came, the one from Adam, and the other from Christ.

God in creation has given to all mankind mortal life in the earthly Adam, and he has given, by generation from himself, to all the children of the second Adam, eternal life. Our life in the flesh, in its nature and kind, is temporal, natural, corruptible, mortal, and sadly depraved; and it was provided for and given to mankind in Adam by the creative power of God; while our spiritual life has its fountain and origin in the self-existent God. This life, we are told, 1 John i. 2, "was with the Father." It is and was hid with Christ in God.—Col. iii. 3. And was given us in Christ, according to the record of heaven.—1 John v. 11, 12. This life is Christ, and proceeds from the eternal Father by generation and birth, thus securing vital relationship, as sons of God, and joint heirship with our Lord Jesus Christ. Had the gift of life been but an extension of our natural, Adamic life interminably, it would neither be eternal life in the proper sense of the word, nor would it develop any vital relationship to God. But it is a sonship in the Sonship of the Son of God, who is himself the eternal life of all his heirs. Well may we dwell with delight upon the words of the beloved John, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."—1 John iii. 1.

In speaking of the priesthood of Christ, it is said, "Who is made [a priest] not after the law of a carnal commandment, but after the power of an endless life."—Hebrews vii. 16. And in the third verse of the same chapter we are told that this endless life is without beginning of days or end of life. And in speaking of the superlative glory of his regal supremacy, it was said to the Son, "Thy throne, O God, is forever and ever," &c. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. i. 8-12. David, in the spirit of prophecy, has said of him, "Thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation: honor and majesty hast thou laid on him; for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance."—Psa. xxi. 3-6.

These scriptures, if we understand them, testify of Christ in his Mediatorial relation to the church, which is his body, and perfectly harmonize with 1 John i. 2, and v. 11-13. And this testimony is given that those unto whom it is addressed may know that they have eternal life, and that this eternal life is in the Son of God. This life of the body, the church, is the life which the Son asked for. It was with the Father, hidden in God, and was given to the church in Christ. For "the gift of God is eternal life, through Jesus Christ our Lord."

Thus, as our natural or temporal life was given to us, and hidden for us in the earthly Adam, and developed by ordinary generation, so our spiritual, eternal life was given to us, and hidden for us with Christ in God, and is made manifest to us experimentally by extraordinary generation and the new birth. Our natural birth from Adam is of a corruptible seed, which is mortal; but our new birth is of incorruptible seed, which is both spiritual and immortal. In our Adamic life, our relation is to the earth, and of the earth, earthy; but in our life in Christ, our relation is established in his Sonship, and as sons of God in his Sonship, and heirs of God in the heirship of him, "Who being the brightness of his Father's glory, and the express image of his person, is the appointed heir of all things." This heirship is established in the relationship of that eternal life which was with the Father, in which the Head and body are, and were, and forever shall abide in vital, eternal union; one with Christ in this eternal vitality, even as he is one with the eternal Father in the Godhead.

As our natural birth of the flesh brings us forth, in our fleshly, earthly nature, as the degenerate plants of a strange vine, only capable of producing grapes of gall, in clusters that are bitter, so our spiritual, eternal life in Christ is brought forth by being born of the Spirit, as plants which God's right hand has planted, that God may be glorified in us, as branches of the true and living Vine, of which the Father is himself the Husbandman, that our fruit may be unto holiness, and the end everlasting life. The apostle John, in the closing verses of his first epistle, reminds the *little children*, to whom he writes, of three things which he says we know. First, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Second, "And we know that we are of God, and the whole world lieth in wickedness." Third, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

How do we know that whosoever is born of God doth not commit sin? We know it because nothing that is corruptible can be born of incorrupti-

ble seed; and therefore, as the Holy Ghost has declared by the mouth and pen of the inspired apostle, we know that none of the corruptions of our flesh are born of God, for they are only evil continually. Our flesh, with all its elements, is depraved, and there is nothing good in it; but it is born of the flesh, and therefore it wars against the spirit which is born of God. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit. For to be carnally [or fleshly] minded is death; but to be spiritually minded is life and peace." This distinction is made between the two natures, impersonated as two men, yet both dwelling in every christian; one is called the old man, the other is called the new man. The old man is born of the flesh, and is flesh, always in bitter opposition to all that is spiritual and good; the other, which is called the new man, is born of the Spirit, and is not a child of the flesh, for it is after God, created in righteousness and true holiness. One of these men is under the power of death, for death has passed on it because of sin; the other is life because of righteousness. One is corrupt, with all its deeds; the other cannot sin, because it is born of God, and the incorruptible seed of God remains in him, and therefore he cannot sin. Hence the christian, who embodies both the old and the new man, is admonished to put off the old man, and to put on the new man; because "they that are in the flesh [or old man] cannot please God," and "to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace." "This I say, then, Walk after the spirit, [new man,] and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye [christians, who possess both the old man and the new man] cannot do the things that ye would."—Gal. v. 16, 17. By this array of bible testimony, corroborated by our daily experience, we know that whosoever and whatsoever is born of God sinneth not; and knowing this, we cannot believe that our flesh with its corruptions is born of God, or that any pure, spiritual or heavenly aspiration or element that we possess is born of the flesh.

And being in possession of this knowledge, we know that we are of God; his spirit witnessing with our spirit that we are born of God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." How else could we have this knowledge of the only true God, and Jesus Christ whom he hath sent? For we must admit the truth of Jesus Christ's testimony, that this knowledge is eternal life, according to John xvii. 3. We know it, then, because Christ has declared it; and as he has given

us understanding, we know that we are in him that is true, even in his Son Jesus Christ. And as he is in the Father, and we are in him, therefore our life is hid with Christ in God. The church is in Christ, and Christ is in the Father, and he and the Father are one, (not two); for all the fullness of the Godhead dwells in and belongs to the Son. And the church is one with Christ, even as he is one with the Father. God is in Christ.—2 Cor. v. 19. Christ is in the Father.—John xvii. 21-23. The Head of the church is Christ.—Eph. i. 22. And the Head of Christ is God.—1 Cor. xi. 3.

This is the true God, and eternal life. This Jesus, who has come in the flesh, who is in and one with the Father, is the true God; all others are imaginary and false. "He that hath seen him, hath seen the Father; for he is in the Father, and the Father is in him."—John xiv. 9, 10. This is not only the true God, but he, being the true God, is eternal life. He is most truly the "blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality [or eternal life] dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16.

As Christ only hath immortality, or eternal life, he is himself the life, the eternal life and immortality of his church, his body, and of all the members of that body. He only hath it. It was not found in Adam. No man hath or can see or approach unto it, for it is hid with Christ in God. And although he gives this eternal life unto as many as the Father has given him, it is only as he gives himself to them, for this life is in the Son; so that he that hath the Son hath life, and he that hath not the Son of God hath not life, neither have they power, capacity or desire to approach unto it.

This, then, being the true God, in distinction from all other gods, God's little children are admonished to keep themselves from idols. To trust in or worship any other than the true God, who in all his eternal fullness dwells bodily in Christ, is idolatry. And to ascribe eternal life to any other than the true God, is idolatry. Or to ascribe the power to approach unto the true God and eternal life to any human power, is idolatry. Therefore, "Little children, keep yourselves from idols. Amen."

APPOINTMENTS.

PROVIDENCE permitting, I expect to be with the church at Burdett on the fourth Sunday in May, at 11 a. m. and 2½ p. m. Church meeting Saturday at 2 p. m.

Also with the church in New York, 154 West 36th Street, on the first Sunday in June.

SILAS H. DURAND.

CHANGE OF RESIDENCE.

BROTHER J. A. Norton having changed his residence from Falkner, Miss., to Coke, McLennan Co., Texas, desires his correspondents to address him at the latter place.

MARRIAGES.

In Shepherdstown, Jefferson County, West Virginia, at the bride's residence, Jan. 29th, 1879, by Eld. E. V. White, of Leesburg, Loudoun Co., Va., Mr. Edwin K. Weis and Mrs. Anna Alice Turner, both of Shepherdstown.

By Eld. R. M. Simmons, at his residence in Nodaway County, Mo., January 22, 1879, Mr. Wm. Havenek, of Coshecton County, Ohio, and Miss Priscilla Day, formerly of New York City.

By the same, at the same place, April 4th, 1879, Mr. Asa H. Capps and Miss Lizzie Tait, both of Union County, Iowa.

By the same, at the residence of the bride's father, Ira Merriman, in Independence Township, Nodaway Co., Mo., March 20, 1879, Mr. John W. Analt and Miss Thursy Merriman.

OBITUARY NOTICES.

DIED—At her home near Crawfordsville, Ind., March 26, 1879, **Mrs. Mary Lee West**, in the 41st year of her age. She was the daughter of Joel and Dorcas Lee, and was married to Thomas J. West, Dec. 24th, 1855. When fourteen years of age she went to the Old School Baptist Church in Crawfordsville and told a bright experience, and was received, and baptized by Eld. M. M. Vancleave. She was a firm believer in salvation by grace, and had no confidence in the flesh. She leaves her mourning husband with eight grief-stricken children, and a faithful sister and two brothers, who feel deeply their sudden bereavement; also her infirm old mother West, who has leaned on this dutiful daughter for christian comfort and consolation. Dear old sister West said, "I find it hard to say, God's will be done; for Mary was a good child to me. She would visit me, and her whole theme was the dear Savior and his love. You know I am so deaf I cannot hear a sermon, but Mary would go and meet with the saints, and could always tell me the text and much of the discourse." A few days before Mary's death she visited her mother West, and had a chill as she rode along the way, and was too sick to sit up during the day. The next day they carried her home, to go no more out until followed by many mourning friends to her last resting place. The Sunday before she was taken sick she was with our church, and heard Elder Southard preach. Having a good memory, she repeated, in my presence, in the afternoon, many parts of the sermon, and we sang several hymns together. I remember that she said, "Now let us sing my favorite, 'An alien from God and a stranger to grace,'" &c. When we reached the fifth verse, she said, while her eyes filled with tears, "I am too full to sing this verse."

"The days of my exile are passing away; The time is approaching when Jesus will say, Well done, faithful servant, sit down in my throne, And dwell in my presence, forever at home. Home, sweet home! O, there I shall rest with the Savior at home."

Dear mourners, think of your loved one resting in the presence of her beloved Savior, to go no more out forever. May the Lord enable you to find refuge in him who is the God of all comfort.

The following hymn has cheered and comforted dear old mother West many times in the past half century, and we would be pleased to see it in your valuable paper.

"Poor and afflicted, Lord, are thine, Among the great unlit to shine; But though the world may think it strange They would not with the world exchange.

Poor and afflicted? Yes, they are; They're not exempt from grief and care; But he who saved them by his blood, Makes every sorrow yield them good.

Poor and afflicted, 'tis their lot; They know it, and they murmur not; 'Twould ill become them to refuse The state their Master deigned to choose.

Poor and afflicted, yet they sing, For Jesus is their glorious King; Through suffering perfect, now he reigns, And shares in all their grief and pains.

Poor and afflicted, but ere long They'll join the bright celestial throng; Their sufferings then will reach a close, And heaven afford them sweet repose.

And while they walk the thorny way, They're often heard to sigh and say, Dear Savior come! O quickly come! And take thy mourning pilgrim home." LINA W. BECK.

OUR dear little girl, **Rittie Miller**, breathed her last on the 24th day of January, 1879, aged 7 years, 10 months and 5 days. Her disease was diphtheria. She had been going to school all winter, and the last day she went was the 13th of January, being Monday. She came home with a cold, as we thought, but on Friday following diphtheria took hold of her, and she lived just one week. She was a good reader for one of her age, and could find any chapter or verse in the bible that we told her to. She had committed to memory two hymns, beginning, "When I can read my title clear," and, "My God, the spring of all my joys." She had read a great many times in the SIGNS of Nov. 15, 1878, the obituary notices of two children who died of diphtheria, signed by Thomas and Mary Lewis, and it seems to me while I write as if I could hear her reading, as therein contained, "Ma, if I die, I can lay beside Arty, can't I? And if I get well, may be I will to-morrow." She had her mind to the last, and while the monster death was doing its work on her little body, she would say, "Pa, I can hardly breathe." She raised up in bed and turned to me, and said, "Pa, I can't see." "O my dear child," I said, "can it be possible that all earthly views are closing forever?" After a few minutes she said, "Pa, I can now see again," and put up her hand to touch me. She then looked up at my uncle and said, "Uncle Cornish, I am well," which were the last words she ever spoke. Thus a light from our household is gone. That little voice we loved to hear is stilled. We have one daughter left, who is married and lives from home. We have a lonely house without little Rittie, but we doubt not our loss is her gain.

Elder B. Maben spoke on the occasion from the words, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." May we feel to kiss the rod that dealt the stroke, and bow in humble submission to the will of God, is our prayer for Jesus' sake.

JAMES & P. M. MILLER.
HALCOTT CENTRE, Greene Co., N. Y.

DIED—January 19, 1879, at the residence of his mother, in Good Hope, Fayette Co., Ohio, **Josephus F. Parker**, aged 33 years. His disease was diabetes, with which he suffered very much, particularly in his last days. He was the son of Elder Joseph Parker, an able minister of the New Testament, who fell asleep in Jesus some five years ago, in full hope of eternal salvation at God's right hand. Josephus, his son, never made a public profession of his hope in the Savior of sinners, but attended our meetings at Paint Creek Church whenever his health would permit, and seemed very much interested in hearing the preaching. Some months before his death I had some conversation with him, and he gave me very satisfactory evidence that the Lord had given him a good hope through grace. It was my privilege to visit him just a week before he died, and though suffering extreme pain, he made no complaint, and seemed fully prepared and anxious to leave the body. He said to his dear mother at his bedside, "Don't cry for me, but let me go and be better off." He asked me to sing something, and I sang two of the songs of Zion, beginning, "How firm a foundation, ye saints of the Lord," and, "How sweet to reflect on the joys that await us." When we had finished, he said, "O how sweet and good those hymns are." He seemed fully aware that his time had come, and requested that I should preach at his funeral, and selected a hymn to be sung, beginning, "I'm not ashamed to own my Lord, Or to defend his cause,"

which he said suited him precisely, with one exception, and that was that he had not confessed his Lord and Master, which he would have done had he been able. We believe he is now enjoying the blessings at God's right hand in the kingdom above.

May the God of all comfort sanctify the bereavement to all the mourning relatives, is my prayer.

L. BAVIS.

DEPARTED this life at her home in Montgomery County, Ky., April 15th, 1879, **Mrs. Elizabeth J. Green**, aged 74 years. She had been much afflicted in body for many years, being thereby deprived of what to her would have been a sweet privilege, of meeting with the assemblies of the saints. But it is our confident belief that she is with the congregation of saints above, and is unspeakably happy in that Sabbath which shall have no end. She died suddenly, from paralysis, it is thought, though she had gradually sunk to a very weak state, from kidney and other diseases. Her last words were, "I'm going."

Our dear sister joined the church at Mount Carmel, under the preaching of father Lewis Corbin, fifty-six years ago, and during all that long period she has continued steadfast in the apostles' doctrine. The theme of salvation by grace was her delight, and she was a constant reader of the SIGNS. How plainly I remember seeing her last, in January, and with what emphasis she uttered her convictions, such as, "There is no other way. Jesus is everything to me," &c. How her wasted face would brighten, and her sunken eyes would show the sweet joy of hope. She seemed to anticipate with eagerness her final release, when she would be permitted "to leave this weary road."

She leaves a number of children and grandchildren, together with the church at Mount Carmel, and many friends, to sadly miss her cheerful, hopeful face; but we who are left here below have the saddest lot. May the Lord sanctify the affliction to the good of us all.

This is the third dear aged member our church has lost since the beginning of this year.

Affectionately yours,
CHAS. E. STUART.

DIED—At the residence of her father, Wilbern Jenkins, in Preble County, Ohio, sister **America Jackson**, wife of brother J. Jackson. She died very suddenly, March 5, 1879, leaving a little babe one hour old, together with her husband and many dear friends to mourn their loss.

Sister Jackson was born Dec. 1, 1857, obtained a hope in Christ, and on the second Saturday in August, 1877, with her husband, came to the church called Sugar Grove, and on Sunday were baptized by the writer. She lived a consistent member, and was esteemed by the church as a well beloved christian. Her funeral was preached by Elder George Harlen.

ALSO,

DIED—Nov. 7, 1877, sister **Mary Pentecost**, consort of J. D. Pentecost, of Union County, Ind. She was born Feb. 8, 1831, obtained a hope in Christ, and was baptized in the fellowship of Mill Creek Church, in July, 1866, by Eld. Joseph A. Johnson, pastor. She, with her parents, Thomas and — Skillman, moved to Union County, Ind., where she united with the Sugar Grove Church, and remained a faithful member until her death. The church has lost a faithful member, but we hope our loss is her eternal gain.

Her funeral was largely attended, and the writer tried to preach on the occasion.

JAMES MARTINDALE.
HAGARSTOWN, Ind., April 17, 1879.

DIED—At Washington, D. C., Dec. 29, 1878, brother **Robert Whiting**, (colored) in the 45th year of his age. He was a member of the Old School Baptist Church at Alexandria, Va., and was baptized in the fellowship of the church July 23, 1865, by Eld. Wm. J. Purington. He was considered by the white members an orderly Old School Baptist, and was much respected among them. He leaves a wife, living in Washington, D. C., to mourn her loss. The last moments of his life upon earth were employed, I am told, in repeating the words of the 127th hymn, Beebe's Collection—

"Yes, I shall soon be landed On yonder shores of bliss; There, with my powers expanded, Shall dwell where Jesus is," &c.

Affectionately yours,
JOS. BRODERS.

ALEXANDRIA, Va., April 13, 1879.

DIED—At her residence in Clarke Co., Ky., on the 23d instant, after a painful illness of about four weeks, **Mrs. Frances J. Brown**, relict of Francis Brown, in the 62d year of her age.

I married sister Brown to her husband on the 5th of November, 1835, and baptized both of them in the fellowship of the church at Bryans, many years since, of which they continued members until death removed them, as we humbly hope, to their higher abode.

I attended the funeral by special request of the deceased, and preached to a large congregation of sympathizing friends, on yesterday, using the following words: "Behold, I shew you a mystery. We shall not all sleep," &c. Sister Brown left seven children and a large number of relatives and friends, together with the church of her membership, to mourn their loss; but they sorrow not as those who have no hope.

As ever, with sincere affection, your brother in hope of life eternal,

THO. P. DUDLEY.
LEXINGTON, Ky., April 25, 1879.

By request of sister Ellen Price, of Melmore, Ohio, I send for publication the following notice of the death of her husband, **Abraham Price**, who was born Oct. 19, 1832, and died Feb. 19, 1879, aged 46 years and 4 months. He was baptized by Eld. Noah Spitler, Oct. 27, 1865, and has been an orderly brother and a member of the Old School Baptist Church called Sycamore, now called Harmony. His sickness was of short duration, lasting about eight or ten days. He suffered with lung fever, and had his reason till near the time of his departure, and sang praise to the God he loved.

His funeral was attended by a large concourse of friends and relatives, at our (Honey Creek) meeting house, where the writer spoke from 1 Peter i. 3-5, after which the remains of our dear departed brother were laid in the grave, where he sleeps in undisturbed repose. He leaves behind a weeping widow and two sons, and a goodly number of relatives, including three brothers, one sister, uncles, aunts and cousins, to mourn their loss, but not without hope, we trust. His spirit is gone to God who gave it.

I remain as ever, your unworthy brother,
LEWIS SEITZ.
NEAR BLOOMVILLE, Seneca Co., Ohio.

DIED—Of consumption, September 22, 1878, **William Line**, aged 59 years, 4 months and 22 days. The subject of this notice was not a member of the visible church, but gave good evidence that he was a subject of grace, and is now singing, "Not unto us, but unto thy name, O Lord, be all the glory; for thou hast redeemed us." He bore his sufferings patiently, saying, "The Lord's will be done." He knew there was nothing he could do to merit salvation, but all his trust was in Christ. He leaves a wife and five children to mourn their loss, which we hope is his gain. May the Lord bless the bereaved with good hope, is my prayer for Christ's sake.

JESSE C. LINE.

DIED—On the 26th of March, 1879, sister **Incy Hitt**. She was born in Fauquier County, Va., June 8, 1800. She was married to brother Alexander Hitt about forty-six years ago, and united with the Old School Baptist Church called Kill Buck, in Indiana, from which she took a letter and joined the Otter Creek Church of like faith and order, and remained a faithful and devoted christian till she was released by death. Her funeral was attended April 13, at the church to which she belonged, when the writer delivered a discourse from 2 Cor. v. 1. She leaves two sons and one daughter, with her aged husband, to mourn their loss; but they mourn not as those who have no hope, for we believe our loss is her eternal gain. May the Lord bless the bereaved family, give them grace according to their day, and enable them to say from the heart, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Yours to serve in the gospel of Christ,
WM. MORPHEW.
WOODBURN, Clark Co., Iowa.

DIED—April 26, 1879, at her late residence in this town, **Mrs. Anna Beakes**, relict of the late Joseph Beakes, in the 91st year of her age. She was baptized and received into membership of the Brookfield Baptist Church in this county, about sixty years ago, where she continued in fellowship for many years, and subsequently united with the Old School Baptist Church in this village, by letter. She has raised a large family, and been spared to a very old age. In her last years her mind and memory had become impaired by the common infirmity incidental to extreme old age. To her, we confidently believe, that to die was gain.—Ed.

ASSOCIATIONAL.

The Delaware Old School Baptist Association will be held this year with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, and continue three days.

We extend a cordial invitation to our brethren and friends, and hope to see a goodly number of them with us at that time. Those coming by railroad will be met at Rowlandville, Cecil Co., Md., a little before noon on Tuesday. The morning trains from both Baltimore and Philadelphia arrive at nearly the same time.

Those coming from Wilmington by way of the Philadelphia, Wilmington & Baltimore Rail Road can leave there about noon and reach Rowlandville in the evening. They must change cars at Perryville. The evening train will be met by some of the friends.

GEORGE JENKINS, Church Clerk.

The Delaware River Old School Baptist Association will convene, if the Lord will, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1879, and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us. Those coming by the way of New York will take the New York & Philadelphia R. R., (Boundbrook Route) foot of Liberty Street, Tuesday afternoon or Wednesday morning. Those coming by way of Philadelphia will take the same line and route, at North Penn. Depot, 3d and Berks Street. Brethren will be in attendance at the depot on the arrival of the trains.

By order of the church,
S. H. STOUT, Clerk.
HOPEWELL, N. J., March 27, 1879.

The Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1879, and continue three days.

Those coming by way of New York City, or from the west, on the Erie Railway, will change cars at Graycourt for Warwick.

Those coming by the New York and Oswego Midland R. R., or by the New Jersey Midland, will change cars at Middletown, for Warwick.

A cordial invitation is extended to brethren and friends to attend with us.

The Chemung Old School Baptist Association will convene this year with the Canton & Columbia Church, at Grover, Bradford Co., Pa., on Wednesday before the third Sunday in June, and continue three days.

Those coming from the north will take the train on the Northern Central R. R. which leaves Elmira at 3.30 p. m., on Tuesday, or on Wednesday morning about 9 o'clock, and come to Grover. The meeting house is but a few rods from the station. The trains from the south reaching that station at 9 p. m. on Tuesday, and 10 a. m. on Wednesday, will be met. The express leaving Elmira at 9.25 p. m. on Tuesday will be met at Canton, also the express from the south at 4 p. m.

A cordial invitation is extended to all. A full attendance of ministers and brethren is desired and expected.

SILAS H. DURAND.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1879, and the Monday following.

Those coming by way of Corning will be

met at Blood's Station on the Erie Railway, and those coming from the west by way of Rochester will be met at the same place, on Saturday, the day before the meeting, and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends. Ministering brethren are especially requested to be in attendance.

By order of the church,
H. C. OLNEY, Clerk.

The Sandusky O. S. Baptist Association will be held with the church at Van Buren, Hancock Co., Ohio, June 6th, 7th and 8th 1879.

Those coming from the west on the B. & O. R. R., will be met at North Baltimore, Wood Co., and those from the east at Bairdstown. Those coming from the north or south on the C. & T. R. R., will change at Fostoria for Bairdstown. Those who come to Findley will be met at the Joy House. Those who stop at Arcadia on the L. E. & L. R. R. will be cared for by the writer.

A cordial invitation is extended, especially to brethren in the ministry. All who come on the cars should arrive Thursday, June 5th.

J. P. CONAWAY.

YEARLY MEETINGS.

BRETHREN BEEBE:—Please publish our annual three days meetings as directed below.

At Little Flock Church, commencing on Friday before the fifth Saturday in May, near Alton, Anderson Co., Ky.

At Bethel Church, near Clay Village, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River, near Lawrenceburg, Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen, Anderson Co., Ky., on Friday before the third Saturday in June.

All to continue the two succeeding days, and commence at 10 o'clock a. m.

We desire our ministering brethren, and others of our brethren, sisters and friends, to participate with us at our meetings. Brethren and friends, come and see us.

J. F. JOHNSON.

PAMPHLETS.

BROTHER BEEBE:—Please publish that the sketch of the life of Elder Moore will be ready for mailing on or about the first of May, 1879. Price, single copy, fifteen cents; per dozen, \$1 75. Small amounts may be in a letter in change, or postage stamps, and larger amounts by money orders on the post-office at Lancaster, Ohio. Address,

THOMAS COLE,
Royalton, Fairfield Co., Ohio.

Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., JUNE 15, 1879. NO. 12.

POETRY.

TIME.

BY ELDER J. N. BADGER.

Childhood has come like the coming of morn,
And youth has succeeded, as day doth the dawn,
And the years that are numbering manhood's prime
Are hurrying past on the billows of time.
The matron and sire, whose image this clay
Has been stamped with, are now both passed away.
The vine and the root, in the winter of years,
Have returned to the dust, amid sorrow and tears.
As the vision turns back o'er the vanishing past,
And memory traces the scenes that are cast
On her sepulchred scroll, on her tablets in-urned,
The grave yields its dead, the departed re-urn.
As the shadows of night chase the sheen of the morn,
And the shades of the night on the day's beams are borne,
So the woe and the weal, and the joy and the tears,
Each other succeed in this dream of the years.
The visions of childhood, youth's wonderful dream,
As the flash of the light or the meteor's gleam,
Illumines the heavens a moment, and then
Is lost in the darkness, and comes not again—
Appear, and are gone, and the rapturous sight,
The glorified visions, the magical light,
Make the darkness around, above and beneath
Seem like the valley and shadow of death.
As the warrior brave, with his spear and his bow,
With his armor untried, but with zeal all aglow
To meet his brave foeman in battle's rude shock,
And away from his crest his proud honors pluck,
So manhood approaches; the din of life's battle
Is music as sweet as the drum's stirring rattle,
And fancy a halo of glory hath thrown
O'er the conflict, the strife, and the victory won.
As the waves of the ocean, hurled back from the shore,
Which laughs at their fury, yet turning once more,
Again and again by the might of the storm,
Renew the attack, but to vanish in foam;
So the conflict begins, and the strife is re-nued,
Till the scene of the conflict and strife is be-strew'd
With the wreck of fond hopes and of visions so fair,
And the promise of morning's fulfill'd in de-spair.
But out of the shadow and out of the gloom,
As though magical art had unbosomed the tomb,
And recall'd to new life the sepulchred dead,
With fear and with trembling, with joy and with dread,
The vanquished returns, and with mystical power
The victor is hurl'd from his seat of an hour;
The lowly raised high, and the haughty laid low,
And the diadem rests on the conquer'd one's brow.
As the mountain-bred eagle with sheltering wing
Protects her young nestlings in life's early spring,

As the presence of him who in Eden was seen,
When guilt and despair, and the promise be-tween,
Hover'd over a world now estrang'd from its Lord,
And a glimpse of the Holy, a breath of his word,
Is seen for a moment in typical light,
Is felt, and then gone in the stillness of night,
As the star in the east, ere the day's early dawn
The curtains of night from her windows have drawn,
Presages the coming of glorious day,
When darkness and shadows and terror's array
Dissolve like the fabric of feverish dreams,
Like the dew of the morn when the sun's early beams
Descend upon mountain and moorland and plain,
And the earth is baptized in their glory again;
As the promise of old unto Israel's sire,
In darkness and horror, the lamp and the fire,
The rows of the sacrifice passing between,
Like the vision of God by the prophet is seen.
The vision is sealed, and the promise is true,
Again and again it is spoken anew:
It comes and it goes, and as year follows year,
They herald no sign that the promise is near.
As a shadowy form thro' the lattice appears,
When weary with watching and faint with her fears,
The chosen of heav'n, with tear-bedimm'd eyes,
In anguish of soul, and with heart-broken sighs,
Looks forth on the night of her lonely dis-tress,
Her heart standeth still, for that mystical dress
Is the shadowy raiment, the garb that is worn
By the loved and the longed-for, heaven's First-born.
E'en so, as turn'd backward, the vision is cast
O'er the years that lie in the tomb of the past,
As tho' angelic might, from oblivion's shade,
Had wrested her trophies, nor suffered to fade
The records engraved by the finger of God,
To be read and read o'er till omnipotent nod
Bid the billows of time to worry no more
The blissful repose of eternity's shore.
E'en so to the sight once more there appears,
In childhood's young morning, in life's early years,
When childhood and youth with unheeding delight
Tread the regions of death, nor view with affright
The terrible wrecks that destruction and death
Before and behind them have strewn in the path,
The Angel of life, and his sheltering wings,
The protection of One, the Invisible, brings.
A power unseen and a presence unknown,
This tottering fabric preserved as its own,
As the gathering cloud in the far distant west
Bears the light of the sun on its threatening crest,
So warning and promise, mysteriously blent,
By breath of the Lord o'er the spirit is sent;
For a moment 'tis seen, like a glimmering ray,
For a moment 'tis felt, then vanished away.
The spell of its presence, like sweetest per-fume
The garden of God, when the lily's in bloom,
Sends forth on the air of the desert around,
Still lingers awhile, as 'twere hallow'd ground,
Still lingers awhile, and it also is gone,
And the wanderer roams in the desert alone;
While the spirit searches the meaning un-known,
And prays that the Highest interpret his own.

But the "River of Time" moves rapidly on,
And childhood and youth on its bosom are borne;
The days and the years are submerged in its flood,
For what hath the sweep of its current with-stood?
The despot's ambition, the patriot's goal,
The poet's illusion, the dream of his soul,
The thrill of delight and the throb of despair,
Dissolve in this river like clouds in the air.
Yet pause for a moment, O pitiless tide,
And list to the prayer of one who has cried
From out of the depths of thy hurrying waves,
Nor deem it a fanciful boon that he craves.
What! will not? What! cannot? no power to stay
The sweep of thy torrent, a moment delay?
Obeyest the voice from the untrodden shore,
Till its echoes resound to thy dashings no more?
Still list to the prayer that is wrung from the soul,
And tell me, is the art within thy control
To 'rase from thy records the unfinished story
Of sin and temptation that's ever before thee?
Canst bear on thy tide to oblivion's shade
The monuments error and folly have made,
That memory scanning her pages all o'er,
Shall blush at the tale there recorded no more?
What! still pow'rless here? Then list once again,
Nor weary that aching hearts will not refrain
From questioning oft and communing with thee
Concerning thy secrets, O great mystery!
Since first this frail vessel was launched on thy stream,
And trustingly cast upon him that's supreme,
Where dangers and ruin and havoc abound,
And prey of the terrible covers the ground.
Companions by myriads, with promise as sure,
With trust as sincere, and with hope as se-cure,—
As earnest their prayer, and as zealous their strife,
As earnest to live, and as worthy of life,
As fondly beloved, and as worthy of love,
With more to commend and with less to re-prove,—
Have fallen like th' untimely falling of leaves,
And their requiem's drowned in the voice of thy waves.
Canst answer me, why in thy ruthless career,
Death's merciless hand should be visible here?
Why gatherest first the rose that is rarest?
Why gatherest first the fruit that is fairest?
Why yieldest so quickly the loveliest gem
That crowns with its beauty thy own diadem?
And why should the choicest gifts of thy power
So wither, as fadeth the leaf, in an hour?
Canst answer me, why, when destruction and death
Are sporting around and above and beneath,
And the adamant rock by lightning is rent,
And sinewy oak by the whirlwind is bent,
And earth to her center resounds to the shock,
That causes her very foundations to rock,
And pestilent terrors, like phantoms in air,
The spirit of mortals consume with despair,
Mid the fearful commotion this trembling waif
Outrideth the storm so securely and safe?
Canst answer me, why doth this quivering reed,
So wounded, so fragile, so bruised indeed,
That when gentlest breath of the zephyr comes by
It bows to the dust, as if there it would lie,

Still lifts itself up o'er the ruin on high,
Disputing with death o'r his own victory?
What answer wilt make to my questionings, say,
Concerning this temple of mouldering clay,
Concerning this life amid shadows of death,
Whose measure's a span, and whose sub-stance's a breath:
Concerning the power that's numbered my days,
Concerning the wisdom that power displays,
Concerning the goodness and mercy untold,
That turns from the many, the one to uphold?
Still silent art thou? But I've lingered too long
In communing with thee, O Time, in my song.
Methinks I can hear, from thy far distant shore,
The seraphim sing, as rehearsing once more
The wonderful theme of the spirits above;
The strain that I hear is the strain that I love:
" 'Tis even so, Father, and ever must be,
For even so, Father, 'tis good unto thee."
But glorified spirits alone can rehearse
The song I would sing in this stammering verse;
The song that the angels delight to repeat,
And cherubim sing as they bow at his feet;
And harps of immortals the melody raise,
And eternity thrills with the anthems of praise;
But timid and weak and imperfect thy strains,
As breath that inspires, my harp, thy re-frains.
As heart of the maiden, delighted once more
At the tale she has heard a thousand times o'er,
A story of love, when love in completeness
Has more of heaven than earth in its sweet-ness;
When bursting its fetters a fountain had birth—
All hidden it lay till its waters gushed forth.
Can draughts from this fountain the longing restrain
To drink still more deeply its waters again?
So forth in this desert a fountain arose,
So forth thro' this desert its water now flows.
'Tis joy to tell o'er how it burst on the sight,
When death and when hell drew so near in that night;
When the heavens were black with the threatening cloud,
And the mountain did quake at the thunder loud,
And the soul was filled with consuming dis-tress,
With the terrible thirst of the wilderness.
At the word of the Lord this fountain ap-peared,
At the word of the Lord this altar was reared.
In telling this story, with tongue or with pen,
The soul hath oft drank at this fountain again;
Nor wearies it day after day to repair
To this hallowed ground, and worship him there;
For here, O my soul, was his covenant sealed,
And here, unto thee, was his promise re-vealed.
But rest is not known until labor is done,
Nor conqueror crowned till the victory's won.
But time wanes apace, and as year follows year,
The rest and the crown so far distant appear.
The hope that in morning attended its light,
Is buried fore'er in the darkness of night.
The promise of spring, with its bud and its bloom,
Is faded and sear in the wintry gloom.
(Concluded in next number.)

CORRESPONDENCE.

SPRINGDALE, Kansas, Nov. 11, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, to the comforting of the saints, it seemed good to me also to try to set forth briefly the dealings of God with a poor, helpless sinner.

I was born in Butler Co., Ohio, December 21st, 1823, and removed with my parents to Marion County, Indiana, in the Fall of 1828. My youthful days were spent like most other youths', in vanity, and whatever might amuse a vain and carnal mind. But being under control of religious parents, of the Old Baptist order, I was restrained from running into many vices to which my wicked nature was inclined. My parents never taught me any sectarian principles, but that all mankind were sinners by nature, and that a change from that sinful state was necessary to prepare them for happiness in a future state of existence. I went to hear all kinds of preaching, but it was all alike to me. I often thought of death, and of a terrible judgment after death. To the love of God I was a stranger, but the fear of that awful hell I heard so much about was a terror to me, and often made me shudder. When about eighteen years old I was much troubled, not on account of my sins, but on account of the punishment due to sin, and I thought I would go to work and get religion, which most preachers said was so easily done, and then if death came I would be safe; so to work I went, in the way prescribed by the preachers. I tried to pray, but could not. I was in great trouble, but I sorrowed not after a godly sort. In short, I made a total failure of religion, and gave it up for the present. But notwithstanding my failure, I still believed I had power to accomplish the work, if I knew how to go about it. I was considered a very moral man, and was proud of my morality. Time passed on, with nothing worth relating until the Spring of 1851, when I married, and settled in Boone County, Indiana. I had now become settled in the world, an event I had often looked to as a suitable time to embrace religion, and thus make my "calling and election sure." But the cares of the world were too many and too great to allow any time to engage in religious matters, until in the month of December, 1853, when there was a minister to be ordained; and as I had never seen the like, I went to meeting to satisfy a vain curiosity. Elder J. H. Ransdall preached on that occasion, and during the services it seemed to me that the whole catalogue of my sins was presented to my view, and justice was about to be meted out to me according to the multitude and magnitude of my sins. I returned from that meeting in deep distress. My sins seemed to be bearing me down to eternal woe. I thought of praying for mercy, but my poor, sinful heart was too corrupt to offer to a pure and

holy God, who was able to see all its pollution. But although I could not engage in formal prayer, yet every impulse of my soul was importuning God for mercy. But how could I hope for mercy, after spending thirty years in rebellion against his holy law? My morality, of which I had been so proud, availed me nothing now, but I thought made my case even worse than if I had shown forth the turpitude of my evil heart by outward deportment, for then I would not have added the sin of hypocrisy to my long account. But while I had been esteemed for my morality, I had been harboring a heart deceitful above all things, and desperately wicked, and who could know it? I had not known it hitherto myself, so completely had it deceived me. But now, alas! I had discovered its depravity too late. I had often heard religious persons remark that it was seldom that any turned to God after the age of thirty years. I had now passed that period, and my case seemed almost hopeless. But I could not yield all hope, for I thought there might be a possibility that God might have mercy on me, but I could not see how. Time passed on, but no relief came, except at times my mind seemed to forget its burden. Sometimes I would ponder in my mind whether it was the spirit of the Lord, or the evil spirit, that was at work with me. If it was of the Lord, why did he not make it manifest? for I thought surely I was willing to open my heart and receive him. But space forbids a rehearsal of all the ups and downs of a sin-burdened sinner for four years and three months, running from December, 1853, to March, 1858. My sleeping hours were occupied with distressing dreams, many of which I could here relate, but space forbids. But one I will relate, though it may appear simple, for I cannot conclude my narrative without it. It was on the night before the fourth Saturday in March, 1858. I seemed to be walking in a field, the ground was fresh turned, and as I approached an old stump of a tree I discovered that it contained a swarm of bees, and as I drew near they came out in such numbers that the air was blackened with them, and they were the most angry bees I ever saw. I thought they would sting me to death, and I fell on my face to prevent them from stinging me in the face; but I found that when they lit upon me they had no power to hurt. I awoke, impressed with the thought that this dream was significant of something, but I knew not what. I started to meeting that morning with a mind almost in despair, and as I rode on my way my mind was directed to the case of the man that lay by the pool thirty and eight years, waiting for the moving of the waters, and after so long a time Jesus came and healed him; and I thought, though I had been so long in that distress, I had not yet endured as long as the man at the pool. And as Jesus came after so long a time and healed him, he might yet have mercy on me; for I believed he had power on earth to forgive

sins, but I could not understand how it could be in accordance with justice. But my reflections afforded a small degree of comfort. When I got to the meeting Elder Simon Billings preached, and in the beginning of his discourse he spoke of the man at the pool, and his words were comforting to me, for they seemed to be spoken expressly to me; yet I had no evidence of the pardon of my sins. He then took a text and preached, but I know not the text or what he said, for I was as though I heard him not. My mind was drawn away to my last night's dream, and to my own burdened soul. While I thus sat, absorbed in the reflections of my own mind, it seemed that a supernatural light burst into my soul, (I know of no better way to express it,) and I saw my dream opened by that light. The multitude of bees were my sins; though they were very black and angry, they had lost their power to hurt. I saw how the atonement made on Mount Calvary had destroyed their power, and they could rise against me no more. In a word, I saw Jesus bearing my sins in his own body on the tree. My burden of guilt was gone, and I was made to rejoice in God my Savior. I thought now when the opportunity was extended I would go forward and tell the church what I hoped the Lord had done for me; but before the time came doubts arose, and I thought this was too simple to tell for a christian experience, and would not be received by the brethren as such. So I put it off, and went home without opening my mind to any one. But I was not at ease. The time from one monthly meeting to another seemed almost an age. I had now been a regular attendant at the meetings for over four years, and O how I craved a name and a place among the people of God; but this poor, sinful heart of mine kept me back. Sometimes I would go to meeting thinking I would offer myself to the church; but as it is not in man that walketh to direct his steps, so something would always hold me back, and thus the time passed for two years. On the fourth Saturday in March, 1860, I went to the church, gave an imperfect relation of my little hope, and was received for baptism, which was attended to the next day by Elder Thomas Swizert.

Brother Beebe, when I commenced this I thought I would give also a relation of my call to the ministry, (if I have any); but I see that notwithstanding I have left out much that might have been told, and have already run this communication to too great a length. I now submit it to you, to publish in whole or in part, or cast it all away, and all will be right with me.

Yours in gospel bonds,

JOHN SCHENCK.

STOCKTON, N. J., Dec. 1, 1878.

MR. AND MRS. MYERS—MY DEAR AGED FRIENDS:—Your kind and interesting letter is received, bearing the marks of a meek and quiet spirit, which is in the sight of God of great

price. As we are so situated that we cannot speak often one to the other, except by writing, and as you have expressed a willingness, yea, more, a desire, to listen, I again make the attempt to talk a while with you in this way. Whether it shall be of any interest or comfort to you, or merely a gratification to my own mind, the reading of it will decide.

Sometimes, when I have the time, and would love to write, I cannot; I have no control over my thoughts. Without the Spirit we can do nothing; but when the Comforter brings to our remembrance whatsoever the Savior hath said unto us, how easy to think on these things. Then can we declare that which we have seen and heard, and the reading thereof by others of like precious faith brings the reader and the writer together in sweet fellowship; and we trust that this fellowship is with the Father, and with the Son, and like to that above. Many times have I read my own exercises of mind, written by those I have never seen, better than I myself could tell it. I feel like using the language of one of the writers for the SIGNS, that with such I hope my acquaintance is better than personal, and our relationship such as death cannot dissolve. A number of letters written by Amelia Fuggle, and lately published in the SIGNS, I have read with much interest. They brought to my mind the reading of her first experience, for therein I read a part of my own. Thus by communicating these things, we comfort others with the comfort wherewith we ourselves have been comforted. I commenced this with the intention of saying something about the meetings that I have attended since I last wrote you. The second Saturday and Sunday in November I again met with the church at Harbourton, and heard two excellent sermons by Elder Purington. On Saturday he spoke from Psalm cxxii., particularly from the sixth to the eighth verses. On Sunday morning we visited the stream where but two months before I was baptized, and saw three more, who had become homeless in the world, buried in the liquid grave, and raised again, in the likeness of Christ's death and resurrection. Thus doth the King of kings bring his willing subjects through the gates into the city, giving them a place at his table in his kingdom, calling them, not servants, but friends, saying, "Eat, O friends, drink; yea, drink abundantly, O beloved." Calling forth the response,

"'Tis a rich banquet we have had;
What will it be above?"

"Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus holds his court."

Happy are the men, and happy are his servants, who stand continually before him and hear his word. When it is given us to look upon Zion as the city of our solemnities, and the perfection of beauty, and we can feel an assurance that the humblest place within her walls is ours by birth,

"Sceptres and crowns unenvied rise,
And lose their lustre in our eyes."

Having seen this city, and tasted of the rich provision which the Lord hath blessed, nothing that the earth can afford will ever again satisfy our hunger, or answer as a substitute for gospel food. We cannot eat the husks upon which worldlings feed and thrive. If, like the prodigal son, we wander far away, starving in a strange land, we have to acknowledge with deep sorrow that our sins and iniquities have hid his face from us, and that we are not worthy to be called a child; yet we cannot but look longingly towards home, and cry,

"O call me, gracious God, thy child,
Own me an heir divine."

And in his own time he restores unto us the joys of his salvation, and with a grateful realization that the Lord is unchangeable, we join with the poet, and sing,

"Angels and men the news proclaim
Through earth and heaven above,
The joyful and transporting news,
That God the Lord is love."

I started to tell you about the meetings, but have digressed. I heard Elder Smoot preach twice while he was in this vicinity. One of his texts was the last three verses of the eighth chapter of Romans: "Nay, in all these things we are more than conquerors, through him that loved us," &c. He seemed to come before the people in full assurance of hope, with a certain knowledge of the great and comforting truths given him to present for the encouragement of the doubting, the strengthening of the weak, and the establishing in the faith of all who believe and rejoice in the finished work of redemption, and the impossibility of a separation from the love of God which is in Christ Jesus the Lord.

"Things future, nor things that are now,
Nor all things below or above,
Can make him his purpose forego,
Or sever the soul from his love."

From the 21st to the 25th I was visiting at Hopewell, and heard Elder Purington preach four times. His first text was, "For in me, that is, in my flesh, dwelleth no good thing." I did not have to wonder at the close of his sermon whether or not he had preached the truth, for he described so exactly the road that I had traveled, the difficulties I had met with, and the desires of my heart, that I could not have told it better myself. Sunday morning he spoke from Deut. xxxiii. 26-29: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." He quoted many passages of scrip-

ture concerning the power, sovereignty and mercy of God, that he is riding upon the heaven in the help of his people, upon the wings of the wind, in the whirlwind, and in the storm, overruling all things for their good and his own glory, and that not a single shaft can hit them until the God of love sees fit. How excellent is his loving-kindness, and his understanding is infinite. Can it be that this awful God is ours? The eternal God is the refuge of Israel; his name is a strong tower, into which they run and are safe, and underneath them are the everlasting arms of his love and mercy. He doth not allow their enemies to triumph over them, but casts them out, and commands their destruction. May Israel as a people be content to dwell alone, not desiring to be reckoned among the nations. Though few in number, and despised, they have a sure refuge, an ever present helper, an unchanging Friend; and when blessed with this assurance, happy are they, and happy shall they be. When ~~done~~ meeting and parting in these earthly courts, they shall meet around his throne, behold him as he is, and be like him.

"But may a poor, bewildered soul,
Sinful and weak as mine,
Presume to raise a trembling eye
To blessings so divine?"

In fear and hope, your companion
and friend,

RUTH A. HOLCOMB.

BRUNSWICK, Maine, May 27, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed you will find a communication written by one with whom I have been well acquainted for a number of years, and I believe that she knows and loves the truth. Doubts and fears, and a sense of her own unworthiness, have seemed to keep her from uniting with the Old Baptists; but it is evident that they, and they alone, are her people. If in your judgment you should see fit to publish it, she would feel very grateful; if not, you may be sure it will be all right on her part.

Your brother in hope,

H. CAMPBELL.

EAST PITTSBURY, Maine, May 11, 1879.

DEAR FATHER IN ISRAEL:—In reading the precious communications and editorials, my soul is drawn out to the writers, and it seems that I cannot keep from writing what I hope and trust the Lord has done for my poor soul. All my natural tendencies seem to have been in an entirely opposite direction. When I think of it, and consider what a mass of pride and vain imagination had to be overcome, and what a self-asserting, rebellious, unbelieving spirit had to be subdued in me, before my heart was opened to receive the trusting faith and spiritual truths of the gospel, and when I reflect upon the great change which was required to make me willing and anxious to follow him who was meek and lowly of heart, and to join that little number where my name once stood as an unworthy member, it seems to me that such a change could only be effected by him with whom all things are possible.

Indeed, I am enabled to hope and believe with some confidence that it was the Lord's work, fulfilling the words which he spake, saying, "I will bring the blind by a way they knew not, and will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight." Of this, at least, I feel assured, that if I have indeed been delivered from the power of darkness, and translated into the kingdom of God's dear Son, if I have been enabled to cry, Abba, Father, to worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, it has not been the result of any works or efforts of my own, but through the free, effectual and renewing grace of God. It is that he hath loved me with an everlasting love, and therefore with loving-kindness has drawn me; and so I rejoice in the hope, trusting that I have been led into the fold by the good Shepherd, who calleth his own sheep by name, and goeth before them. While attending our association I was requested to write my experience for publication, and since then the same request has been made by others. While I hardly hope to write such a statement as will be satisfactory to myself, or to any one else, yet in the face of the apostle, I do not feel at liberty to refuse, and I desire to make the attempt with meekness and fear. I might state the reason of my hope in Christ, as founded upon his complete work of redemption for his chosen people, and my belief is that he has manifested himself to me as my Savior; but something more than this is desired. I am requested to give an account of all the way in which I have been led, through the wilderness of sin and error, into the beautiful land of hope and christian belief. The most that I can expect to do, however, will be to make some imperfect notes of this strange journey, to give a few broken hints of what I have felt and feared and hoped, to gather up a few waifs from the great sea of past and restless years, to tell how and when the tempest was raging, and there was no hope, I cried, "Lord, save, or I perish," and heard his blessed "Peace; be still," and to say, in view of all these things, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor?" And then, when he who is mighty to help takes up the trembling sinner from these depths, and places his feet upon the Rock, and puts a new song into his mouth, what words can express his joy, and that peace of God which passeth all understanding? I had my way marked out, but all at once my burden was gone; but I felt to say, "Bless the Lord, O my soul, and all that is within me bless his holy name." I was so happy that I could not praise him enough.

"Jesus all the day long was my joy and my song."

I then thought that I never should

have any more trouble. When I was requested to tell my experience, I thought I had none to tell, but they said I was telling it every day; but when the time came I had no trouble in relating it, and was received for baptism. Then the tempter came, telling me I was deceived, and had deceived the people of God; but if I know my own heart, I did not want to deceive them. I wanted pure and undefiled religion, that would endure to the end. O what trouble I was in for a long time. I said I would go to the church and tell them that I had deceived them, and take back what I had said; but to my great surprise, when the next meeting came I was so happy that I forgot all my trouble. But my husband made light of the church, which caused me a great deal of trouble. I had no one to go to but my blessed Savior, but I always found him to be a present help in time of trouble. I was so wicked that I tried to give up my hope; but at times I would have given worlds rather than part with it. Years went by, but I grew worse and worse. Finally I decided to move away, and called for my letter, and the church said I could have it at any time. It has now been twenty-nine years since I attended their meetings; but when I moved here I found the SIGNS OF THE TIMES, and in reading it I found it contained what I believed, and I took great satisfaction in reading it. I see so much of my unworthiness that I hardly dare to hope, but it is by the grace of God that I am what I am; for when I would do good, evil is present with me, and how to perform that which is good I find not. These are the people that I love, and believe to be the true people of God. At times I have a desire to unite with them; and at other times I am cast down, and feel that there is no one that has the trouble that I do, both in temporal and in spiritual things. I often think how wretched I am, and that I will never name the name of Christ with my sin-polluted lips; but before I know it I am begging for mercy, or praising his holy name. I often wish, if there are any like me, that I could hear from them; yet when I read experiences they all hit somewhere on mine.

But I have written more than I intended to. Please correct mistakes, if published. This is from a sinner saved by grace, if saved at all. I desire the prayers of all the saints. O, I am so unworthy.

E. L. BAILEY.

ELDER BEEBE & SON:—The following experience of brother Wilson Thompson was written to me and the brethren at Girard, his membership still being here in the Otter Creek Church, there being no Regular Baptist Church near him. He writes that there are nine of the Old School Baptist faith from four to six miles apart, and others holding a like faith are not attached to any church. They have not a preacher among them. Eight of them met together in February last, and had a joyful meeting

in relating their experience and trials to each other. Brother Thompson has given his consent for me to correct any errors I may see in his letter, and to send it for publication in the SIGNS, if you think proper. Should you publish it, as you are better qualified to correct errors, do so, and all will be thankfully received.

Yours truly,

S. R. BOGGESS.

HOLDEN, Mo., Feb. 1, 1879.

DEAR BROTHER S. R. BOGGESS:—I will now try to tell, in my own simple way, some of the dealings of the Lord with unworthy me.

I was born near Trenton, Butler County, Ohio. I could tell a great deal that transpired in my younger days, but will pass to the time I was married, about 1860. I had been in trouble on account of my sins, and it appeared to me that I was a wicked man. It kept me in a state of uneasiness nearly all the time, and I would often slip out and try to pray; but the least noise disturbed me, for I dared not let any one see me engaged in prayer. When no one was about I would get the bible and read, but if any one came in I would hide it, feeling as guilty as though I had been stealing. One day I read the ten commandments, but they condemned me, and I thought there was no hope for me. I often heard preaching, but could not understand its meaning, except one sermon. I heard Elder Edward Stephens, of Kentucky, preach in Butler County, and I thought the sermon was all directed to me, and the tears were streaming down my cheeks all the time. I tried to hide them, but I thought all in the house were looking at me. O what love I had for that man. I thought if ever I was baptized it would be by him, if I had to go a thousand miles to have it performed. But it was not suffered to be so, for I believe the good Lord showed me what a wicked man I was by nature.

I will now pass over a space of time. About six years after moving to Girard, Illinois, my trouble became so great that I could hardly bear it. I went to revival meetings, and came home all out of humor, for their works appeared wicked to me. I found fault with everybody, even with my wife, which made her feel bad. I thought every one hated me, and told my wife so; but she would scold me, and tell me I must not talk so, and if I did not behave myself she would have to leave. O how I loathed my very self, and felt as if I wanted to get away from myself. But I hope the good Lord made me look within, and see my depravity by nature, what a sinful man I was. The Old School Baptists held a three days meeting at Girard in February, 1873, and Elders J. Shields, S. Geek, and the pastor, W. Y. Wright, were present. I attended every day and evening, and the tears would trickle down my cheeks, though I tried to hide them. As soon as preaching was over I was again in the shadow of death and the belly of hell, for I

cannot compare it to anything else. Then I would go out, for I thought I was not fit to be with those good people. The last day, after preaching, an invitation was given by the Moderator for any one desiring to unite with the church to come and relate what they hoped the Savior had done for them. I went forward, and the tempter with me, but O how condemned I felt. The thought presented itself that I was deceiving my wife, for I had told her I would not go forward through excitement, and now I was doing it. I could say but little of my travels, but after a few questions being asked, I was received by the church. O how miserable I then felt, for I thought I had done a great wrong, and deceived those good people. I thought if I could sink through the floor, and rise up outside the house, they would not see me there any more. After meeting I returned home, and told my wife I had united with the church, but she said she knew it. This surprised me, and I asked how she knew it. She said she could see it in my face. I went out to the barn, and there my trouble came on worse than ever, and I lost all hope of ever being saved. I went into the house, not daring to tell my companion what great trouble I was in, but concluded to go and tell the church that I had deceived them, and wanted my name erased from the church book. That night, after preaching, they all shook hands, and shed tears of joy, but I stood apparently cold as death. I hardly dared take them by the hand, for I felt so unworthy. They all took their leave except Elder Wright and wife, and two or three others, and I sat down by the Elder, with the intention of telling him to take my name off the church book. I said, "Brother Wright, did you ever have any trouble after you united with the church?" He looked me in the face, and said, "Bless your soul, brother Thompson, I guess I have." At that instant the tempter fled, my load of guilt was gone, and if ever a poor mortal felt like rejoicing I did. It was like getting out of the thickest darkness into the brightest light. I cannot say, like some, that I wanted that burden back, to see where it went, for I knew that nothing short of the power of God could take it away. I know I had a change, and a great change it was. Now all was joy and peace at home, and it seemed that everybody loved me, and that I loved everybody. I often have my doubts and fears, and sometimes death and the grave are a terror to me; but often when alone joy will spring up in my soul, and I am rejoicing within, and shedding tears to view the corruption of my heart before a just and holy God. Now, brethren, if I am saved, it is by grace alone. I often fear that I am not what I profess to be; but I find an infallible testimony recorded in the first epistle of John, iii. 14, "We know that we have passed from death unto life, because we love the brethren." This gives me great encouragement, for I know I love the brethren everywhere. I was baptized on

the 15th of March, 1873, by Elder W. Y. Wright, and O what a happy day it was to me.

Now I must close, for this is already too lengthy. My love to all the household of faith. From your unworthy brother in hope,

WILSON THOMPSON.

ELDER PATMAN'S ILLNESS.

ELDER BEEBE AND SON—DEAR BRETHREN:—I have just received the following letter from sister E. Ellen Patman, which I send to you for publication in the SIGNS OF THE TIMES.

Yours in hope of eternal life,
ISAAC N. MOON.

POWDER SPRINGS, Ga., May 15, 1879.

LEXINGTON, Ga., May 8, 1879.

ELD. I. N. MOON—DEAR BROTHER:—Your last kind letter to my father, dated the 2d inst., is just received, and as he is not able to reply, I concluded to write and tell you of his illness. He was stricken with paralysis in his right side on Sunday, the 27th of April. He had preached that day, and after the meeting was over he started from the meeting-house to his buggy to come home, and fell in the yard, perfectly helpless and speechless. He has no use of his right side yet, but has nearly recovered his speech, though his mind is very much impaired. His physicians say that he will never recover entirely; but I hope he will improve so as to sit up, and be rolled about the house in his chair, though I have no idea he will ever be able to preach again. Dear father! the greatest pleasure of his life has been to visit the churches and preach, and his condition will be a great shock to the brotherhood generally; but the distress of our family cannot be imagined, except by those who have experienced a similar trial. I have never seen you, but have heard father speak of you often, and have read your letters, and I feel almost as if I knew you. Please pray for me. I know it is our duty to bow in humble, complete submission to the will of God, for all things work together for good to them that love him. And as infinite wisdom and justice have ever marked his course in all things, so they are directing now; but to our finite minds it is in this, fathomless, inscrutable, neither is it necessary that we should understand it.

In deep sorrow, but in sincere christian love, I am yours very truly,
E. ELLEN PATMAN.

SOCIAL CIRCLE, Ga., May 20, 1879.

ELDER G. BEEBE & SON—BELOVED BRETHREN:—As the brotherhood generally, no doubt, would like to know the condition of our dear aged brother, Elder D. W. Patman, I will briefly give it.

On the fourth Saturday and Sunday in last month our brother attended an appointment some sixteen miles from his home, at which he preached with more than his usual ability, feeling, as he expresses it himself, great solicitude for the prosperity of the church. After preaching, and while

going to his buggy, he was stricken down with paralysis in the right side, and fell in an apparently dying condition. He was taken to the house of a gentleman, Mr. Anderson, near by, who kindly cared for him. His children were sent for, and everything done to make him comfortable. At first his mind was wandering, and he lost the power of articulation. Some two weeks after the attack he was carried to his own residence. I returned home from a visit to see him on yesterday evening. His mind is now clear; he is peaceful, trusting, and resigned. Articulation is now nearly perfect. He suffers but little; has some use of his right arm, but none of his right leg; is now entirely helpless. Strong hopes are entertained of his restoration; but as he is about three score and ten, very corpulent, and having been thrown out of his buggy some few years ago, receiving injuries on the right side, the process must necessarily be slow. All that tender and loving children, kind neighbors, and devoted brethren and sisters can do, is being done. His present condition calls for the prayers and sympathies of thousands who have been comforted under his able, fearless defense of the truth; and of thousands more in every section of our country who have read with delight his clear doctrinal views. For him, to die would be gain; we should deeply feel the loss. The will of the Lord be done.

I submit this to you, brethren, to publish or not. In love,

WM. S. MONTGOMERY.

DAVENPORT, N. Y., May 19, 1879.

DEAR ELDER BEEBE AND SON:—Inclosed find two dollars for our family paper, and I would fain send a few lines by way of expressing my profound appreciation of the many excellent communications contained therein. I need not particularize, for they each furnish their portion of the food, as the different dishes of a rich repast. While the feebler ones of the flock, as they term themselves, touch a responsive chord in the heart, on account of having experienced on their way like trials, doubts and fears with ourselves, making us to feel that we are not journeying alone, it is cheering and encouraging to hear of the continuous, unwavering trust of those old veterans, who have nearly finished their course, their natural faculties so much impaired, still armed with all the strength, boldness and eloquence of the spirit, contending earnestly for the faith, and so much the more as they see the day approaching. And while reading, and made blushing sensible of my ignorance and impotence in spiritual things, yet have I been ashamed to witness for Jesus; for notwithstanding all the excuses I try to make for myself, I fear the real one is pride. It is mortifying to the flesh to expose our ignorance, but we read that Hezekiah humbled himself for the pride of his heart; and I often feel that humility is just what I need to enable me to live nearer to Christ. When I read that excellent communi-

cation of brother Montgomery's, in which he speaks of the importance of the members of the body, however weak they may be, I felt particularly impressed to bear my testimony also, as the Lord may enable me.

Peter speaks of a growth in grace; but when I review the period of my past existence, even since the time when, like the blind man of Bethsaida, my eyes were first opened, I can see so little of that growth, that I should sometime fear the germ had never been implanted in the heart, did I not feel that love for the people of God, and such a relish, yea, craving, for his word; for I have been made to say, while sitting under the droppings of his sanctuary, Truly, one day in thy courts is better than a thousand. Many times and in many ways have I been enabled to see the hand of the Lord in his dealings with me, which I think is a great comfort, even though it be in affliction, to feel that he leadeth me, he restraineth me. And when, like the psalmist, I am for a long time exiled from church privileges, and do pass through the valley of Baca, and he maketh it a well by applying some precious promise or other portion of sacred writ comfortingly to my troubled mind, I have been enabled to rejoice, and to exclaim, Who is like unto Israel's God, who bringeth back the captivity of his people? At one time, when I had been much disturbed in mind, fretting myself because of my evil doings and shortcomings, I was much comforted by meditating on the fourteenth chapter of Romans. It is not ours to judge or to be judged of men; for no man liveth unto himself, and no man dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. When we reflect that he has loved us from all eternity, and that his mercy endureth forever, we can safely put our trust in him, the Rock of ages, and sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,

You who unto Jesus for refuge have fled?
Yes, he is a present help in every time of trouble, and his grace is sufficient for us. Lord, ever keep me humble and trusting, watchful and prayerful, ever preferring Jerusalem above my chief joy. Earnestly hoping and requesting that you will pardon this trial of your patience, and do with it as you think proper, I will send my love to yourself and family, desiring you to remember at the throne of grace an unworthy sister, if one at all. Respectfully,

HARRIET N. HARKNESS.

CHANGE OF RESIDENCE.

DEAR BRETHREN:—We wish to say to the brethren and sisters, readers of the SIGNS, that we will, no preventing providence, move from this place in July next to Floravista, Taos Co., New Mexico; and if any of you know of any Baptist brethren in the north-western part of that Territory, we would be very thankful if you would drop us a postal card, giving the name, and the place where we might find them.

J. H. & LAURA B. YEOMAN.
ROSITA, Colorado, May 11, 1879.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, held with the church at Black Rock, Md., May 14th, 15th and 16th, 1879, to the several churches of which she is composed, sends greeting in the Lord.

DEAR BRETHREN:—We profess to be of the household of faith, branches of the church of our Lord Jesus Christ, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. To be thus rooted, grounded and established, secures for us a hope, sure and steadfast, in this present life, and immortal glory and happiness in that to come. John, in Revelation, says of this greatly beloved people, "The Lamb that was slain has redeemed us to God out of every kindred, tribe and tongue under heaven, and has made us unto our God kings and priests, and we shall reign on the earth." This fact, that he HATH made us kings and priests unto God, and washed us from our sins in his own blood, is asserted twice; first in Rev. i. 5, 6, and again in Rev. v. 9, 10. This shows emphatically that the work of atonement is completed for all that innumerable company that John saw; and neither men nor angels nor devils can add thereto or take therefrom. The great transaction is done, and is done forever, and well done. O what a glorious rest remaineth to the people of God. Those who enter into this rest have ceased from their own works, as God did from his.—Heb. iv. 9, 10. Then is there no work for those who have entered into this rest to do? We have already positively asserted that the church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and to this church James says, in terms of warning, "But be ye DOERS of the word, and not HEARERS only, deceiving your own selves."—James i. 22. "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." This soul-cheering and comforting truth does not leave us a lawless people, but the very substance of the law of God is written in fleshly tables of the heart, as recorded by three of the New Testament writers in these words of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." This command is written in the heart of every believer.

Do we not feel at times, dear brethren, when we are clothed and in our right mind, that is, when we have a feeling sense of our standing, that it is in the righteousness wrought out for us by our Lord and Savior Jesus Christ, that our Beloved is more, infinitely more than their beloved? Our Beloved died to save, but their beloved only died to make a way possible for them to save themselves.

Therefore a more full and deeper gratitude should flow from our hearts, and a greater readiness to obey so good a Savior, than they can possibly feel. Therefore, brethren, we have an altar of which they have no right and no desire to eat. And indeed, even if they were to partake of the outward emblems of bread and wine with his children, they could do so only in the outward form, eating and drinking to themselves damnation, not discerning the Lord's broken body in the bread, nor his blood in the poured out wine, which was shed for the remission of the sins of his elect people. They could not do this, therefore, in remembrance of him till he come, having never known the Christ, the Son of the living God, whom to know is life eternal. But his sheep bear his voice, and follow him. They obey his commandments, hearkening to the voice of his word. They eat his flesh and drink his blood, and have life in them, and this life is witnessed by its fruits.

The great and eternal Jehovah, who made all things, (for without him was nothing made that was made,) came to earth, made a little lower than the angels, partook of flesh with his children, and was as a suffering man among them. He was the meekest, most patient and humble of all; he suffered the most humiliating contumely, scorn and derision, even from those whom he had instructed with line upon line and precept upon precept, and by his law written with the finger of God itself upon tables of stone, and who saw him shadowed forth daily in their temple worship by sin offerings and trespass offerings. Prophet after prophet he had sent them, who foretold of his coming, and of the work he should do; that he should be despised and rejected of men, and should suffer and die. And no greater proof can we have of the inspiration of the Old Testament than the Lord's own words in Luke xxiv. 44: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." And we find the prophet Jeremiah records in his prophecy (xxxi. 32, 33) the two covenants: the first a yea and nay covenant, relating to the temporal welfare of Israel, and promising blessings in basket and store to the obedient, which covenant they break; and the second a better covenant, which was yea and amen, all being fulfilled in Christ Jesus. In this covenant he says, "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." And to whom is this said? To those, as before stated, whom he had redeemed out of every kindred, tribe and nation under heaven, called in many places in the word, children of Abraham, and elsewhere his betrothed, his bride, the Lamb's wife, and sometimes a holy nation, a peculiar people. Also they are called the whole world, in contradistinction to the whole world which lieth in wickedness. To these, and only to these, he says, "Because I live, ye shall live

also." Thus he speaks as never man spake. All power is given to him in heaven and in earth. He also says that God has given him all power over all flesh, that he should give eternal life to as many as were given him; and this is life eternal, to know God, and Jesus Christ whom he has sent. Now from all this we conclude that his word, when put into the heart, has power and vitality, and will produce fruit after its kind. To this end Jesus came into the world, that he might destroy the works of the devil, and save his people from their sins. Do we, brethren, always appreciate this high and holy calling of ours? Are we not often careless of our great privileges? Do we not run after the world and its pleasures, and seek to gratify the desires of the flesh and of the mind, sometimes more than we seek to obey God? If God is so great, and if Jesus has laid down his life for us, ought we not to think what manner of persons we should be in all holy conversation and godliness? Ought we not to flee from vain and evil company, to avoid foolish talking and jesting, to abstain from fleshly lusts that war against the soul, to not be found in company with the profane, the dissipated, and the reprobate? Brethren, if you love Christ, you will be found where he dwells, and you will flee from places where he is not.

We wish to call your attention to one special matter. Of you, if indeed you believe in Jesus, it is said, "Ye have no continuing city here, but seek one to come." To you Jesus said, "Strive to enter in at the strait gate." And notice how the word "strait" is spelt. Its meaning is, "compressed, difficult." Here is a rebuke and an exhortation to all who, like the disciples, have embraced the true doctrine of salvation by grace, the final preservation of the church, their redemption and sanctification through the death and resurrection of Christ Jesus their Lord, and who have entered into that rest remaining to the people of God, and who are enjoying the liberty with which Christ has made them free, lest they should wrap themselves up in the carnal security of their vain imagination, and follow the dictates of their carnal minds, contrary to his commands. If they did thus depart, and run in the broad way with the world, they must expect the end to be death. The chastening rod should fall upon them, or that fearful looking for of judgment and fiery indignation which shall devour the adversaries, or those evil dispositions. His chastisements are as sure to his disobedient children, as his blessings are to the obedient. "Be not deceived: God is not mocked; for what a man soweth, THAT shall he also reap. If ye sow to the flesh, ye shall of the flesh reap corruption; but if ye sow to the Spirit, ye shall of the Spirit reap life everlasting." Then how needful to take heed to our steps, and to have a watchcare over each other, if necessary pulling each other out of the fire. And how needful that we should remind each other, and stir each

other up by way of remembrance of those things which we ought to do. The dear Lord always has and always will take into consideration our fallen state by nature, the enmity of our carnal mind, the weakness of the flesh, our proneness to do evil as the sparks to fly upward, in his intercession as our Advocate, where he ever lives to make intercession for us, a very merciful High Priest over the house of God. But it will be greatly for the advantage of his children to heed his injunction to be diligent, to make their calling and election sure. O how many, many sweet, soul-cheering promises there are to comfort and console the child of God in his weary pilgrimage through this world, towards that city which hath foundations, whose builder and maker is God. But to the disobedient, while they persist in disobedience, the rod and the stripes are the only promises. But with what loving, endearing words he commands his children to obey, saying, "If ye love me, keep my commandments." But may there not be some who through disobedience, through yielding to the temptations of the world and the flesh, and walking in forbidden ways, are only permitted to see the goodly land afar off, and this only when their merciful and compassionate God permits them to take one of his promises, which reminds them of his faithfulness, as, for instance, "I am God, and change not; therefore ye sons of Jacob are not consumed." And this divine assurance does not have the effect of encouraging them in their disobedience; but it softens and melts down their hearts, until they are ready to come with weeping, and confessing their sin, fall down at Jesus' feet and wash them with tears, and wipe them with the hairs of their head.

How good it was for Israel when they first gained a view of the land beyond Jordan so long looked for, with its grapes and honey and wine and milk. We believe Canaan to be a type of the militant church, the sanctuary of God upon earth, the inheritance promised to the spiritual seed of Abraham. The productions of the land were especially good and desirable to the satisfying of their natural appetites and desires. The land was filled with enemies, which were easily overcome by Israel while obedient to the covenant made with them. But when they were disobedient, they were overcome and taken captive by their enemies, and held under tribute in bondage. But as their obedience did not cause them to be Abraham's children, so their disobedience did not destroy that relationship. They were his children according to the promise, "Sarah shall have a son." And the promise is now to his called disciples. To the Lord's question, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." Then, after telling Peter that he was blessed, since the Father in heaven had revealed this unto him, he says, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." And the

whole bible is for believers alone, for it is said, "All scripture is given by inspiration of God, and is profitable for doctrine, for instruction, for reproof, for correction, that the MAN OF GOD may be perfect, thoroughly furnished unto ALL GOOD WORKS." The precious promises are to his obedient children. Their obedience does not put them in the relationship of children, but is the fruit of their vital union to Christ, as experimentally made bone of his bones and flesh of his flesh. They are chosen in him before the foundation of the world, and are born of him. This makes them children; and if, like the prodigal son, they spend their all in riotous living, they are none the less his children. They are loved with an everlasting love, and when chastened, are chastened as children, and in love. But none except the faithful and obedient are able to make their calling and election sure. Still his promise is, "I will refine them as silver is refined, and try them as gold is tried." It is said that the refiner sits by the crucible, and watches the gold until he can see a correct likeness of himself, which tells him that all the dross is consumed. So Jesus will complete all the work by himself, to make his jewels fit for his crown of glory, and there will be none lost.

But let us be sure to heed his word, "to come out and be separate, and touch not the unclean thing." And if any are caught in the snare and trap of the false woman, or of churches which belong not to Christ, it is commanded of them that they come out, that they partake not of her iniquities, and receive not of her plagues. These are most solemn words, brethren, to us, who profess to be the Lord's. "Pure religion, and undefiled in the sight of God and the Father," is said to be to visit the widow and fatherless in their affliction, and to keep one's self unspotted from the world. The Christian is said to hate even the garment that is spotted by the flesh. O that our life might bear daily witness that this is our feeling. Certainly the scriptures teach, our experience confirms, and faith believes that the honor, power, love and mercy of our Lord Jesus Christ are engaged to carry out the will of the Father through the operation of the Holy Ghost. He will make his people willing and save them in the day of his power. As he saves them, so they become his willing followers. Though they are poor, blind and miserable sinners,

"His honor is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep.

"Sin, death and hell cannot remove
His favorites from his breast;
In the dear bosom of his love
They must forever rest."

Each trembling saint asks, "Why, O why have I a hope that his blood was shed for worthless me? for there is nothing in me to call forth or merit his love." But the Lord has said, this love is without price. "If a man would give all the substance of his house for love, it would utterly

be contemned;" and so the soul has to stop his questioning, and say, "Even so, Father, because it seemed good in thy sight." And how stumbling and falling grieves the child of God, when he remembers God's great love to him. "O that I could love thee more, who hast loved me so much," is the cry of his heart. If he had his desire, he would never even be tempted to sin again. So humbled is he beneath a sense of his vileness, that he feels that God would be just if he were left to perish, even if all the rest of mankind were saved. He dare not, like the proud Pharisee, arraign the God of heaven at the bar of his finite reason, and dictate to him what he ought to do.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves."

The child of God is satisfied to lie down at his feet, content to know that the Savior is his, and only desirous that he may bear some testimony to the Lord's goodness and mercy in saving him.

O, brethren, in conclusion, let us exhort you to a godly walk and conversation. We cannot be too careful, or too particular. We have many foes to the truth all around, who watch for our halting, and who are only too glad when we fall. Let us cling closely together, for we are but few at best. Why should we bite and devour one another? We are all liable to err; let us therefore not speak evil of one another. As we have received Christ Jesus the Lord, so let us walk in him. We ourselves are weak, and have need of the warm love and fellowship of God's children to encourage us. Let us then be very tender and loving to those who come tremblingly to us, hardly daring to say they have a hope. In all these things let us approve ourselves as the children of God.

Finally, brethren, farewell. May the God of peace abide with you all forevermore. And

"To him who loved us when enslaved
Yea, guilty, blind and poor,
To him that loved, and died, and saved,
Be glory evermore."

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Elders and messengers composing the Delaware Old School Baptist Association, in session with the Rock Springs Church, at Rock Springs, Lancaster Co., Pa., May 21st, 22d and 23d, 1879, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—Through the kind mercies of our heavenly Father we have again been spared another year, and are permitted to assemble in an associate capacity once more on these low grounds, for which we would adore and reverence his holy name, always remembering our dependence upon him for every blessing that we receive, both spiritual and temporal. And as it has been our custom annually to address you by letter, we feel that it is right to continue in so doing; for we read that we should speak often one to an-

other, that we might know of each others' welfare. Upon the present occasion we desire to call your attention to what is declared in Matthew i. 21, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."

The subject herein contained is what all the children of God have to base their hope upon. We can only take a glance, on the present occasion, at what is embodied therein, for it is too much for us to comprehend, and would fill volumes, were we to undertake to write out all that could be said upon it.

It is clearly set forth in both the Old and New Testaments that the Lord had ordained before the foundation of the world the salvation of a portion of the fallen race of mankind. Throughout the Old Testament the coming of Christ as the sacrifice for the sins of his people is set forth in types and shadows of great beauty, pointing with unerring certainty thereto. In Isaiah xli. 9, 10, we have the following language: "Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." In Isaiah xlii. 1-4, we have recorded the following words, pointing conclusively to Christ: "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

In coming more particularly to our subject, we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Who shall lay anything to the charge of God's elect? It is God that justifieth." "In this was manifest the love of God toward us, because God sent his only begotten Son into the world, that we might live through him." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." We may rest assured that God did not send his only begotten and well beloved Son into the world on any uncertain mission, but that he will perform that whereunto he was sent, and that was to save his people from their sins.

From the above testimony of scripture it is evident that he had a people

to save. The question arises, then, who are they, and how came they to be his people? In answer, we read what Christ says, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Again he says, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." In speaking of his people, Christ frequently compares them to sheep and lambs, on account of their being the most harmless and innocent of all the animal creation; thereby setting forth that his children are a harmless and humble people; that their great desire is to be an humble and Christ-like people, and realizing, as Paul did, that in them (that is, in their flesh) dwelleth no good thing; for when they would do good, evil is present with them, so that they cannot do the things that they would. Again, Paul says, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Now it appears very plain that there is a certain number to be saved, and that there will not be any others saved than that perfect number, the whole church, which was redeemed by the shedding of the blood of Christ, out of every nation, kindred, tongue and people throughout the whole earth. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "For as many as are led by the spirit of God, they are the sons of God." "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life unto as many as thou hast given him. I gave glorified thee on the earth: I have finished the work which thou gavest me to do." The work which he had to do was to save his people from their sins, which he says he has done. Therefore, brethren, if we can have the evidence that we are numbered with that people that know the Lord, we need not fear but that we shall be raised up at the last day, and see him as he is, and dwell with him in glory forevermore. Again Jesus says, "And now, O Father, glorify

thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." We have no account given us in the scriptures that Christ prayed for any more to be given him than were chosen in him before the foundation of the world. Therefore in all our anxiety to see our churches filled up and increased, we should look only to those that give evidence that the Lord has brought them; for we know that where he has begun a good work, he will perform it until the day of Jesus Christ. Paul says, to the brethren at Ephesus, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Again, in Romans, he says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." What a comfort to the children of God to find so many wills and shalls in the scriptures of eternal truth, placed there by inspiration of God, and that it does not depend on the will of the natural man, which is not spiritual; for we never would look above natural things, but would continue to hold fast to the law for salvation. "For the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." There is much more that might be said on this great and all-important subject to the children of God; but we think we have quoted enough scripture to establish the fact that God did send his only begotten and well beloved Son Jesus Christ into the world to save his people from their sins, and that they were all chosen in him before the foundation of the world, and there cannot be one taken from or one added to the number, for it is full and complete in him, who is Head over all to the church.

In conclusion, we think it not out of place to say to the ministering brethren, that no doubt the time has

arrived when they should be especially faithful in preaching the gospel of the Son of God; for Paul says unto Timothy, in his second epistle, iii. 2-5, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away." And in the fourth chapter he says to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Now, brethren, are not these things so to a very great extent at the present time? Are not the masses of the people running after the loheres and the lo theres, not caring to hear the truth, but being turned unto fables? Does it not therefore behoove our ministers to be instant in season and out of season, and to preach the word faithfully, without fear or favor, whether men will hear or whether they will forbear? And it is also the bounden duty of the brethren to uphold the hands of our ministering brethren in every possible manner, and especially by a faithful attendance at our meetings, unless providentially hindered, and by visiting and encouraging them in their labors of love, that they may feel that they are appreciated in the great work whereunto they are called. And may we strive together to keep the unity of the Spirit in the bond of peace, that we should adhere closely to church discipline, and be careful to admit nothing among us for which there is not a "Thus saith the Lord," and that each of us should esteem the church as being the only place wherein we can find rest, and that we may be kept from going out after or connecting ourselves with any worldly organizations, (for ye cannot serve God and Mammon); for the more we associate ourselves with worldly institutions and worldly organizations, the more we are in danger of having our affections drawn away from those spiritual things which constitute the real enjoyment of the saints, and work for them a far more exceeding and eternal weight of glory.

E. RITTENHOUSE, Mod.

E. C. FRAZER, Clerk.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the First Hopewell Church, Mercer Co., N. J., May 28th, 29th and 30th, 1879, to the several churches whose messengers we are, send christian salutation.

BELoved BRETHREN:—Through

the abounding goodness and watchful care of our unchanging and covenant-keeping God, we are spared to meet again, agreeable to our previous appointment, for which great privilege we surely ought to render thanksgiving to him who keepeth Israel in safety, and supplies the saints with every blessing, both temporal and spiritual.

As it has been our established rule, from our organization to the present time, to present an annual address by letter, we feel to continue the custom, and at this time would call your attention to the following declaration of scripture: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in faith, as ye have been taught, abounding therein with thanksgiving."—Col. ii. 6, 7.

The exhortations, precepts and commandments recorded in the twenty-one epistles written in the New Testament, are not addressed to the children of men indiscriminately, but unto professed believers in and followers of the Lord Jesus Christ, although the votaries of anti-christ, and that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, shewing himself that he is God, have been clearly delineated, in all their horrid deformity and hateful abominations, by the pen of inspired apostles; but gospel precepts are not addressed to them, neither do they apply to the vessels of mercy before being born again, of the Spirit. For Saul of Tarsus was ignorant of the binding force of gospel injunctions, until that wonderful time of which he speaks; for said he, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son [not to, but] in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." This man of God was prepared by grace to set forth, in gospel order, the things pertaining to the organized church, and the outward walk of believers while tabernacling here in the flesh, yet he claimed no merit nor power of himself to bring it to pass; for said he, "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." Divine truth, when cordially received, always produces, sooner or later, effects corresponding to its own nature. No person, who has beheld the divine glory shine in the atonement of Christ, and who has a good hope through grace therein, can possibly exhibit in his own habitual conduct, for any length of time, the dominion of principles that are the very reverse of the gospel which he has received; therefore the apostle said, "To the saints and faithful brethren in Christ which" were "at Colosse," (and he says the same to us, if we are born of the Spirit,) "As ye have

therefore received Christ Jesus the Lord, so walk ye in him."

As we proceed to make some remarks upon the text now under consideration, it is of vast importance that we notice WHAT the apostle said his brethren had received: for it was not merely a reformation, not simply a conversion, not the changing of their carnal nature, but the reception of "Christ Jesus the Lord;" and the receiving of Christ was the causal principle which produced then, as well as now, the glorious fruit of the Spirit, viz., "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The bearing, or showing forth, of that heavenly fruit is the evidence of spiritual life and vital union to Christ, the Head of the church. It appears to be very important that sustaining and corroborating proof should be adduced from the New Testament that Christ is received, and that there is a birth of the Spirit, a birth of God, for it is positively and solemnly asseverated by our Lord Jesus Christ to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and all the cunning, wisdom and ingenuity of mortal man can never change the awfully solemn import of the Savior's declaration. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, (even) to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." If this quotation does not set forth a birth of God, separate and distinct from the natural birth of the children of men, then terms have no meaning whatever, and we have no possible means of expressing our thoughts, motives and actions in an intelligent manner, and language is entirely useless. And, as attesting and sustaining the all-important truth, that the children of God receive Christ experimentally by being born again, what stronger evidence can we have than the following declarations? "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy SEED, which is Christ."

Now, dearly beloved brethren and sisters, the apostle declares that "Christ is the end of the law for righteousness to every one that believeth;" and have we not thus received him? If we have thus received him, the injunction of the apostle is known and felt in our hearts, concerning deliverance from

carnal rights and ceremonies; for said he, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are shadows of things to come; but the body is of Christ." The apostle, in his epistle to the Romans, says that he was "separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Therefore the gospel of God concerns his Son, and the whole of it is comprised in the knowledge of Jesus Christ; so that whoever departs in any way from him, departs from the gospel; for as Jesus Christ is the divine image of the Father, he is set before us as the *real* object of our faith. When deliverance was given us in our first experience, if such release was real, and we were enabled to entertain a good hope through grace, it was Christ in us the hope of glory. At the time that glorious hope was bestowed upon us, did we not feel child-like, meek and humble? Did we not feel then that we wished no harm to any mortal on the earth? Did we not feel that we could endure all things for the elect's sake? Did we not then truly lay "aside all malice, and all guile, and hypocrisies, and envies, and evil speakings?" Did we not, "as new born babes, desire the sincere milk of the word, that we" might "grow thereby?" Did we not feel that we had "tasted that the Lord is gracious?" If we have thus received Christ, the injunction is that we should so walk in him. By so walking in him, we certainly shall be inculcating brotherly love; but where deception is practiced, and the attempt is made, with much speciousness and carnal ingenuity, to misrepresent brethren, and real facts are perverted with much subtlety, as certainly as effect follows cause, there will be an extinguishing of brotherly love. In unguarded moments we all say and do what we afterwards sorely regret; but such circumstances are very different from that *persistent* course pursued in endeavoring to bias the mind against brethren, concerning what they are not proclaiming nor preaching. If we have received Christ Jesus the Lord, it was not in that manner; and if such a course is continually followed, the evidence is that we have not received Christ, but have merely a theory. And although many truths, in the abstract, be contended for, and much outward zeal be manifested, if the love of God be not in our hearts, it all avails nothing; for the apostle Paul has said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and

have not charity, it profiteth me nothing."

If in our experience the grace of God hath appeared unto us, we have been taught that while in this world we should deny "ungodliness and worldly lusts;" that "we should live soberly, righteously and godly in this present world." And when enabled thus to do, we are walking in the precepts of the gospel, walking in Christ Jesus our Lord; but when we are "wandering about from house to house, and not only idle, but tattlers also, and busybodies, speaking things which we "ought not," we are then walking after the flesh. The apostle Peter says, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on his behalf."

We must contend that it is impossible for a genuine believer in the Lord Jesus Christ to be an unjust man, because he has seen, through faith in the cross of Christ, such a display of divine justice that he cannot, though tempted at times by his carnal mind to do so, practice injustice; and such a man cannot be an unmerciful and implacable person, because he has beheld in the atonement, made by our Lord Jesus Christ, the highest display of divine compassion towards his own guilty soul; and accordingly as he is led by the Spirit to discover the fact that the compassion of God towards him is incomprehensible, he will certainly be so influenced that he will be kind and tender-hearted towards the children of God, ready to forgive injuries, even as God for Christ's sake hath forgiven him. A true believer cannot be a deceitful man or a liar, because his mind has been so deeply affected by the view he has had of the character of Jehovah, as it appears to him in the glorious way of salvation; and he has been taught to admire the truth and faithfulness of his Redeemer God, and in his measure he exhibits the character which Paul describes in the following declarations: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor."

Rooted and built up in him. As the root is that part of the vine, shrub or tree which imparts life and vigor to the branches, causing them to flourish and bear fruit, so to be rooted and built up in Christ is something far beyond merely contending for the letter of the word. It shows that there can be no life and vitality unless it (the branch, or person, or church) be vitally united to and one with the root; but that vital union will not lessen the deep anxiety on the part of the heaven-born and heaven-taught to contend for the true and just meaning of the letter of the word. But they desire to do so in meekness, fear, love and reverence, and not merely for the sake of argument, in order simply to put to flight an adversary;

for they who advocate the truth because they are rooted and built up in Christ, would remember that holy and reverend is the name of their God. Said the Savior, "I am the true Vine, and my Father is the Husbandman." Also, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." These solemn admonitions of the Son of God to his people cannot be too carefully heeded by the lovers of truth. Every example, every reproof and every commandment recorded in the New Testament, contains important things for believers to practice while sojourning in the flesh; and the more deeply rooted in their experience in him, and the more firmly built, the less trouble will the "isms" and delusions of the present day give them; for the more odious error appears, the brighter the truth will shine. And being thus rooted and built up in him, they are "no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

And established in faith. "Now faith is the substance of things hoped for, the evidence of things not seen; for by it the Elders obtained a good report." The faith of the saints who lived on earth and died before the coming of the Messiah in the flesh, caused them to implicitly trust in the promise of God concerning the advent of Jesus Christ into this world, that he would magnify the law and make it honorable, finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in an everlasting righteousness. Those ancient servants of God were established in faith. The faith of God's elect is the same under the gospel dispensation as it was under the legal dispensation; but, while the saints were under the law, they were so established in faith that they knew what God had promised, concerning his Son's coming in the flesh, would be accomplished. And God's children now, under the reign of grace, are so established in faith as to fully believe that Christ has put away the sins of his people by the sacrifice of himself, and by that one offering perfected forever them that are sanctified; and all promised to his dear children will certainly be accomplished. To be established in faith is a great blessing; for when

such is the case, the poor, timid, tempest-tossed children cannot, dare not doubt but that the promise of their heavenly Father will certainly be accomplished, however dark and gloomy surrounding circumstances may appear. "For we walk by faith, not by sight." Job said, "When he hath tried me, I shall come forth as gold." The apostle Paul, in that terrific storm while on his way to Rome, a prisoner, said, "Wherefore, sirs, be of good cheer; for I BELIEVE God, that it shall be even as it was told unto me."

As ye have been taught. The saints have an infallible Teacher; for "All thy children shall be taught of the Lord; and great shall be the peace of thy children." And of these children it was said, "Surely they are my people, children that will not lie: so he was their Savior." The Holy Ghost, the Comforter, has never taught the children of God contradictory lessons. Said the Savior to the disciples, just before his betrayal and crucifixion, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." And upon another occasion the Master said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "But ye have an unction from the Holy One, and ye know all things."

They who are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, have the same teacher to-day that the church had in her first organization; and how thankful the lovers of truth ought to be that whatever betide the generations of men in the future, their blessed Teacher will instruct, uphold and comfort them. Though they should be deprived of church privileges, and a chastic state of society should exist, still the Comforter will teach them; and they have been taught those very truths, and at times rest sweetly upon the firm foundation laid in Zion for the hope of the guilty; and they do rejoice that their heavenly Father is the sole Arbiter of all events; that "The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet;" and also, that "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

Abounding therein with thanksgiving. What wonderful displays of the loving-kindness, mercies, wisdom and power of their heavenly Father do the children of God witness while in this earthly house of their tabernacle. When they enjoy the good hope through grace that they have been made the recipients of eternal life, and have the heart-felt evidence that God is their Father and heaven their

home, there is an abounding of thanksgiving, and an unspeakably ardent desire for the peace, prosperity and happiness of the church, in her many visibly organized branches, and a prayerful desire to walk in the commandments of their Savior, blameless and harmless. The apostle Peter says, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Sometimes the children of God have such a view of the way the Lord has led them on in their earthly pilgrimage, and remember the many deliverances he has granted them in times of deep distress, and the blessed privileges bestowed upon them in the past, as well as present bounties enjoyed, they feel that if ten thousand tongues were theirs, and were they all used in sweet harmony, the thanksgiving would even then fall infinitely short of rendering to their heavenly Father the praise, adoration and reverence which are justly his due.

Beloved in the Lord, may we all be so taught by the Spirit as to realize more fully the force of the examples, precepts and injunctions recorded in the New Testament for our rule while in this world, and be enabled to show, not only to one another, but to the gazing and gainsaying world of mankind, that we not only believe what we profess, but love the cross of our Lord Jesus Christ; therefore, if it be his will, may our God grant us grace so that we shall daily feel the force of the following words: "See that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God."

We have in a brief manner, brethren, called your attention to those things which pertain to the course of life that should be pursued by us while journeying through this wilderness world, feeling satisfied that brotherly love cannot be inculcated by disobeying the commandments of our Savior; and as brevity, in a letter like this, is commendable, we close our address with the following declaration of scripture: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

WM. J. PURINGTON, Mod.
A. B. FRANCIS, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, convened with the church at Black Rock, Baltimore Co., Md., May 14th, 15th and 16th, 1879, to the associations and meetings with whom she corresponds, sends greeting in the Lord.

DEAR BRETHREN:—We esteem it a great privilege to correspond with our brethren in different sections of the country, and to hear of their welfare and prosperity. At this session of our association we have rejoiced in the coming to us of many of your messengers, both ministers and others. We have been made glad to learn that you have still remembered us in love and fellowship. We would assure you that our fellowship in the gospel for you is as warm as it has ever been. We have had an unusually pleasant and profitable meeting. The preaching of the word has been very spiritual in its nature. The bread of life has been broken very small, and the smallest and weakest have been fed. The doctrine of God our Savior has been preached in the light of christian experience, as it alone ought to be, if the child of God shall be comforted. The experience of the child of God is bible doctrine, and bible doctrine is christian experience. They cannot be separated, if the word is to be of any use to us. At this meeting they have not been separated. We are at peace as an association. From all the churches of our number have come reports of peace and harmony, and of this we are glad. We solicit a continuance of your correspondence by Minutes and messengers. May the God of peace and love be with you.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, holding her annual session with the church at Rock Springs, to those associations and meetings with whom we are in correspondence, sends this her letter of love and remembrance.

DEAR BRETHREN:—We have enjoyed another of those annual gatherings in which there is a great coming together in spirit, and enjoying fellowship in the truth and with one another. From several of your organizations we have visiting messengers with us, and we feel that there is a unity in which we have dwelt together. The word has been ministered in power, and in demonstration of the Spirit, and received with great readiness of mind. We feel to hope and trust that your messengers have felt at home with us, and that there was a reward for them in their labors of love among us. Our churches are all enjoying peace, and a good degree of interest in the truth is manifest in all of them. They are all supplied, partially at least, with preaching at stated times, and oneness of sentiment and love and confidence prevail. Not a jarring note or discordant sentiment has been heard during our interview, and alienation and strife are unknown in our churches. How precious is gospel fellowship!

How interesting to discover that the fruits of the Spirit grow and bloom within our borders! Let brotherly love continue. Let all those who know and love our Lord Jesus Christ follow the things that make for peace, and avoid all causes of discord and strife. We feel desirous, as much as in us lies, to make suitable acknowledgement and returns for the favor of your correspondence. Brethren, please do not forget us.

Our next session will, with the favor of providence, be held with the church at Cow Marsh, Kent County, Delaware, in May, Wednesday, 27th, 1880, when and where we hope to meet you and greet you again.

E. RITTENHOUSE, Mod.
E. C. FRAZER, Clerk.

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, Mercer Co., N. J., May 28th, 29th and 30th, 1879, to all associations and meetings with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It has been our privilege to enjoy another opportunity of meeting together for the worship of God, and to hear from the different branches of Zion which compose our body. A goodly number of messengers are present, and the letters from the several churches give evidence of the reigning power of Zion's King, in preserving them in fellowship, favoring them with the administration of his word, and in adding some to their number. Our present session has been harmonious, not a jarring note has been heard, our assemblage large, and your messengers and other ministers have come to us laden richly with gospel truth. The preaching has been in demonstration of the Spirit and of power, and our hearts have been made glad by the coming and preaching of your messengers, for they have demonstrated the fact that their calling is of God. The doctrine of Christ has distilled as the dew, and we have been made to feel that it is good for brethren to dwell together in unity. We have been highly favored: the weather has been fine, the attendance large, attention to the preaching very marked, and the preaching clear, full and rich. The line has been closely and plainly drawn, and they that have preached have hewn close to the line. These are great privileges, for which we desire ever to feel thankful. We desire a continuance of your correspondence.

Our next session is appointed to be held with our sister church at Kingwood, Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1880, when and where we hope to again have the privilege of hearing from you by your messengers. May the blessing of Zion's King rest upon all his subjects.

WM. J. PURINGTON, Mod.
A. B. FRANCIS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1879.

Calling and Qualifications for the Gospel Ministry.

Reply to "A Subscriber," who desires a solution of the several inquiries stated in his letter.

Question first. "Should one whose education is very limited, and whose understanding of the scriptures is more so, ever attempt so great and solemn a work?"

Reply. While every child of God has some appropriate place to fill in the church, which is the body of Christ, we should remember that God hath set the members every one of them in the body, as it hath pleased him.—1 Cor. xii. 18. And whatever human wisdom or our preference may suggest to the contrary, it becomes the church and every member to recognize and submit to his exclusive prerogative. To sit on the right hand or the left of the King of saints, or to occupy any position that we may prefer, is not for us to ask; but every position in the church shall be occupied by him for whom it is designed by our heavenly Father. God has disposed of all the gifts which belong to the body, over the which Christ is given to be the Head. In this God's pleasure alone is to be considered. If we attempt a transposition of the gifts, we will make wretched work. To illustrate this subject, Paul has referred us to the wisdom and pleasure of God in the organization of the natural body of man. The hand, the foot, the eye, the ear, and all the members required for a perfect body, are supplied by the Creator, and by his wisdom placed where they belong in the body, and to each member its appropriate gift, and all for the common benefit of all the members which make up and compose the whole body. Should we attempt to see with our ears, or to hear with our eyes, to walk on our hands, or in any wise to change the order, what confusion would be the inevitable result. The apostle says to every man that is in the church, "Not to think of himself more highly than he ought to think, but to think soberly." And how is that? It is, "according as God hath dealt to every man a measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Romans xii. 3-8. In speaking (1 Cor. xii.) of spiritual gifts, the apostle says, "Now there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

Now, with the foregoing scriptures in view, we will pass to a more immediate consideration of the question submitted by "A Subscriber," viz: "Should one whose education is very limited, and whose understanding of the scriptures is more so, ever attempt the great and solemn work of preaching the gospel?"

We are not told by any divine authority what amount, if any, of human education is indispensably requisite as a qualification for the work of the gospel ministry. Of this, however, we are plainly informed and perfectly certain, that no amount of human learning, wisdom or talent that the wisdom of this world can impart, or that the natural mind of man can attain from the schools of men, can qualify any man to understand or preach the gospel of Christ. Neither is ignorance a virtue. When the unlearned are called to the work, as was the case with nearly all the apostles of the Lamb, God gave them a mouth and wisdom to speak, not only intelligibly, but he put words in their mouth which their learned adversaries were unable to controvert or gainsay; and thus it was made manifest that they had been with Jesus. But those who have not received that gift, in our judgment have no right to conclude that they are divinely called to preach.

We wish, while dwelling on this important yet delicate subject, to use great plainness of speech; for we have, during our long pilgrimage, been pained and sadly mortified by some who have seemed to glory in their ignorance and incapacity to speak intelligibly in their mother tongue, who have paraded their unintelligibility as their chief reason for thinking that they are called to preach.

The churches have been too much in fault in giving license to those who are not qualified to preach the word. Moved, perhaps, from sympathy for a brother who, being dissatisfied with the place in the church for which his own peculiar gift has fitted him, has impressions to preach, and to ease his mind, the church perhaps will yield to his aspirations, and give him their consent and indorsement, when they cannot see in him the qualifications which the scriptures require. This is not kind in them, although they may design it as kindness; for

it places him in a position embarrassing to himself, and frequently exceedingly mortifying to the churches on which they let him loose. Many a good deacon has been sacrificed, to make a very poor and unprofitable preacher. Another who might be useful in the exercise of the gift of exhortation, is made unprofitable by attempting to fill some place to which his gift has not suited him. Could we place the ear where our Creator has placed the eye, it would deprive the body of the light of the eye; and however useful the eye is to see with, it has no capacity to supply the body with hearing, nor can we see with any other member or organ than the eye.

We would not be understood to dispute the fact that our God can, and often has,

"Called the fool, and made him know
The mysteries of his grace,
To bring aspiring wisdom low,
And all its pride abase."

But until he is thus called and taught of God, his being a fool is no evidence that he is called to the ministry. It is by no means necessary that the true minister shall have an exalted estimation of his own ability to preach, lest being inflated with pride, he fall into the condemnation of the devil. When a preacher of the gospel becomes so wise in his own conceit that he imagines he knows all that is worth knowing, and that everything revealed by the Spirit to his brethren must be heresy if he does not understand it, and that everything in regard to the scriptures which he cannot comprehend is among the deep things which God has not revealed to any of his children, his vain conceit disqualifies him for being edified by the other gifts which are in the church.

In our experience as a Baptist member for about sixty-eight years, we have never met with one who has relied on his scholastic attainments to qualify him for the ministry, who was not, concerning the faith of the gospel, a novice and a reprobate. And we can in truth say, that some of the most able defenders and expounders of the doctrine of God our Savior that we have known, have been men of comparatively no scholastic attainments; yet, without the knowledge of the rules of grammar, the gifts of the Spirit have made them eloquent, powerful and efficient ministers of the word. But we do believe that it is the duty of those who are called to publicly proclaim the unsearchable riches of Christ, to observe the example of the Preacher, who being wise, sought to find out acceptable words; who says, And that which was written was upright, even words of truth.—Eccl. xii. 10. If Solomon, with all his wisdom, found it necessary to make researches for suitable words, that his words might be like goads, and as nails fastened by the masters of assemblies, can we, who feel so conscious of our weakness, be blameless in neglecting to study, not only our bibles, but our mother tongue, for words by which we may communicate our thoughts intelligibly to our hearers? Paul chose to speak so as to be understood, rather than in an unknown tongue.

No amount of education can supersede the necessity of the gifts of the Spirit in qualifying any one for the gospel ministry; neither can a want of education, however desirable it may be, disqualify those whom God has called to that work, and on whom he has bestowed the requisite gift, for our God is able to make the dumb speak plainly. It is among the gifts which our exalted Prince and Savior received for men, when he led captivity captive, and ascended up on high. These gifts are not of earthly, but of heavenly emanation, and they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 12, 13. It is this special gift, and not the wisdom, science or erudition of this world, that qualifies the ministers of Christ for their holy vocation. Still, those who are the recipients of the gift, are commanded to study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. Such were the instructions given unto Timothy by Paul: "Till I come, give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, &c. Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 13-16, and 2 Tim. ii. 15.

In replying to the second part of the first question of our correspondent, "Should one whose education is very limited, and whose understanding of the scriptures is more so, ever attempt so great a work?" &c., we give as our judgment, that it is not necessary that a minister of the gospel should have exalted views of himself, or of his ability to preach, for even the inspired apostle Paul felt himself to be less than the least of all saints; and in view of the magnitude of the work, he was constrained to ask, "Who is sufficient for these things?" But it is important for them to feel and know that all their sufficiency is of God, and with humble reliance on him who is able to make them, notwithstanding their own weakness and sense of inability, able ministers of the New Testament. Still, it is important and indispensably necessary that they should have an understanding of the scriptures, that they should be apt to teach, and to rightly divide the word of truth; and that they should tarry in Jerusalem, [the church, before they go forth into all the world,] until they be endued from above. When the commission or command of our Lord was given to the apostles to go into all the world and preach the gospel, it is said, "Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behooved

Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of the Father upon you; but tarry ye in Jerusalem, until ye be endued with power from on high."—Luke xxiv. 45-49.

The church, in judging of the gifts for the gospel ministry, we think should be satisfied that the brother has an understanding of the scriptures, at least to an extent sufficient to enable him to expound them in a manner edifying to the saints, lest they should fall under the condemnation of the class mentioned 1 Tim. i. 7, who, "Desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." A brother may be very limited in his education, and he may feel that he is still more limited in his understanding of the scriptures, and the church, sitting in judgment on his gift, may have a satisfactory evidence that God has given him an understanding, and a gift that is profitable in the ministry, and sufficient evidence to justify her in calling the brother to exercise his gift, by license or ordination. It is no evidence that a brother understands the scriptures, because he feels satisfied that he does; for every minister who is called of God feels deeply his own weakness and deficiency. It is only when they are thus weak in themselves that they are strong in the Lord. Neither should the churches or brethren conclude that a brother's impressions that he is called of God to preach, are a reliable indication that he should be set apart to that work. Dathan and Abiram and their company had impressions that they were as competent to offer incense unto the Lord, and to take on them the priesthood, as was Aaron and his sons; but how fearful was the judgment of the Lord.—Read Numbers xvi. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. v. 4.

The next question submitted by our brother is, "Should one who feels less than the least of all saints, whose thoughts are almost continually full of evil imaginations, and who feels that he never can be what a minister of the gospel ought to be, attempt to preach the gospel?"

Reply. We do not believe any one is qualified to preach the gospel of Christ who does not feel as the apostle did, "less than the least of all saints;" yet to him was this grace given, that he should preach the unsearchable riches of Christ. Or one who does not feel humbled under a sense of the wretched wanderings of his carnal mind, and to loathe the vain and evil imaginations of his fleshly nature, lacks an important qualification for the ministry; nor could we recognize any one as a minister of Christ who feels satisfied that he can, by any effort of his, be what he thinks a minister of the gospel ought to be. Still we do believe that

all these self-abasing feelings are common to all the children of God, who know by painful experience the evils and depravity of their own sinful nature. Though all these groanings are felt by the ministers of Christ, and by them perhaps to a greater degree than by others, yet these feelings are not peculiar to them, in distinction from the saints in general. Therefore these feelings and impressions are not a sufficient evidence, in the absence of the essential gifts of the Spirit, that they who feel them are called to occupy that place and position in the house of God.

The next and last question proposed is in these words: Does not one who feels at times cold and indifferent to the cause of his Master, and who is so sinful in his nature, have good cause to fear that his impressions about preaching are caused by his own foolish and vain imaginations?

Reply. Yes; truly he has just cause to fear, and so have all the children of God the same cause to fear that all their former exercises have been imaginary. But still we know of no minister of Christ, nor child of God, who is not perplexed and plagued with the same coldness and indifference, at times, and a sense of the corruptions of their fleshly nature.

The young brother who sent us these interrogatories has not given us his name, but says that he is now twenty-three years of age, and has been impressed on the subject four years; has made a few attempts to preach, and in doing so has felt somewhat relieved, but still fears that his attempts to preach will tend rather to be a drawback than advantage to the cause. Having no personal knowledge of the brother, or of his gifts, other than what he has stated in his letter, we are not prepared to form a judgment in his case; but we would advise him to submit the matter to the judgment of the church in which he holds his membership, and to ask counsel of the Lord, whose ways are equal, and who will, if he has called him to exercise a gift, bestow that very gift on him that he has called him to exercise. And, if he has called him to preach, he will also call others to hear, and be benefited with his preaching. And if it be the judgment of his brethren that his gift is not a preaching gift, still it may be a gift for edification, and far more important and useful for exhortation, or in whatever manner it is adapted, than it can possibly be in the work of the ministry.

We have extended our remarks beyond what we deemed necessary in replying to our young brother, in the hope that what we have written may be of use to others who have been severely exercised on the same subject; for we have known many who professed to be exercised on the subject of preaching, and not a few who have made themselves very troublesome to the churches which have failed to discover the proper scriptural evidences that they are called

and qualified for the work; but appealing from the judgment of the church, persist in the hallucination that they have the requisite gift, only that their brethren have failed to discover and appreciate it. But as God's ways are equal, we may rest assured that if God has called any one to preach, he will open a door somewhere for the profitable improvement of his gift.

ORDINATIONS.

Pursuant to a call from the West Union Church, Atchison Co., Kansas, to the churches of the First Kansas Association, of Missouri, for messengers to sit as helps in council, to examine and, if found prudent, ordain and set apart to the full functions of the gospel ministry our beloved brother, B. S. PATE, on Saturday before the second Sunday in May, 1879, messengers from the following named churches responded and took their seats:

From Kansas Association: Pleasant Grove Church—Deacon R. Higley. Little Hope—Eld. J. A. Peters and Deacon Ira Huffman.

From the Western Corresponding Association: Unity Church—Elder P. J. Burruss. Sugar Creek—Dea. P. Simmons. Hope Primitive—Eld. R. M. Thomas.

After preaching by Elders J. A. Peters and R. M. Thomas, the council became organized by choosing Elder P. J. Burruss Moderator, and Elder R. M. Thomas Clerk, and proceeded to the business whereunto they were called.

Made inquiry concerning the mind of the church, the scriptural qualifications of the candidate, his christian experience, call to the ministry, his soundness in faith and practice, &c; all of which being answered to the satisfaction of the council, the ordination was proceeded with in the following order:

Prayer by Elder P. J. Burruss.

Laying on of hands by all the Elders present.

Charge by Elder R. M. Thomas.

Singing.

Giving of the right hand of fellowship by the Elders and Deacons, and by all the members present.

The occasion was one of deep interest, being very solemn and impressive.

Requested the Clerk to send a copy of these proceedings to brethren G. Beebe & Son, for publication in the SIGNS OF THE TIMES.

Benediction by the candidate.

Adjourned.

P. J. BURRUSS, Mod.

R. M. THOMAS, Clerk.

APPOINTMENTS.

PROVIDENCE permitting, I will be with the church at Utica on the first Sunday in July. Covenant meeting on Saturday evening preceding.

SILAS H. DURAND.

BURDET, N. Y., May 24, 1879.

OBITUARY NOTICES.

DIED—At his residence in Catskill, N. Y., May 29th, 1879, from the effects of a fall, brother **J. George Bender**, aged about 46 years. A suitable notice will be prepared hereafter.—Ed.

DIED—At Chatham, Ontario, on Friday morning, May 9th, 1879, **George William**, youngest son of George and Agnes Errett, aged two years and seven months.

Elder Ezekiel Fiddler departed this life at his residence in Howard Co., Kansas, Jan. 21st, 1874, aged 60 years, lacking one day. He was born in Nelson Co., Ky., Jan. 22d, 1814, joined the Old School Baptists in Lawrence Co., Ga., in 1836, and was baptized by Elder I. M. Evens. In 1839 he moved to Missouri, and was ordained by Mt. Zion Church, in Buchanan Co. He moved to Kansas at an early day, where he spent the remainder of his days, principally with the writer, in the Kansas Association, and was a dear companion in tribulation. Much might be said, but space forbids. A short time before his death he said, "Brother Jones, I have known you ever since you have been a Baptist, and we have been trying to preach together over twenty years, and there never has been any hard feelings on my part." To which I replied, "And none on my part," (though since he died our enemies try to deceive, saying we disagreed.) This was at one of our associations, the last time I saw him, and he was then afflicted, and O how sweet he sang, "I'm going home, to die no more."

He leaves a companion, (blind,) six children, and a number of other relatives and friends to mourn their loss; but it is his eternal gain. The writer tried to speak twice on the occasion: once by request of the relatives, and again by request of his church, they being a great distance apart. May God grant a blessing to the bereaved.

ALSO,

Susan Fowler, daughter of Elder Ezekiel Fiddler, died Feb. 27, 1878, of pneumonia, aged 34 years. The writer tried to speak on the occasion to an attentive congregation. She leaves a husband, our beloved brother, Josiah Fowler, two children, and a number of other relatives and friends to mourn their loss. Though not a professor, we have reason to believe that she sleeps in Jesus.

ALSO,

Elder John Schenck, of Springdale, Leavenworth Co., Kansas, departed this life May 10th, at twenty minutes past twelve, a. m., of ulcer or cancer of the stomach, after a long time being confined to the house, and finally to his bed. Our dear brother died, as it were, an inch at a time, but he bore his affliction with great fortitude. He was born in Butler Co., Ohio, Dec. 21, 1823, and moved to Marion Co., where he married Mary Furnas, March 13th, 1851. After the death of his first wife he married Matilda Schooler, of Boone Co., August 26th, 1870, after which he moved to Leavenworth Co., Kansas. After the death of his second wife he married Mary Jane Van Pelt, June 11th, 1876. He joined the Old School Baptists in Indiana in 1860, on the fourth Saturday in March, and was baptized by Elder Thomas Swigart. It is due to the cause of truth to state, that when our beloved brother Schenck came to Kansas, he was told that I and the whole Kansas Association were Beebeites, Dudleyites, Johnsonites, and such names; and to crown the whole matter, and make him a complete captive to their craft, represented us as Parkerites, soul-sleepers, saying there was nothing done for the old man, &c. But our beloved brother stood alone until he was satisfied, and then joined Big Walnut Creek Church, where he was licensed and ordained, and when he died was Clerk of the Kansas Association. He died in full triumph of the doctrine he preached. Some three or four weeks before his death he sent for the writer, and requested him to send a communication that he had previously written to the SIGNS OF THE TIMES for publication, and write his obituary for the same, and speak on the occasion of his funeral. When the physician told him he could not get well, instead of being frightened, he sang the hymn, "O land

*See communication on page 134.

of rest," &c., and closed his eyes in death. After he had ceased to breathe he opened his eyes, gazed upon his family, and then closed them as before. This was repeated several times after he ceased to breathe, and then he fell asleep, never again to awake until the last trump shall sound. He was taken by his special request to the Springdale meeting-house, for the writer to speak on the occasion, which he tried to do from these words, "Let me die the death of the righteous, and let my last end be like his." His remains were laid beside those of his second wife, near the meeting-house. He leaves his third wife, ten children, five step-children, and a number of relatives and friends to mourn their loss; but we believe he has gone to that house "not made with hands, eternal in the heavens."

ALSO,

His step-son, **John Varo Van Pelt**, (son of the third and surviving wife,) died January 13th, 1879, in the twelfth year of his age.

The writer tried to speak on the occasion to the bereaved. May the Lord visit them in much mercy, and comfort the widow and the fatherless.

WILLIAM F. JONES.

EASTON, Kansas, May 12, 1879.

DIED—Feb. 2d, 1879, **Miss Eliza Steops**, in the seventy-first year of her age.

Although Miss Steops had never united with the visible church, we believe she was one of the number whose names are written in the Lamb's book of life. You, dear father Beebe, with many readers of the SIGNS, will remember her, her father's house having been a home for the Old School Baptists for many years. She had not been able to attend meeting for several years, having been afflicted with that most distressing disease, St. Vitus' dance, which had impaired her speech so much that she was scarcely able to articulate for nearly four years. Her remains were taken to the Bethel meeting-house, where the relatives and friends were met by Elder Rittenhouse, who addressed them from these words, "For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." The hymn, "O land of rest," &c., was read by request, it having been a great favorite with her, after which her remains were laid in the family vault in the graveyard of the Bethel Church. May we all bow in humble submission to the will of him who doeth all things well, knowing that he is "too wise to err, and too good to be unkind."

SUSAN A. ALEXANDER.

WILMINGTON, Del.

DIED—On Tuesday, April 15th, 1879, at her residence, near Warren, Baltimore Co., Md., **Mrs. Clarissa Merryman**, widow of Micajah Merryman, in the eighty-first year of her age.

We truly sympathize with the survivors of this bereaved family, at whose beautiful and hospitable mansion we have often been refreshed. The deceased was one of the excellent of the earth, a lover of the doctrine of God our Savior, and a liberal supporter of those who proclaim the everlasting gospel. All the members of her family and household seemed to delight in entertaining the Old School Baptists. The Warren Church have experienced a painful dispensation in the departure of so dear a friend; but we confidently believe that our loss is her unspeakable gain.—EDITOR.

ASSOCIATIONAL.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1879, and the Monday following.

Those coming by way of Corning will be met at Blood's Station on the Erie Railway, and those coming from the west by way of Rochester will be met at the same place, on Saturday, the day before the meeting, and conveyed to places of entertainment. A cordial invitation is extended to brethren and friends. Ministering brethren are especially requested to be in attendance.

By order of the church,

H. C. OLNEY, Clerk.

YEARLY MEETINGS.

A yearly meeting will be held with the Halcott Church on the first Saturday and Sunday in July, (5th & 6th.) There will be conveyance from Griffins Corners Station on the day before the meeting. A general invitation is extended to all lovers of the truth.

JAMES MILLER.

A yearly meeting will be held with the Old School Baptist Church of Middleburg, Schoharie Co., N. Y., on Wednesday and Thursday after the fourth Sunday in June, (25th & 26th) to commence at 10 o'clock a. m., each day, at the union meeting house near James Borthwick's. We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to attend.

In behalf of the church,
JAMES BORTHWICK, Clerk.

BRETHREN BEEBE:—Please publish our annual three days meetings as directed below.

At Little Flock Church, commencing on Friday before the fifth Saturday in May, near Alton, Anderson Co., Ky.

At Bethel Church, near Clay Village, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River, near Lawrenceburg, Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen, Anderson Co., Ky., on Friday before the third Saturday in June.

All to continue the two succeeding days, and commence at 10 o'clock a. m. We desire our ministering brethren, and others of our brethren, sisters and friends, to participate with us at our meetings. Brethren and friends, come and see us.

J. F. JOHNSON.

QUARTERLY MEETINGS.

THE Covenanted Particular Baptist Church in Ontario has appointed to meet with their branch in Ekfrid on Friday evening, June 20th, to hold their Quarterly Meeting, continuing till Monday, June 23d, instead of the usual time, which would be one week later. Friends generally, and ministering brethren especially, are invited to attend.

WM. L. BEEBE, Pastor at Ekfrid.

PAMPHLETS.

BROTHER BEEBE:—Please publish that the sketch of the life of Elder Moore will be ready for mailing on or about the first of May, 1879. Price, single copy, fifteen cents; per dozen, \$1 75. Small amounts may be in a letter in change, or postage stamps, and larger amounts by money orders on the post-office at Lancaster, Ohio. Address,

THOMAS COLE,
Royalton, Fairfield Co., Ohio.

Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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HYMN BOOKS.

The Hymn Book (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., JULY 1, 1879.

NO. 13.

POETRY.

TIME.

BY ELDER J. N. BADGER.

Concluded.

"But why, O my soul, so dejectedly grieve?
'Tis for you to dare and to do and to live.
Behold you not yonder alluring reward?
Ne'er faint, tho' the pathway be rugged and hard.

Look upward, press onward; yon radiant strand
Is pressed by the feet of a glorious band;
There honor, and wealth, and immortal re-
nown,

A heaven of glory, thy labors shall crown."
How sweet was this song that the syren did
sing!

Again from the dust would the stricken one
spring,
And languishing hope, still again and again,
Revived at the charmer's beguiling refrain;
Revived but to die, for like mirage in air,
It allured to the regions of death and de-
spair,

And faint and discouraged, and ready to die,
The desolate spirit did languishing lie.
"O Spirit eternal, that gave me my being,
Thy aid now impart, for my life is fast flee-
ing.
How long is the journey my worn feet have
taken,

And fainting and weary, deserted, forsaken;
Alone in the desert, and heavily laden,
As they who went forth from the garden of
Eden,
Before the dread frowns of thy just indigna-
tion,
Yet clinging to thee, their one hope of salva-
tion.

"I cry unto thee, for in living or dying,
With yearning intense that can brook no de-
nying,
My spirit immortal to thee will be cleaving,
Thy holiness mine, I can know no bereaving.
Without thee, a terrible pit and its burning
My fancy has painted, where shadow of turn-
ing
Is known not, nor hoped for; to grief that's
unending,
But woe and blasphemy eternally blending.

"But hell that I dread is from thee to be
banished,
To know not thy love when all other love's
vanished.
Were I to ascend without thee into heaven,
My soul with unspeakable grief would be
riven.
If down into hell were my spirit descended,
And there to greet thee, all my sorrows were
ended;
My satisfied soul, in thy bosom reclining,
And fill'd with thy glory, could feel no re-
pining.

"But here on my heart rests a burden of an-
guish,
O'erwhelm'd with my sins doth my worn
spirit languish.
How far have I wandered from thee in my
sinning,
Thou Giver of life, since my life had begin-
ning.
Thy blessings, thy goodness, thy long-suffering
kindness,
Unheeded have fallen on me in my blindness;
Thy holy commandments, great God, have I
broken,
And often against thy great name have I
spoken.

"O how can I hope e'er to share in thy glory,
Or how from thy book to erase the sad story
Of guilt and uncleanness, its pages have tar-
nished?
O thou whose bright glory the heavens have
garnished,
Who dwellest in light in thy own habitation;
All holy art thou! And can hope of salvation,
Of bliss that's eternal, of life that's immortal,
Be given to me? can I enter thy portal?
"Should'st thou, O my God, from thy pres-
ence forever
This guilty, unhallow'd, but stricken one
sever,
Thy justice would shine, and thy throne in
its whiteness
No tarnish would know, nor a stain on its
brightness.
But thou art almighty, supreme is thy pow'r,
Let mercy be shown in this terrible hour;
Thy mercy my plea is, for I have no merit,
O hear me, and save my disconsolate spirit."
'Twas thus that my soul in her agony cried,
'Twas heard in the heavens by him who had
died;
Beneath me was placed an omnipotent arm,
And o'er my tumultuous spirit a calm
Came stealing, like zephyrs in Summer's full
tide,
My sorrowing ceased, and my tears were all
dried,
For heaven drew near, and a blissful repose
Distilled o'er my heart like the dew on the
rose.

Now deep at the fount of his promise I
drank,
And deep in my heart his eternal love sank;
With confident trust I awaited the day
When the Sun in his beauty his face would
display,
And chase the dark shadows of sin from my
soul,
And lead me to him my reward and my goal,
When wanderings alone in the desert should
cease,
And rest I should find in the City of Peace.

I've seen in the morn, when the shadows of
night
Were decked with the gold of the day's early
light,
When the glimmering east in a golden flood
Like a bride in her robes, in her chamber
stood,
With a brow of beauty and a matchless
grace,
With expectant look on her radiant face,
Awaiting the coming of the bridegroom forth,
Who shall bless with his beams the rejoicing
earth;
A cloud I have seen arise out of the west,
O'erspreading the sky, till its lowering crest
O'erspread the east like the curtain of
night,
Concealing her face and enveiling her light;
The wail of the wind, and its sorrowing sigh,
And the gathering gloom as the storm draws
nigh,
Usurp the dominion, and chase far away
The glory of morn and its coveted sway.
E'en so was the morning that dawned on my
soul,—
All radiant with hope, I confess'd its control,
Assured that the day with its glory drew
near,
And night with its shadows would soon dis-
appear.

The river of peace, by whose waters I stood,
Soon mingled its tide with the turbulent
flood
Of doubt and forebodings and gloomy unrest,
Whose fearful commotion my spirit oppress'd.
How long, O how long must I toss to and
fro?
How long will my God his own promise fore-
go?

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nished?
O thou whose bright glory the heavens have
garnished,
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Of doubt and forebodings and gloomy unrest,
Whose fearful commotion my spirit oppress'd.
How long, O how long must I toss to and
fro?
How long will my God his own promise fore-
go?

Or have I concealed here within my own
breast
A traitor, whose wiles have allured me to
rest—
A confident hope on a fanciful dream,
Beguiling my feet by a treacherous gleam
Of light from the pit which illumines the
path,
The way that goes down to the chambers of
death?

I've read and read o'er in that wonderful
word,
That record which heaven hath made of her
Lord,
"If tarry the vision, its coming await."
The gathering gloom, and this wretched es-
tate,
The cankering doubt, and the fear, and the
dread,
The turbulent roar of the storm overhead,
The long-deferred hope, and the travailing
pains,
The bars of my prison, the riveted chains,
My weakening strength, and the distance be-
tween
The goal I have sought, and the sorrowful
scene
Surrounding the desolate place where I dwell,
Desertion and death to my spirit foretell.
While pondering o'er the mysterious way
My feet had been led, and the fearful display
Of darkness above and of terrors beneath,
And looking to heaven for life or for death,

From behind me, so small and so still
That spirits alone with its melody thrill,
I heard, and its tones did with potency roll
In waves of sweet harmony over my soul.
I turned to behold, and a form all divine,
In which all the glories of heaven combine,
Stood clothed in a beautiful garment of light,
Outshining the sun and entrancing my sight.

Around and beneath and above me on high,
His glory enveiled the earth and the sky.
Forgetting my sorrow, forgetting my pain,
O'erwhelmed with his fullness, I could not
refrain
From casting myself on the earth at his feet,
While tears from their fountain, ineffably
sweet,
Flowed freely, and ere my glad soul was
aware,
The glory of spirits immortal I share.

Around me was thrown, in a gentle embrace,
His powerful arm; with a smile on his face,
A look in which love and compassion com-
bine,
He drew me to him, and then bade me re-
cline
My head on his breast, and my soul on his
love.
My journey was ended, no more must I rove,
For he was my rest, my delight and my goal,
My mighty reward, and the strength of my
soul.

The heavens and earth fled away from his
face,
A new heavens and earth appeared in their
place,
And hell at his coming was moved with dis-
may,
Death fled from his presence affrighted away;
The sun in the heavens enshrouded his face,
The mountains were hurled from their totter-
ing base;
And hell, earth and heav'n, in awful accord,
Confessed the return of their conquering
Lord.

My soul from her thralldom now enter'd her
rest,
The fountain of life now arose in my breast;

O'erwhelmed with the glory and fullness of
God,
Forsaking the earth, I in paradise trod.
My heart was attuned to the song that is
sung
Above, and on earth, and in every tongue;
The song the redeem'd in their ecstasy sing,
When mansions in glory with melody ring.

The journey was long, but the rest was com-
plete,
And bitter the cup, but the triumph was
sweet.
The dreams of ambition are wonderful, rare,
But dreams never painted a vision so fair
As now with its beauty enraptured my soul;
Nor fancy e'er promised so worthy a goal,
Such fame or such honor, such wealth or re-
nown,
A conquest so great, such a glorious crown.

Thus memory lingers with fondness around
These heavenly scenes, and this hallowed
ground.
The hurrying years, as they come and they
go,
And each with its burden of weal and of
woe,
Of shade and of light, and of sorrow and sin,
Of fighting without and of conflict within,
Interpret the record, the promise, the word,
Engraved on the heart by the hand of the
Lord.

Tho' childhood and youth are entombed in
the past,
And the remnant of days are numbering
fast,
Methinks I hear often the surge and the roar
Of the billows of time on eternity's shore;
Still, borne on these waters, I'm nearing the
land,
Securely and safe in omnipotent hand;
My spirit immortal awaiteth the word
To enter the heavens and dwell with the
Lord.

To all who love our Lord and Savior Jesus
Christ, these lines are affectionately inscribed.
ALDIE, Loudoun Co., Va., May, 1879.

WHAT I LOVE.

The following verses were composed by the
late Mrs. P. H. Eggleston, and forwarded for
publication by her brother, Wm. P. Haviland,
of Montgomery, Orange Co., N. Y.

I love the sweets of solitude,
I love the twilight hour,
I love the cool and gentle breeze,
Likewise the shady bower.

I love at evening-tide to view
The starry gems on high,
And gaze upon the fleecy clouds
That flit along the sky.

I love to walk the humble vale
Just at the close of day,
Where old Schoharie gently rolls,
And bears its waves away.

I love to gaze upon the mound
Where the Indian castle stood,
And trace old times still further back—
The times before the flood.

But more than all I love to think
That Jesus died for me,
And view by faith the promised land,
Where I his face shall see.

I love to think of meeting friends
On that eternal shore,
With whom I oft have mingled here,
When all life's toils are o'er.

O'erwhelmed with the glory and fullness of
God,
Forsaking the earth, I in paradise trod.
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CORRESPONDENCE.

A Sermon Preached at the Warwick Association by Eld. Thomas P. Dudley, June 6, 1879.

TEXT.—“By night, on my bed, I sought him whom my soul loveth. I sought him, but I found him not. I will rise now, and go about the city, in the streets, and in the broadways. I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.”—Song of Solomon iii. 1-4.

The Song of Solomon is called the Song of Songs, and is generally regarded as a dialogue between Christ and his church, of which he is the Head, or Bridegroom, and she is his body, or bride. The strongest expressions are used by him to set forth his love and affection for her, and equally ardent are the words spoken in reply, to show her love for her Lord and Husband. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” “I am my Beloved's, and my Beloved is mine.” Then follows the reply of her Beloved, “Thou art beautiful, O my love, as Tirzah, comely as Jerusalem. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her.” There are many organizations that claim to be the church of Christ, but unless they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, they have no right to make the claim, nor can it be allowed. The church, which was set up at Jerusalem, is the only pattern, and unless conformed to this pattern, all pretended churches or religious organizations, whatever may be their pretensions, are spurious. The Lord does not say to them, “Behold, thou art fair, my love; behold, thou art fair. O my dove, that art in the clefts of the Rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. What precious words! How cheering to the poor, disconsolate child of God, who would hide his face, and is bowed down under a sense of sin and unworthiness. Let me see thy countenance, however sad. Thy sorrow shall be turned into joy, and thy grief into songs of praise. Let me then hear thy voice and see thy countenance. When she hears his voice utter these gracious words, she breaks forth, “I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon.” Black as she is, and as she feels herself to be, she possesses a comeliness given unto her by her beloved Lord and Husband, and in him she is comely; for he has

become the God of her salvation. Dear brethren, when you have been permitted to see him thus, has he not appeared to you as the chiefest among ten thousands, and the altogether lovely? And you have joined in songs of praise unto his holy name. Let the inhabitants of the Rock sing, and those only who inhabit this Rock can join in their song. Of all others it is said, “Their rock is not as our Rock.” Our Rock is the God of salvation. Their rock fails them in the time of their need, and is unable to help them in the hour of their extremity. It cannot save them. Of our Rock it is said, “His work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he.” He only can say, I will work, and who shall hinder? He says of his people, “They shall return and come to Zion with songs, and everlasting joy upon their head, and sighing and sorrow flee away.” He speaks as the God of omnipotence, who speaks and it is done, who commands and it stands fast. He saves the poor, and the needy are delivered by him. When in the horrible pit, and deep sunk in the miry clay, where there is no standing, and there is none to help, and they find no way of escape, they cry unto him, and he hears them, and flies to their relief. Jonah cried unto him out of the belly of hell, and like him, all who have been thus delivered can and do say, “Salvation is of the Lord.” All his children are made to learn that “None but Jesus, none but Jesus, can do helpless sinners good.” They are made to cry unto him, “Lord, be merciful to me, a sinner.” “Jesus, thou son of David, have mercy upon me.” He hears, and delivers them, and their soul is filled with joy, and they fondly hope their fears and sorrows are removed forever. But soon they are taught that a carnal mind, which is enmity against God, remains, and amazement and fear take possession of their heart. The bride, in the text, speaks their experience. “By night, on my bed.” All is darkness around. The bed which seemed so pleasant, affords her no rest. Her Lord is gone, and she is left alone, and disconsolate. She seeks him, but finds him not. Sleep forsakes her, and she is in great trouble. Anxieties and fears prey upon her. What shall she do? How often, dear brethren and sisters, have we, upon such a bed, sought him whom our soul loveth. We sought him, but, like the bride, we found him not, and our souls were in great trouble. We could not rest. Sleep fled from our eyes. At last, like the bride, we resolved to rise. We looked eagerly around, but no heavenly vision met our eyes. We listened intently, but his gracious voice saluted not our ears. We could wait no longer. Says the bride, and she speaks the language of every child of God, “I will rise now, and go about the city, in the streets, and in the broadways.” Surely some one can tell me where my Beloved is gone. I will seek him whom my soul loveth. But alas! how grievous her disap-

pointment. She seeks, but finds him not. Even in the by-lanes, as well as the broad ways; but she finds him not. How often have we, like the bride, made unavailing search. We hoped to find him soon, but, like Job, were made to cry, “O that I knew where I might find him.” Then the adversary assails us, and tauntingly asks, “Where is now thy God? He has forsaken, and cast you off forever.” We listen to his base suggestions, and our cry of grief and lamentation is heard in the streets. The watchmen that go about the city find us, and demand the cause of our grief. Our reply is, “Saw ye him whom my soul loveth?” But they can give us no information—can afford no comfort.

No, dear brethren, you must look beyond and above the watchmen. Much as they may pity you, they know there is One only who can deliver you. You turn from them, and all seems darkness, and you are ready to despair; but relief is now near at hand. Said the bride, “It was but a little that I passed from them, but I found him whom my soul loveth.” O what joy! How his presence cheers, how his gracious words comfort the poor soul. Now you can say, “I have found him whom my soul loveth. My Beloved is mine, and I am his.” You hold him in your embrace, and will not let him go until you bring him into your mother's house; into the church, into the Jerusalem which is above, which is the mother of every heaven-born soul. Now your desire is to dwell forever in Mount Zion, and amongst the children of God. You wish to speak of his goodness to you in delivering you, and to declare unto them that fear God what he has done for your soul. You had been in great distress, but now you are filled with joy, and you greatly desire to speak the praises of your glorious Bridegroom. You have no desire to wander any longer in the streets, but to abide in the chamber of her that conceived you, to share your mutual joys. Now you wish to dwell forever amongst the sons and daughters of Zion. You look upon them as the blessed of the Lord, and as the excellent of the earth, and your language is, O that I could be like them; that I could talk as they do. But you hardly dare attempt to speak of what you hope the Lord has done for you. Could you but speak as the watchmen do; it seems to you they have no troubles. But in this you are mistaken; God's ministers have troubles, and they meet with great trials. They know all about your situation. Could my dear brother Beebe speak words of comfort and consolation to the afflicted and poor people of God, if he had no experimental knowledge of their trials, sorrows and afflictions? Could he feed the sheep of Christ, if he did not know the cause of their distress, and could he cheer the dear little lambs of the Redeemer's flock? O no, my dear brethren. He could not speak comfortably unto Jerusalem, unless he had been made to know her afflic-

tions and tribulations, and to partake of them. “I have set watchmen upon thy walls, O Zion, who shall not hold their peace.” They shall speak comfortably unto Jerusalem, and shall comfort the people of God. They shall feed the church of God; they shall set forth the name of him whose right arm is an arm of strength, and who is mighty to save. He it is who hears the needy when they cry. He came to seek and to save that which was lost. He hears the groaning of the prisoner, and loosens those who are appointed unto death. He will regard the prayer of the destitute, and will not despise their prayer. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

I want the presence of my Lord continually, is the language of the bride. He alone can comfort me; he alone can cheer me in the hour of darkness and distress, and chase all my fears away. None but Jesus, none but Jesus can do helpless sinners good. It is not until he speaks that comfort is imparted. The watchmen find the poor, distressed soul, but they cannot afford the relief so anxiously desired. They can only point you unto Jesus, and your cry is still, O that I could find him; then would I come even unto his seat. I am overwhelmed with sorrow, O Lord; hear me, and shine in my poor heart. You may ask the watchmen, Saw ye him whom my soul loveth? but they have no power to help you. You must go beyond them, must go a little beyond them. Our dear brethren in the ministry can only point you to the Lamb of God, as the only source of relief. Pass by them then, only but a little, and you have found him. O what joy! O what rapture! In the midst of my distress he found me. In the last distressing hour his arm brought deliverance. He cuts you off from all other hope, from all creature dependence, and his own arm shall bring you salvation.

Thou hast destroyed thyself, but in me is thy help, is the language of your blessed Lord. How your heart bounds within you as you hear his voice. There is none so lovely in your eyes as Jesus. He is unto you the chiefest among thousands, and the one altogether lovely to your soul. His voice is the voice of your Beloved. Behold he cometh, leaping upon the mountains, and skipping upon the hills. His voice reaches your enraptured ears; how sweet the sound.

How sweet the voice of Jesus sounds
To the believer's ear.

How sweet his accents! He speaks, and says, Rise up, my beloved, and come away. Come away from these low grounds of sorrow; no longer lie in despair. Come with me from Lebanon, my spouse, from Amana, from Shenei, and Hermon, from the lions' dens, from the mountains of the leopards. Now I have found him, I must bring him again to my mother's house. Now I can say, His mouth is most sweet; yea, he is altogether lovely. This is my Beloved, and this my Friend, O ye daughters of Jeru-

salem; I would not let him go until I brought him to my mother's house. He is King of kings and Lord of lords. She is the queen, standing at his right hand, in gold of Ophir. Now the language of the bride is, Rejoice with me, for I have found him whom my soul loveth. He has made known unto me the joys of his salvation; he led me in paths which I had not known. He has made darkness light, and crooked paths straight. Her heart aches with joy. Her desire now is to declare his name to the saints who are in the earth, and to the excellent in whom is all her delight. He will (says she) shew me the path of life, for in his presence is fullness of joy, and at his right hand are pleasures forevermore.

Dear brethren and sisters, I have tried to tell you a little about the love of my dear Lord towards his children, his bride, and in doing so have told you some of my own experience; how the Lord found me in my great distress, how he led me, and brought me even to his banqueting house, where I told my brethren what the Lord had done for me. For indeed I was in great distress; my load of sin bowed me down. I fell down, and there was no one to help me; I felt myself justly condemned. But the Lord was merciful unto me, and delivered my poor soul. I was made to look to him, and to him alone, for salvation. I cried with my voice, and the Lord heard me, and came to my relief. He came, leaping upon the mountains, and skipping upon the hills. It is thus the Lord saves his people; not for their goodness or merit, but alone of his abundant mercy. He takes away their filthy dress, and clothes them with his own robes of righteousness.

"How much these glorious robes exceed
What earthly princes wear;
These ornaments how bright they shine,
How white their garments are."

He adorns his bride; she is clothed in fine linen, fine and white, even in garments of salvation. Paul did not desire his righteousness, which is of the law, but that which is of the faith of Jesus Christ; even the righteousness which is by faith. This the dear Lord will give you. God leads and guards his people; he will never leave you nor forsake you. He will hear the prayer of the destitute, and will not despise their prayer. When he putteth forth his own sheep he goes before them, and they shall go in and out, and shall find pasture. He feeds his flock; they shall never perish. His language is, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." "He shall see of the travail of his soul, and shall be satisfied." He will bring you off conquerors, and more than conquerors. O the contrast between this time state, and the immortality and eternal life we are seeking. One is earth, the other heaven. Here are trials and afflictions; there is life and fullness of joy. Here are sins and sorrows and temptations; there is eternal life, and crowns of righteousness, and joy which is unspeakable and full of glory. Dear brethren, do

not fear; he will clothe you with the robe of his righteousness. Yea, he has done it, even as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, and he will clothe you with immortality; for this corruptible must put on incorruption, and this mortal must put on immortality. "For we know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, being burdened." But when Jesus shall appear, we shall be like him, for we shall see him as he is. That will do. Nothing else will satisfy that longing desire to be free from sin, free from corruption. But even this shall be given you. This mortal body is of the earth, and it is earthy; but it shall be changed into the likeness of his glorious body. It is sown in weakness, it is raised in power. There is a natural body, and there is a spiritual body. You will leave earth and sin behind, and heaven will be your eternal home. As heirs of God, and joint heirs with Jesus Christ, you will hear his blessed voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There the wicked cease from troubling, and there the weary are at rest.

God bless you all, and keep you, for Jesus' sake. Amen.

DEAR BROTHER BEEBE:—Having concluded my duties as Clerk of the Warwick Association, when our dear and venerable brother, Elder T. P. Dudley, rose to preach on the last day of our "feast," I thought I would take notes of his discourse. I have since written them out; and believing there are many who heard him who would like a copy of that sermon, and perhaps others who would like to read a sermon from a veteran of the cross, over eighty-seven years of age, I send it for publication in the SIGNS, should you agree with me. I do not assume that it is in the exact language of our dear brother, as he spoke quite rapidly; but I believe the sentiments are faithfully given, and even very nearly in the words of our venerable and beloved brother. If you detect any errors or discrepancies, please correct them.

Yours in the gospel,
WM. L. BENEDICT.
WARWICK, N. Y., June 18, 1879.

GARDINER, Maine, June 16, 1879.

DEAR BROTHER BEEBE & SON:—I wish to say a few words to the scattered saints, if in your judgment this is worthy a place in your valuable paper. I feel my perfect weakness and inability to write; but as I have been in the darkness of Egypt, and wandered in a far distant land from my Father's house, and not being able to feed upon the husks that the flesh craves so much, I want to acknowledge that I have been made a willing subject through the refiner's fire, and being starved out, to go to my Father's house, where there is bread enough and to spare. Though

feeling very unworthy, and if a child, I feel that I am less than the least, still I feel to say, Permit me not to leave thy house, O Lord, for I need the care and sympathy of the members of the body of Christ. And I would say to those bleating lambs outside the fold, that if you love the Savior and the brethren, do not let your seeming unworthiness keep you from the fold of God; for we are all of one body, and need each other's care. It has been about two years since the Lord showed me that precious people whom he loved with an everlasting love, and redeemed with his own blood; but my poor and sinful heart has kept me from the visible church, and if it had not been for the chastening rod I never would have went. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." But we know if we have the chastening rod that we are children; for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If we are without chastisement, then are we bastards, and not sons. So the child has the evidence through the rod that he is a child. It is not given to make us children, but because we are children, and disobedient. "It is a fearful thing to fall into the hands of the living God."

On June 14th, 1879, I offered myself to the Gardiner Old School Baptist Church, about five miles from here, as a poor sinner, dead by the law, but made alive by the resurrection of a crucified Savior, who bore the sins of his people on the cross, and to my astonishment they accepted me, the chief of sinners. But my Father stood with outstretched arms ready to receive poor, unworthy me, and I really believe there was rejoicing in heaven over the sheep that had gone astray. O what love there is in the church of Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "And it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Praise the Lord for salvation through his dear Son, for without him no poor, unworthy sinner could be justified. For the law was given to show us sin, and Christ for justification; therefore there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. In the afternoon of June fifteenth I was led down into the watery grave by our much beloved pastor, Elder Hiram Campbell. I felt sad all day, until the Elder got as far in the service as to say, "My dear brother," when I felt that sweet love which connects heaven and earth. That night I read my bible, and it seemed that I could see the meaning of what I read better than ever before. My prayer is for Zion, that she may see the travail of her soul, and be satisfied; and may we ever take the Savior's doctrine and proclaim it faithfully, rightly dividing the word of truth. May we ever have a for-

giving spirit, that we may bask in the sunshine of a risen Savior, having fervent charity for each other, even as he has charity for us. But I find this hard and deceitful heart rising up, and I cannot do the things that I would; for when I would do good, evil is present with me. The apostle Paul says, "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Finally, my dear brethren and sisters, let us flee to the Rock that is higher than we, for he is a sure refuge in time of trouble. I ask your prayers, that I may be built up in that most holy faith, looking unto Jesus, who is the author and finisher of our faith, and that his spirit may have free course in me, and his name be glorified.

From one who is less than the least of all saints.

L. D. GOWELL.

PALESTINE, Texas, June 2, 1879.

DEAR BRETHREN BEEBE:—It is with trembling, and much weakness in body and mind, sensibly feeling not only my inability, but unworthiness, that I attempt to write to you, and to the dear children of God who read your precious paper, for indeed it is precious to many. When I sent my last communication, more than two years ago, I did not expect to write any more on account of my age and infirmity; but our Father is still sparing me for a wise purpose, and we feel certain that all he does is right; therefore it behooves us to acquiesce in his divine will. If I know my own feelings, it is because I love the people of God that I again ask your indulgence, brother Beebe, confident that you will know if it takes up room for better matter, and that you will then lay it aside; in that case I shall not complain.

Many times, when reading communications from dear brethren and sisters whom I have never seen, I feel a love toward them that is indescribable. It seems that they give all the glory to him who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. How consoling it is to the tried and tempted children, to feel that their life is hid with Christ in God, and that all the

combined powers of the enemy can never reach it. They may as well try to dethrone Omnipotence, as to pluck the least believer out of his hand. The enemy has his strikers on every side, and will rouse up distrust, unbelief, and all the passions of our nature. Sometimes outward trials of various kinds assail us; but when the trouble gets into the church, dividing her members in their feelings, some taking one side and some another, it appears that the enemy would be very well pleased if he could have it his own way, and break up the fellowship of the church. Now, dear brethren and sisters, these trials are needful, or they would not be permitted. We are admonished to watch and pray. We feel that we have no strength of our own, therefore we must cry to him who is able to deliver; for the Lord is good, and a stronghold in the day of trouble, and he knoweth them that trust in him. O, dear children of the kingdom, how many sweet promises we have given us for our encouragement and comfort when assailed by the enemy. "I will never leave thee nor forsake thee." And when trials and tribulations beset our pathway within and without, he says, "My grace is sufficient for thee." "All things work together for good to them that love God, to them who are the called according to his purpose." Now we are admonished to "put on the whole armor of God," and when we have done all to stand; yes, stand in the strength of the Lord of hosts. We sometimes feel that the "all things" appear to our short-sightedness not to be working for our good; but what are we, that we should complain of the dealings of our kind Father, who knows when to use the chastening rod, and exactly how much we need, and of what kind? And he will not suffer us to be tempted above what we are able to bear, but will with the temptation also make a way for our escape. Dear brethren and sisters, let us continue to love one another. "God is love;" and all who love him love his children. Before the dear Savior left his sorrowing disciples, he said, "This is my commandment, that ye love one another." And again, "If ye love me, keep my commandments." And what a comfort it is to many of us poor, weak, doubting ones, fearing we have been mistaken in hoping that we are born again, when we read, "We know that we have passed from death unto life, because we love the brethren." I have lived with the Old School Baptists over fifty-eight years, and I do believe that as a denomination they love each other with a more fervent, trusting, sincere love, than any people that I have ever known. Yet, sometimes in yielding to the weakness and imperfections of our corrupt nature, and the suggestions of Satan, although ("we are not ignorant of his devices") we do not heed the admonition of Joseph to his brethren, "See that ye fall not out by the way," such cases are deep wounds, and should be carefully guarded against.

Dear brethren and sisters, I feel

that according to the course of nature I may not expect to remain in this world much longer, being now in the seventy-fifth year of my pilgrimage here, and in view of the momentous event, the flesh at times seems to shrink; but it is only momentary, for I have a sweet, abiding hope, that through the grace, goodness and mercy, together with his love, and all his exceeding great and precious promises,

"My soul shall quit this mournful vale,
And soar to worlds on high."

There is nothing of earth to leave that causes regret. I have many friends that I love dearly, from whom to part with in the flesh has caused grief and tears; but to leave them, and go to those mansions prepared by our exalted Redeemer, and see him as he is, and be like him, causes me to hope and believe that they too will soon follow. Our poor bodies, after resting a little while in the grave, will be raised, spiritual, immortal, incorruptible, like the glorified body of our ever blessed and triumphant Head. O how shall we speak or write of these glorious things? For eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.

Is our brother Kidwell still living—still living in despondence? The writer of this article would be glad to see something from him. It has been comforting to read his letters, because I can sympathize with his feelings, having passed through some of his trials. There are those who feel themselves very feeble, and almost too unworthy to try to do or say anything because of those feelings; but they do not know what comfort they might give to some one. This is one reason why I am trying to write, praying that it may be profitable in some way to some of the dear saints. May you, my aged brother, be blessed with might in the inner man, strengthened by the spirit of the living God; and when you shall have finished the labors allotted to you, may the sweet plaudit be yours, "Well done, good and faithful servant; enter thou into the joy of thy Lord." This is the sincere desire of one who tries to pray for the peace and prosperity of the kingdom of God.

Your sister in hope of eternal life,
MAHALA SPURGIN.

SOUTHAMPTON, Pa., April 21, 1879.

DEAR BROTHER BEEBE:—Being at home this Sunday evening, and feeling sad and lonely, I feel like telling the dear saints some of the trials I have passed through of late.

Dear brethren and sisters in the Lord, it has been some time since I felt at liberty to talk with you through the SIGNS OF THE TIMES, and even now I feel so much depravity that I hardly dare make the attempt; but trusting in the Lord, I will venture. I feel constrained out of love to the dear saints, I trust, feeling that we are one family, and that you will bear with me in my weak way. I have

nothing new to bring, just the same old story of Jesus' undying love to his people. For some time past I have felt sad and gloomy, seeing so much indifference in regard to spiritual things. O did we but know and realize what a favored people we are! While many are deprived, we as a church have had the privilege of meeting every Sunday, where we could worship under our own vine and fig tree, none daring to molest or make us afraid. Dear brethren and sisters, we of all creatures should be most thankful. How can we praise our heavenly Father enough for his manifold blessings to us as a church and people? But now, for some cause unknown to us, we are left destitute, without one to go in and out before us. Our dear brother, W. J. Purington, who has so long and so faithfully discharged his duty as a pastor with us, has resigned, feeling his work was done in this place, and has taken a new field of labor. While we feel his loss deeply, we feel to say, Not our will, but thine, O Lord, be done. And may we regard the separation as needful, and obey. I feel to believe that our path is marked out, and when called we must go. Dear brethren and sisters, let us pray for each other, and may the Lord in his own time send us a pastor to go in and out before us, who will rightly divide the word of truth, and give to each one his portion in due season, that we may profit thereby, and sit under its shadow with great delight, and the fruit be sweet to our taste. May we feel to bear each other's burdens, each esteeming others better than themselves, that we may love each other more and more, and show that we have been with Jesus, and learned of him, for he is all love.

Since commencing this I have met with many of the dear saints at the Delaware River Association, and I can truly say it was a feast to my poor soul. Many I had never met before, but it does not take long to become acquainted with those who speak the same language that we do. But I have to mourn because I cannot mourn over my coldness and indifference. As the poet says,

"Long have I sat beneath the sound
Of thy salvation, Lord;
But still how weak my faith is found,
And knowledge of thy word.
"Oft I frequent that holy place,
And hear almost in vain,
How small a portion of thy grace
My memory can retain."

But with all this indifference, I feel a love for the people of God that I cannot describe. They are the people I desire to be with; but I feel too unworthy, less than the least, and cannot even think a good thought, much less do a good act, without his divine assistance. Sometimes I feel to shudder at the thought that I never had a hope; but then there will spring up such a feeling of love to the saints, that I feel to say, "We know that we have passed from death unto life, because we love the brethren." If this be so, I have a little hope that I would not part with for all the world; for I do love the brethren, and love to meet with them

whenever and wherever I can. Dear brethren and sisters, may we be of one heart and mind, and united in Christ our Head.

A word to our dear brother Beebe. I feel that your trials in these low grounds of sorrow are many, and trust that when your work is done here you will enter into that haven of rest, where there is no more sorrow, but all is peace and love forever and ever.

I submit this to your better judgment, and all will be right.

RACHEL F. HART.

OTEGO, N. Y., June 8, 1879.

MY DEAR BROTHER BEEBE:—As many of the dear friends asked me to write to them on my return from the Warwick Association, I thought with your permission I would address them all through the medium of the SIGNS.

In the first place I will say that I arrived home safely, and found all well, for which I would be thankful to the Giver of all good. I think I never shall forget the high privilege it has been mine to enjoy the past week. Meeting so many of the dear kindred in Christ, and bearing so ably set forth the gospel of God our Savior by called and qualified servants; truly it was a heavenly place in Christ Jesus. While I was there I thought how mean and poor all the wealth and honor of this world appear, in comparison with the durable riches we were hearing about, that inheritance which is reserved in heaven for all the heirs of glory. Yes, and they are all pure alike; not as it is in this world, some rolling in wealth, while others are suffering the extreme of poverty. But all are heirs of God, and joint heirs with our Lord Jesus Christ. O how my poor heart is made to rejoice at the pleasing prospect, that as weak and sinful as I am, I, even I have an interest in that inheritance; for I can but hope that my sins, though many, have all been laid upon our blessed Redeemer, and borne away into the land of forgetfulness, never to appear against me forever. So, as

"His honor is engaged to save
The meanest of his sheep,
And all his heavenly Father gave
His hands securely keep,"

how can I be separated from him? He says he has all power both in heaven and in earth; and if that is so, then the glorified spirits in heaven are not more secure than are sinners saved by grace on earth. But they are far more happy, because they are freed from sin, that vile monster that troubles us so much while traveling through this wilderness. Dear brethren and sisters, did you not think of those dear old soldiers of the cross, as being so near the end of their warfare? Yes, and victory will be theirs through the great Captain of their salvation. I think of all the dear saints with whom I met at Warwick and Middletown, from the east, west, north and south, with a great deal of pleasure, and can but wonder at the many expressions of fellowship they manifested for unworthy me. I feel as though they were very near to me,

and I have not words to express my love for the people of God; it far surpasses earthly love. And why? The apostle tells us that love is of God. And again, it is said, "As touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." Then is it any wonder that we do love one another? And especially are we to esteem for their works' sake those who minister to us in word and doctrine. When I think of the great privileges I am permitted to enjoy with the dear people of God, and the many sermons I have heard in the last week, I find myself wishing that others who are scattered far away from the flock might have the same privilege; but as Elder W. J. Purington said in his discourse, we all have the same Preacher. So if we do not hear through an earthen vessel, he will speak by his Holy Spirit in whispers of love, saying, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." And unless he does speak to us, the preaching is all in vain.

Dear brother Beebe, your work is to all appearance nearly done. Soon you will hear the welcome summons, "Child, come home," and the places that know you now will know you no more forever. Then who will fill your place? God only knows. This we do know, that he will not leave himself without witnesses. It must be gratifying to you in your declining days to see younger ones coming on the stage; but God forbid that they shall have the same severe trials with the enemies of the truth that you have had. But if it is his will that they should, they have the promise that he will be with them even unto the end of the world. Dear father, may the same kind hand that has led you even down to old age still uphold you, and as you pass through the valley of death may you lean your head on Jesus' breast, and breathe your life out sweetly there; but if it is his will, may that day be far away in the future.

Dear kindred in Christ, I ask that you will remember a poor sinner, and cast the mantle of charity over my faults, and may we strive together for the unity of the Spirit in the bond of peace; and if it is not ours to meet again on earth, may we meet in that happy land, where we shall no more take the parting hand. O how much I think about you all. Some of you have not put on Christ manifestly. To such I would say, "Blessed are they that do his commandments, that they may have right to the tree of life." His yoke is easy, and his burden is light.

And now, may God's richest blessings rest upon you all, is the sincere desire of your little sister,
E. BUNDY.

NEAR YAZOO City, Miss., May 24, 1879.

ELDER GILBERT BEEBE & SON—
VERY DEAR BRETHREN:—I am well aware that my term of subscription has already expired, and would have renewed before this, but have not

been in person to the office. Do not think that I am getting tired of our family paper, or any of its many contributors, nor the manner in which its columns, editorially or otherwise, are conducted, for it is truly a joy for me to receive it. I have been a subscriber ever since my acquaintance with it, which is about six years, and I can truly say that I cannot find any fault with it. I feel like expressing the gratitude of my heart to our God, that he has raised up so many able writers for its columns. I would say, brethren and sisters, write on. I want to tell you that there is one poor, isolated sinner, the most worthless one among you, who feels comforted and cheered in this low ground of sorrow. Why? Because you all have traveled the same road, and can tell the feelings of this poor, worthless worm of the dust better than I can myself. I am surrounded with what the people call preaching, and they call their god by the same name that we do our God; but still he bears no resemblance in any respect to our God. And why? Because we preach a God that can save all to the uttermost that call upon him; but they call upon a God who is able to save nobody. Yes, this is their god, brethren and sisters, that Paul tells us is the root of all evil. Take this god away, and they would stop preaching. Brethren, my mind is wandering, and I cannot say, it seems, what I desire. When I would do good, evil is present with me; yet it is not I, but sin that dwelleth in me. O, brethren, the deep waters that I have traveled through of late, none but me and my God can know. I could not see at the time why it was suffered to be so, for it seemed more than I could bear; but I seemed at the same time to have some little hope in this one sentence, "But God is faithful, who will not suffer you to be tempted above that ye are able," &c. But, my friends, I can now see that it was for my own good. It taught me a lesson that I hope I shall never forget, and that is, to do good unto them that despitefully use me. When they smite you on one cheek, turn the other also; and when they compel thee to go one mile, go with them twain. I had at times not heeded this language of our blessed Savior, "If they have persecuted me, they will persecute you." And who am I, a poor worm of the dust, that I should not suffer the sneers and reproaches of the people? Yes, my own kindred in the flesh. If you are without chastisement, of which all are partakers, then are you bastards, and not sons. Dear brother Beebe, my sheet is full, and I must stop. If you see anything in this poor scroll that in your better judgment will be of any interest to one of the little ones, you are at liberty to publish it; and if not, commit to the flames, and all will be well with me. It seems that I would like for my friends to know just what a poor creature I am. I will now say farewell. Dear brethren and sisters, do not forget to speak often one to another.
Your brother in tribulation and love,
A. T. GERRARD.

SPRING VALLEY, Ohio, Feb. 14, 1879.

DEAR COUSIN AND BROTHER IN CHRIST:—Through the tender mercy of our heavenly Father I am once more permitted to try in my weak way to answer your kind and most welcome letter, which I received some time since. I would have written sooner, but have not felt able. I am some better now, for which I feel thankful to the Giver of all gifts, for it is in him we live, move, and have our being, and without him we can do nothing. The eternal God is our refuge, and underneath are the everlasting arms. O how secure we are when we have the Lord on our side; for if the Lord be for us, who can be against us? But we know by experience what it is to be poor, and sorrowful, and in deep trouble. I am often made to cry out, like David, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." How often the poor, tempest-tossed children are in their experience poor, hungry and thirsty, their soul fainting within them, and they find that they are destitute of that which they desire. Yes, they go mourning on account of their barrenness of mind, and their carnal, sinful and corrupt nature brings sorrow to their hearts. They can remember times when they have experienced something of that salvation which lifts the soul on high; but now they are in deep trouble, and everything looks dark and gloomy, both in providence and grace. The enemy comes in with many accusations, telling them that if they were a child of God it would not be thus with them, and they would not be so sinful. What groaning and sighing, and the language of the soul is, Has the Lord forgotten to be gracious? Is his mercy clean gone forever? Will he be favorable no more? This is just my feeling, if I am not deceived, and know my own heart. I am cast down so much of the time that I fear I am not one of his chosen; but blessed be his holy name, he has left many precious promises on record for us. He says, "I came not to call the righteous, but sinners to repentance." How this suits our own case, for we have no righteousness of our own, but have to plead guilty before God; for "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Dear brother, thus it has pleased the Lord to give us a foretaste of the joys that await us at the end of this life. O that he may give me patience to wait all the days of my appointed time till my change comes; and if we are not permitted to meet again on earth, may we meet where parting is no more, where sickness, sorrow, pain and death are never felt. I hope you are all well. Love to all the family and yourself.

I remain your unworthy cousin in hope,

ELLA J. FERGUSON.

WASHINGTON Co., Va., Oct. 6, 1878.

DEAR BROTHER BEEBE & SON:—
Inclosed you will find a Post Office Order for the SIGNS OF THE TIMES another year. I feel in rather low spirits at this time, but if I love and fear the Lord, all things will certainly work for my good, I am free to confess before God that I have been too much inclined to put my trust in an arm of flesh. I am in my seventy-third year, and consequently not able to do much work. Like the rich fool, I thought I had goods enough to last as many years as I would live to see; but last week some person or persons entered the house and stole all the money we had in the house but seventy-five cents. But the Lord is able to make it work for our good. We would do well to depend on the Lord at all times and under all circumstances; but when we become proud and foolish, and put our trust in an arm of flesh, we are sure to experience the truth of God's word. I do not think the Lord makes anything a curse to his elect; but whom he loves he chastens. No doubt Paul had a right view of the matter when he said that no chastisement is joyous for the present, but works for us an eternal weight of glory. So if he chastise us, let us kiss the rod, and be still, knowing that he is God. I can say that I love the Lord; and why should I not love him, when he has been so merciful to me all the days of my life? And more than that, the hope that he fulfilled the law for me, and called me with a holy calling, opened my blind eyes to see what a vile sinner I was, and gave me repentance, and a hope of forgiveness of my sins, it looks as if I am bound to love him. I speak to those whom I feel to be brethren and sisters, and I desire you to pray God in my behalf.

Brother Beebe, you may use this or any part of it as you think best. I feel a desire to communicate with the household of faith, and to ask the brethren and sisters to write on, for they do not know how much my soul is fed by them. There is not an Old Baptist that I know of nearer than forty miles, except my wife, and about all the consolation we receive is by reading. I hardly thought of writing a communication when I began; but I have gone further to pen down my scattering mind than I expected. I feel as if I was talking with the saints, and hardly know when to quit.

Yours in hope of immortality,
S. B. MATTOX.

DENTON, Texas, June 13, 1878.

ELDER G. BEEBE AND SON:—I am now permitted to write to you, to let you know that I receive your paper regularly, and that I cannot do without it so long as it contains the doctrine of free and sovereign grace. I have been taught and do realize that in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. The good I would, I do not; but the evil which I would not, that I do. This causes me much

weeping and sorrow of heart, and to often feel like one alone, and less than the least of all saints, and indeed I have tried to believe that my hope is naught but imagination or delusion; but I cannot, for to do this I have no power. Little as my hope seems to be at times, I would not be without it for ten thousand such worlds as this.

"Sometimes my hope's so little
I think I'll lay it by;
Sometimes it seems sufficient
If I were called to die."

The gift of God is eternal life through Jesus Christ our Lord; and if he has given me a hope, he will preserve this blessed gift. The apostle Paul tells us that hope is an anchor to the soul, both sure and steadfast; and O how sweet are these words to me when applied by the Comforter. At times I have some sweet moments, but they are few and far between.

I was truly sorry to hear of the illness of the senior editor, but grateful to him who rules all things for restoring you to health. In this we see his goodness, and hope in his mercy that you may be greatly blessed with all things in your declining days, both spiritual and temporal. Let me ask you to pardon my delay. My ill health is the cause; nor can I promise to do better in future. Inclosed please find money order to pay for the SIGNS OF THE TIMES. I close, requesting an interest in your petitions at the throne of grace for me and mine.

Your unworthy but loving sister
for the truth's sake,

JANE Y. HARMON.

NEAR WILLIS, Texas, March 20, 1879.

ELDER G. BEEBE & SON:—I write you at this time to thank you for your liberality expressed in your loving letter received a while ago. It will do no good to tell you, yet I am so thankful, that though poor in this world's goods, I am bountifully and richly fed with such excellent food as I regularly receive from the SIGNS OF THE TIMES, furnished me so kindly by one whom I have never seen, but whom I love in the truth. I can truly say, that in all my readings of your editorials for nearly thirty years, I have never found one sentiment advanced by you that was not my sentiment, and I do not know that I could say it of any other person, and I find that my heart is drawn out in love to you. O how I do desire to see you face to face, and would, if I were able to, visit you; but if we do not meet in this life, I have a hope more precious than gold that we will meet in a better world.

My dear brother, if you have leisure, and feel disposed, I would be glad for myself and others if you would give your views on the subject of fasting, as recorded in Luke v. 33-35. 1st. What is meant by a fast? 2d. What is the design of it? 3d. How is it to be done? 4th. When is the time to fast? The blessed Saviorsaid that when the Bridegroom was taken away from them, they should fast in those days. When is that time? I have been a great deal troubled about this subject. Forty

or fifty years ago churches had what were called "fast days," to fast and pray for revivals, &c; but since I have been among the Old Baptists I have not heard or seen anything of the kind, unless some President or Governor in time of calamity would order it. Do the Old School Baptists in your acquaintance observe it? I hear also some mention in the SIGNS of "Covenant Meetings." What kind of meetings are they, and what are they for? I am afraid we in the South are far behind the times, and behind our privileges and duty. Please answer me, either through the SIGNS or privately.

May God bless you, and the SIGNS, and all the household of faith, is my prayer.

Yours in hope of eternal life,
A. W. MCKENZIE.

(Editorial reply on page 152.)

JUNE 14, 1879.

DEAR ELDER BEEBE:—It is with fear and trembling that I take my pen in hand to address you. I hope you will pardon the liberty, when I tell you that my mind has been impressed for several years to write a letter for the SIGNS, provided you see proper to publish it. Not that I feel competent to do so, but when I read the precious letters in the SIGNS I feel like casting in my mite.

I was raised by Arminians, and when very young I was taken into their church. I was told that I had religion, and was on the road to heaven; all of which I believed, and felt at ease, and had no trouble. In this way I lived until I married into an Old School Baptist family. Up to this time I had never seen an Old School Baptist, and knew nothing about their doctrine. I had heard that they held very bad doctrine, and were called "hard-shells," and "iron-jackets." My father-in-law being a subscriber for the SIGNS, I had an opportunity of learning what Baptist doctrine was; and being a great reader, I was always ready to read each number as soon as it came to hand. I found it differed from what I had heard, but still it was very hateful to me. I could not understand it, and thought they were a bigoted sect, who thought no one good but themselves. I lived in this way for several years, when at length I became uneasy. I did not know what was the matter, but felt lonely and disconsolate. At last I came to the conclusion that I had no religion, and began to pray to the Lord to have mercy on me. Another year passed away, and still I found no relief. One evening I went into a private room to try to pray, and while there I felt that I could do nothing; if the Lord did not undertake my case I must perish. While begging for mercy, a hope sprang up. I did not think the Lord had heard my prayer, but thought he would in the future, and I felt very much relieved. With these feelings I retired for the night, and in the morning I had the same hope. As soon as I had an opportunity I picked up the SIGNS OF THE TIMES, and my eyes fell on a Circular

Letter. The writer was setting forth the doctrine of election and predestination, and how beautiful it looked. I now understood it, and instead of hating it, I now loved it. I then picked up the New Testament, and it seemed different from what it ever had. It was in the same words, but they had a different meaning. Time passed in this way for awhile, and I found the experiences of the dear children of God in the SIGNS were so much like my own thoughts and feelings, that I began to hope the Lord had pardoned my sins. Several years have passed since then, and I am still hoping, although I am not a member of your church, and you are a stranger to me in the flesh. There is no Old School Baptist Church within reach of us, and I meet very few people who seem to understand my language, although there are plenty of churches all around us. So you see we are very lonesome; but I know it is all right. There are others like myself, destitute of hearing the word preached in its purity; and I would say to them, Fear not, for the Lord will gather his sheep. "He will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have redeemed them." No, dear Elder, I know there will not be one sheep or lamb left behind. I have so many doubts that I fear I am not one of his people. I am so ungrateful for all his mercies, and my mind is so much on the things of the world, that I think surely I cannot be a christian. I know if I am ever saved it will be by grace alone, for I am a poor, miserable sinner, deserving of nothing but everlasting banishment from the just and holy One. No good thing can I do; for when I would do good, evil is present with me.

But I will stop scribbling, lest I weary your patience. I hope the Lord may be with you, and keep you by his grace. Do not publish this to the exclusion of better matter. Pray for us.

M. G. S.

DENMARK, Miss., April 27, 1879.

ELDER BEEBE—DEAR BROTHER:—I see the time is come for me to send my remittance for the SIGNS OF THE TIMES. When I first began to take it, six years ago, there were twenty subscribers to it in this country, and now I have to remit alone. Is there not a cause for this falling off? There must be. I cannot see how lovers of the truth can lay aside such reading matter as the SIGNS contains. I know there are several other papers advocating the cause of the Primitive Baptists, but I think the SIGNS is preferable to any that I have seen. Most of the articles written by the dear brethren and sisters are without a rival, and I can but say to them to write on, and I am sure their labors will be blessed. And now to its readers, one and all, let us work together for the welfare of Zion and the good of the cause, and let each one become an active agent for

our family paper. If each subscriber will get one new one, it will double the present list, and will help the dear old soldier of the cross to carry on the work that he has been engaged in for so many long years. I would like to write a communication for our most valuable paper, but my mind is too much clouded at this time; besides, I am sure it would crowd out more interesting matter. I wish to say to all the dear ones, as one of old said, to be of one mind, to live in peace one with another, and let those controverted points alone, which are unprofitable, and gender strife. I think the Primitive Baptists are a unit on the fundamental doctrine of the bible, and have always noticed that the strife generally arises about words to no profit, such as angels are not allowed to look into; and I do hope the dear ones will quit, and let peace and union prevail. May the time come when schisms will cease.

In hope of eternal life, I remain,
as ever, your friend and brother,

T. W. WILSON.

CHURCH CONSTITUTED.

ACCORDING to previous arrangement, a meeting was held at the house of brother Jacob Hess, on Clatsop Plains, near Skipanon, Clatsop Co., Oregon, on Saturday before the fourth Sunday in September, 1877, for the purpose of constituting a church, which was done in the order following:

Praise and prayer, and preaching by Elders Isom Cranfill, P. P. Chamberlin and John Stipp.

After an interval, the council organized by choosing Eld. P. P. Chamberlin Moderator, and Dea. E. Loat Clerk.

Praise, and prayer by Eld. James Bullack.

The council was composed of,

From Bethel Church, Dea. Wm. Clymer, brethren J. T. Crooks and Jesse H. Adams.

From New Hope Church, Elders P. P. Chamberlin and Jas. A. Bullack.

From Oak Creek Church, Eld. I. Cranfill.

From Scio Church, Eld. John Stipp and Dea. E. Loat.

The letters and other testimony of good standing of the following names were examined and approved, to wit: Jacob Hess, E. E. Hess, B. W. Gilmore, Wm. K. Gilmore, Sarah Gilmore, C. N. Hess, Minnie Hess and Lucy C. Heckard.

Their Articles of Faith were then presented and approved, being identical with those of the Siloam Association.

The council being fully satisfied with the propriety of constituting them, proceeded, through the Moderator, to pronounce them a Regular Predestinarian Baptist Church of Jesus Christ, the Moderator giving to each member the right hand of fellowship, followed by all the members of the council, with praise.

Prayer by Eld. Isom Cranfill.

Charge by Eld. John Stipp.

Adopted the name by which they should be known, SEASIDE CHURCH.

Minutes read and received.

Dismissal with benediction.

P. P. CHAMBERLIN, Mod.

E. LOAT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1879.

BE PITIFUL; BE COURTEOUS.

These instructions are given to the saints in a preceptive form, as binding on them by the authority of our Lord Jesus Christ, for whatsoever the apostles have bound on earth is also bound in heaven; we cannot therefore disregard or disobey these injunctions, without transgressing the law of Christ. This admonition is applied to the saints in their social relation to each other, as fellow-members of the one body over which the Son of God presides as the Head. While here in the flesh we cannot fail to find in each other something to pity and deplore. But while pity and forbearance are felt for others, every saint will find in his own walk and conversation something also requiring sympathy, forbearance and pity from his fellow-sufferers. Although some have held and contended that all the elements of our nature are killed, by the new birth, to the love of sin, and are converted to the love of holiness, the admonitions in the word addressed to the saints, to be pitiful and courteous toward each other, and warning them against biting and devouring one another, seem clearly to imply that there are still in our fleshly natures elements which are yet unsubdued by the new birth, and which require a vigilant and constant watchfulness, that our affections, as well as lusts, should be denied and crucified. If our natures were really changed from a love of sin to a love of holiness, we would not be plagued with vain, foolish and wicked thoughts; we would have no covetous lusting or desire for things that do not belong to us; no pride, envy, hatred or malice to excite the pity and forbearance of our brethren. Our tongue would require no bridle-bit to hold it in subjection; our passions of anger, and wrath, and resentment, and retaliation, would be quiet as lambs. But says one, I truly feel these corruptions in my fleshly nature, and often fear, because I find them unkilld in me, that I have not really experienced the new birth; but still there is a change, a wonderful change with me, for I do, notwithstanding all my carnal depravity, really love the things which I once hated, and hate and loathe many things which I once loved. This is true in the experience of all who are born of God, but this is not so from any change in your earthly nature; it is a fruit that your carnal nature never did produce. It is the fruit of the spirit which you received in the new birth; and it wars against your flesh, and against all your fleshly elements and passions, striving to hold them down, and to keep them in subjection to the spirit of your mind. The love of God which is bestowed upon you, and shed abroad in your heart, is a fruit of the spirit that is born, not of the flesh, but born of God. If there were not two antagonistic natures within us, there could be no warfare. The word of God

assures us that nothing that is born of God can commit sin; and that all that is born of the flesh is depraved and sinful, and therefore lusts against the spirit which God has implanted within us. If we were only governed by the spirit which we received of God in the new birth, we would not need the sympathy and pity of our brethren. When like the apostle, who could find nothing good in his flesh, we are brought into captivity to the law of sin which is still alive in our members, like him, we groan, being burdened, and cry out, in his language, "O wretched man that I am! who shall deliver me from the body of this death?" In the body of the flesh all is death; for if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. So in every christian the warfare is between life in Christ, and death in the flesh; between corruption in their carnal nature, and incorruption in their spiritual life. Involved in such a conflict between flesh and spirit, between the old man and the new man, how often are christians distressed with doubts and fears arising from the unslain infidelity of their carnal mind, which is enmity against God, not subject to the law of God, neither indeed can be.

In their straits they feel the need of the forbearance of their brethren; and the Lord, who knows well what are the feelings of their infirmities, has enjoined on them to "Be of one mind, having compassion one of another; [to] love as brethren, [to] be pitiful and courteous." The law of Christ, which God has written in their heart, commands the strong among them to bear the infirmities of the weak, and to bear one another's burdens, and so fulfill the law of Christ.

Instructions are given by the apostle for the observance of the precepts, to be of one mind, compassionate, pitiful and courteous one to another in the house of God, and it is highly important that the rules given should be strictly adhered to. Negatively, the apostle says, "Not rendering evil for evil, or railing for railing." Alas for us! with such a resentful nature as every child of God has in his fleshly nature, how hard it is for them to restrain the spirit of retaliation, when they feel that they have been injured by their brethren. David, the man of God, said if it had been an enemy, he could have borne it; and we, as christians, find that the most painful wounds we feel are those which we receive in the house of our friends. And the law of carnal commandments calls for an eye for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot; and our resentful nature is strongly inclined to exact all this as evenhanded justice from a brother that has offended us. But although the law, which knew no mercy, demanded all this, how different are the rules given by our Lord to his disciples. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other

also."—Matt. v. 39. Obedience to this precept is very crossing to our fleshly passions; yet how vitally important. How can we follow him who once suffered for our sins, the just for the unjust, that he might bring us unto God, if we in violation of his special command render evil for evil? Had Christ our Lord dealt in that manner with us, what must have been our doom? We are commanded to put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbor, for ye are members one of another. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. iv. 22-25, 31, 32. "Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." How frequently do the children of God wonder why they cannot inherit, or enjoy the inheritance of the blessings of comfort, peace and joy in the Holy Ghost. Let them search if there be not hidden in their tent, or house of their earthly tabernacle, some "cursed thing," of gold, or silver, or Babylonish garment, (see Josh. vii. 21); or if not, if there be not concealed in their heart something of resentment, railing, or of guile, malice, envy, hatred, and evil speaking. Yea, make a thorough, diligent search, for the natural heart is deceitful above all things, and desperately wicked; search then as with a lighted candle, if there be not in some hidden chamber or dark recess an unforgiving spirit, breathing slaughter and retaliation against a brother for whom Christ died. And remember the words of Jesus, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew vi. 15. "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."—Mark xi. 25, 26. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 3.

The admonition of Peter, to attend to the things enjoined, is urged, that our prayers be not hindered (1 Peter iii. 7); and we are told by our Lord in what manner they may be hindered. And if we would inherit and feast upon the blessing, let us remember that it cannot be enjoyed by the children of God while they cherish hardness against one another. "For he that will love life, and see good days." Who is there among the saints that does not desire to enjoy the life of the spirit, and who among them that does not long for good days, such as they enjoyed when the candle of the Lord shined in and

around them? Well, if such be our desire, let us refrain from the things which hinder our prayers, disturb our peace, break our fellowship, and dishonor our profession. Our flesh is corrupt, and must be denied; for if we sow to it, we shall from it reap corruption; but if we through the spirit mortify the deeds of the flesh, we shall enjoy life, and see good days; but in order to enjoy this, let the saint "refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil." As we are taught by the scriptures referred to above, even the prayers of the saints are hindered, if they do not forgive and love one another.

But, says one, while smarting under sharp reproach or injury received from a brother, my reputation is assailed, my good name is impugned, and I must have satisfaction, I must have redress. But what redress? Must it be an eye for an eye? Be careful, and render not evil for evil. "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye." This is the pathway marked out by our glorious Leader. He never suffered for anything but righteousness, for there was no unrighteousness in him. He indeed suffered in his flesh, the just for the unjust, to bring us to God, and we are admonished to arm ourselves with the same mind. And, Finally, be ye all of one mind, having compassion, as he was compassionate. Love one another, as he has loved us, and given himself for us. Be pitiful, as he was pitiful to us. Be courteous, for he was courteous; and when he was reviled, he reviled not again."

Peter, in his epistles, as well as all the apostles of Christ, has dwelt largely on the sacred obligation of all who name the name of Jesus, and profess to be his disciples, to depart from all evil; and the grace of God that bringeth salvation hath appeared to all men, (all classes of men,) teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Although it is true, that if any man will live godly in Christ Jesus, he shall suffer persecution; still, "If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part [who reproach the saints] he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer." John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15. And the same apostle also says, "We know that we have passed from death unto life, because we love the brethren." And again, "Beloved, let us love one another; for love is of God, and every one that loveth is

born of God, and knoweth God." Therefore Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." "Wherefore, let them that suffer according to the will of God commit the keeping of their souls unto him, as unto a faithful Creator." To suffer according to the will of God, as God has revealed his will concerning our sufferings, is to suffer patiently whatever of reproach or persecution may be heaped on us for righteousness' sake, without attempting to retaliate by returning evil for evil or railing for railing. Jesus has said to his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."—Matt. v. 11, 12. Truly, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Vengeance belongeth to God, not to us. We are taught to pray for them "which despitefully use and persecute us." As Jesus on the cross prayed, saying, "Father, forgive them, for they know not what they do." And as Stephen, when suffering martyrdom, prayed for those who were stoning him to death; upon his knees he cried with a loud voice, "Lord, lay not this sin to their charge." These were his last words, for "when he had said this, he fell asleep."—Acts vii. 60. May it be our privilege to fall asleep with a like invocation for all who have done us wrong. And while we continue in the flesh may our adorning be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. But the end of all things (terrestrial) is at hand; be ye therefore sober, and watch unto prayer. And above all things, (let christians) have fervent charity among themselves, for charity shall cover the multitude of sins. "Be pitiful; be courteous."

FASTING, COVENANT MEETINGS, &c.

Reply to brother A. W. McKenzie, on page 150.

The custom of fasting was observed from a very early date, as an indication of humiliation under severe trials, and the fasting of the Old Testament saints was accompanied with prayer to God for deliverance from their distresses. And so also, under the gospel dispensation, the prayers of the children of God, in the absence of the sensible presence of their Redeemer, were accompanied with self-denial of carnal indulgences. When the Bridegroom is present, by his spirit, in communion with the saints, instead of fasting, they are feasting on the bread of heaven, on fat things full of marrow, wines on the lees, well refined. They are brought to the banqueting house, and

the banner over them is love; they are stayed with flagons, comforted with apples, and transported with his love shed abroad in their hearts. When the Bridegroom is with them, how can they fast or be sorrowful? In his presence is fullness of joy, and at his right hand are pleasures forevermore. He maketh them to lie down in green pastures, and leadeth them beside the still waters; yea, he prepareth a table for them in the presence of their enemies, he anoints their head, and fills the cup of their happiness to overflowing, and wipes all tears from their eyes. But truly and painfully, the days come when the manifest presence of Christ is withdrawn from them for a season, "and then shall they fast in those days."

In the days of his flesh our Savior himself fasted forty days and forty nights in the wilderness, and encountered the temptations of Satan; thus evidently signifying to his disciples of all subsequent ages, that they in following him through evil as well as through good report, would be called to suffer for his sake, and in his footprints be exposed to the fiery darts of the enemy, that they may indeed know the fellowship of his sufferings, and be conformed to his death. That the Savior, in his long conflict with Satan in the wilderness, literally abstained from food, from drink, and from rest, seems to be inferred from the words, "he was afterward a hungered." But that abstinence from our natural food would of itself constitute an acceptable fasting, or that it is indeed indispensably essential to a godly fasting, is not to be inferred. These outward acts of abstinence, where the heart is not bowed down before the Lord, are condemned as base hypocrisy, and forbidden. The Pharisees and hypocrites fasted often, and with much ostentation, to be seen of men, and to show how pious they were; but Jesus forbade his disciples following their example. "Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast; but unto thy Father which seeth in secret: and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 16-18.

God, by his prophet, severely reproved the people of Israel for their hypocrisy in fasting. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" To which God, by his prophet, replied, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under

him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—Isa. lviii. 3-7. From these scriptures we learn what manner of fasting God has chosen, and of what he disapproves. A public parade, an ostentatious show, are positively forbidden; and an afflicting our souls by abstinence from food, and a solemn countenance, and bowing down our head like a bulrush, while we are withholding bread from the hungry, and clothing from the destitute, and exacting of our fellows, and finding our own pleasures in our pretended piety, this is hypocrisy and abomination. Nevertheless, the christian must needs fast when the Bridegroom is hidden from his view. But this is not by appointing a day, blowing a trumpet, or ringing the bells; but in the secret chambers of the soul this fast is kept unto the Lord, who seeth in secret, and in such form and manner as none but God can see and know.

It is true, the Baptists in some former times were led to appoint days for public humiliation and prayer, and to conform to the unscriptural practices of the various religious denominations around them in this and some other things, and, for aught we know to the contrary, some churches may still practice it; but how they can reconcile the practice of public days of fasting with Matthew vi. 16, we have yet to learn. The old order of Baptists in this part of the country do not observe fasting in a public way, but we hope they all observe it in the manner enjoined by our Lord and Master.

Our covenant meetings, at the North, are what are in many parts of the country called church meetings, or conferences. They are meetings of the church for the transaction of church business, at which opportunity is given for any to be heard and examined who desire to unite with the church, and for the transaction of any other business proper for the church to attend to. In some of our northern churches, if there is no special business demanding attention, an opportunity is afforded for all the members present to relate the exercises of their minds, to speak of their hopes and fears, trials and deliverances, conflicts and victories, and to endeavor to keep the unity of the Spirit in the bonds of peace, by exhortation, singing and prayer.

In our Eastern States, sixty or seventy years ago, and before the separation of the Fullerite Baptists from us, it was customary at the constitution of a church to have a written church covenant, to which all the constituents agreed, and all who afterwards united also agreed to maintain; and at the monthly meetings of the church it was commonly read. From this ancient usage the monthly meetings of the churches came to be called covenant meetings.

Unpublished Communications and Unanswered Inquiries after Truth.

We feel that some word of explanation is due many of our correspondents in regard to their articles not appearing in the SIGNS, or their requests for our views remaining unanswered.

There is probably no duty an editor has to perform that taxes his abilities to a greater extent than to select from the vast number of articles received for publication those best adapted, under existing circumstances, to be of the most edification and instruction to the general readers. Many very excellent articles remain for a long time unpublished, and perhaps never appear, on account of some existing circumstances entirely unknown to the writer; but the greater number fail to be published from lack of room. Very frequently we are compelled to lay aside articles for want of space, written by some brother or sister who, not having the advantages of education, are not able to express themselves in the most eloquent style, and on these occasions we feel more reluctant to omit the publication, fearing that some weak, trembling ones may infer that it is on account of their ignorance of spiritual as well as natural things that their articles are not published.

In regard to the calls for our views on certain portions of scripture, it is impossible for us to reply to but a very small portion of the amount received; and as we must write as our mind may be led, we cannot select from the lot those who are the most urgent in their requests; and very frequently, with a large pile of these requests in our desk, our mind may be led to write on another portion of the word from any among the numerous inquiries on hand.

We have given the foregoing explanation, that any who may feel grieved or offended at not seeing their articles in our columns, or not receiving an answer to their call for our views, may have a better understanding of what in most cases is the cause, and hope it will be satisfactory, and that none of our dear brethren or sisters will feel that a personal objection excludes their articles, but will always take into consideration that of the thousands of articles received, a large proportion of them must of necessity be excluded from our columns.

CORRECTIONS.

DAVENPORT, N. Y., June 16, 1879.

DEAR ELDER BEEBE:—In my communication which you had the condescension to publish, I notice an omission which, in my view, materially changes the sense of the expression. It is possible the mistake was in my writing. I did not intend to say I had been ashamed to witness for Jesus, but of my unworthiness to witness for him.

Respectfully yours,

HARRIET N. HARKNESS.

C I R C U L A R L E T T E R S .

The Warwick Old School Baptist Association, convened with the Warwick Baptist Church, at Warwick, Orange Co., N. Y., on Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1879, to the churches represented by their messengers to the association, Greeting.

DEAR BRETHREN IN THE LORD:— May grace, peace and mercy from God the Father, and from our Lord Jesus Christ, abide with you continually.

During the many years the Warwick Association has existed as an association of churches professing the same faith, and observing the order commanded by our Lord Jesus Christ and his divinely inspired apostles to be observed by all his faithful followers, almost every principle of the gospel has been presented for your consideration in the Circular Letters which have been annually addressed to the churches. Those great principles have been clearly set forth as worthy of all acceptance, and a firm belief in them as essential to establish the children of God in the truth, to abide in which makes them free, and enables them to stand fast in the liberty of the sons of God. Nor has there been a failure, while urging the necessity and importance of contending earnestly for the faith once delivered to the saints, in urging upon the brethren the equal importance of observing the order of the gospel in the churches, and rendering strict obedience to the commands of the Lord Jesus, and of those whom he has set upon twelve thrones to judge the twelve tribes of Israel, embracing the whole spiritual family, constituting the church of the First-born, whose names are written in heaven, and who are subjects of the kingdom of our Lord and Savior Jesus Christ. That this has proved conducive to the peace, prosperity and welfare of the churches, and the comfort and edification of the brethren, has been testified by many dear brethren now gone home to glory, and some living can recall many precious seasons when they have been permitted to sit together in heavenly places in Christ Jesus, and while their heart has burned within them, as they spake of the glory of the kingdom of God, and talked of his power, goodness and mercy manifested towards his children, and his gracious dealings with them.

"Their songs of praise with sweet accord
Ascended to their living Lord."

Those were days when fellowship existed, and sweet intercourse prevailed amongst the churches, and brethren could say, One day spent in the courts of the Lord, is better than a thousand devoted to the pursuit of worldly pleasure, or the acquisition of worldly wealth, or in the enjoyment of the vain and transitory things of time and sense. Distance and time were not obstacles in the way, nor did they hinder the brethren in the respective churches from convening together frequently for the worship of God; and the apostolic command, "For-sake not the assembling of yourselves

together, as the manner of some is," was acknowledged as binding upon them, and was obeyed with alacrity and pleasure, to their edification and mutual advantage. Like the primitive disciples, they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer; and being willing and obedient, they ate the good of the land, and the presence and smiles of their divine Redeemer sanctified every affliction, sweetened every bitter cup, and through the grace of our Lord Jesus Christ they were enabled to go on their way rejoicing. Then had the churches rest throughout the association, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

While we recall to mind the times, scenes and events of which we are now speaking, with a mournful pleasure, chastened with joy, and mingled with gratitude for those great and highly-prized privileges, we sometimes greatly fear that the present time presents a contrast calculated to produce emotions of pain and regret, if not of mortification, in our minds. The letters from the churches in the association for several years past have spoken of coldness and indifference, as prevailing in some instances to a painful degree, and a spirit of apathy as existing of an almost alarming character. Our own observation has confirmed what the letters from the churches have brought to our notice. The intercourse between the churches and amongst the brethren seems to have been in a great measure suspended, and in some cases almost entirely broken off. In some of the churches, meetings for prayer and praise and conference have become very rare, while the stated meetings for the preaching of the gospel are but sparsely attended; and it is greatly to be feared, that unless God by his Holy Spirit does kindle a flame of sacred love in these cold hearts of ours, that if even the form of godliness shall continue to exist, the power thereof will hardly be known. The scriptures frequently describe such a state of things as existing among the people of God, as we fear we have reason to deplore among us at this time; and we shall call your attention to the language of the inspired psalmist, and we trust every heart will unite in the prayer of that servant of God, that God will visit his people and revive his work.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears, and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face

to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved."

These things, setting forth the condition of the people of God in former ages, were written for our instruction, warning and reproof. As a cause existed for the prayer of the inspired servant of God, if such a prayer and such a petition is appropriate at the present time, and is descriptive in a measure of our situation, causes of a similar character have made them appropriate. God watches over his churches, and his eye is upon his people. Whom he loves, he rebukes. Our blessed Lord, in his messages to the seven churches in Asia, found but one which needed no words of reproof. One had left its first love. Another retained in fellowship some who held false doctrine, which the Lord hated. Another had a name to live, and was dead. The fourth had a little strength, and was enjoined to hold that fast, lest its crown should be taken from it. And the last was neither hot nor cold, but lukewarm, and the Lord declared that he would spew her out of his mouth.

Dear brethren, these things were not written for the warning, reproof or instruction of those churches only, but for us also; and if we do not heed them, but suffer like departures from the doctrine or order of the gospel to obtain or exist amongst the churches, we must expect the judgments denounced against them, also to fall upon us. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." The letters from the churches, of late years, have spoken of coldness and indifference, as existing to a greater or less extent in them all. But few, according to their testimony, have uniformly come up to the solemn feasts of Zion. In some, the works of the flesh have been painfully manifested; and in others we hope the fruit of the Spirit can yet be traced. But we rejoice that the letters from

the churches this year afford encouragement, and inspire the hope that God is causing a rain of grace to fall upon the churches, and will soon revive us again. There have been causes which have produced the things which we have had reason to deplore as having existed among us. Let us be careful, and see if any of that old and baneful leaven is left. "A little leaven leaveneth the whole lump." Have we left our first love? Then we are to remember whence we are fallen, and repent. Do we retain in fellowship any who have departed from the doctrine of the gospel, or whose walk or conversation are disorderly? Let us remember that an inspired apostle has commanded us, in the name of our Lord Jesus Christ, to withdraw ourselves from every brother who walks disorderly. Do we allow a spirit of jealousy or suspicion, those roots of bitterness, whose fruit is envy, hatred and malice, and whose effects are destruction of peace, love and fellowship? We are to mark them who manifest such a spirit, and to have no companionship with them, that they may be ashamed; and if such persist in a course so detrimental to the peace of Zion, the sword of the Spirit, which is the word of God, must be employed. Says an inspired apostle, "I would they were even cut off which trouble you." Have we forgotten the admonition, Seek first the kingdom of God and his righteousness? Let us return unto God, and he will return unto us, and will purify us, and purge us as gold and silver, that we may offer unto the Lord an offering in righteousness. Then shall our offerings be pleasant unto the Lord, as in the days of old, and as in the former years.—Mal. iii. 3, 4. O that we could say, as did the inspired psalmist, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." And again, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." Have we become wearied and faint in our minds? Let us then look unto Jesus, the author and finisher of our faith, who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Let us constantly consider him, that endured such contradiction of sinners against himself, for we have not yet resisted unto blood, striving against sin. Our prayer, dear brethren, is that the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, will make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight; to whom be glory forever. Amen. And we beseech you, brethren, suffer the word of exhortation; for considering the importance of the subject, and its bearings upon the prosperity and peace of the churches, we have written this letter unto you in few words.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association, in session with the Canton & Columbia Church, to the sister churches composing this association.

DEAR BRETHREN IN THE LORD:—It should be with praise and thanksgiving that we come together on this occasion. We know that our enemies have long since declared that our numbers would soon be extinct; but there are as many to-day to stand as faithful witnesses of God's goodness and mercy to poor, perishing sinners, as the Lord in his infinite wisdom designed there should be. Our Savior has declared that not one of the dear lambs will ever be lost; for my Father "is greater than all, and none is able to pluck them out of my Father's hand." They were purchased by the precious blood of Christ more than eighteen hundred years ago, and none shall ever be able to successfully contest their title to that inheritance, which is incorruptible and undefiled, and that fadeth not away.

Dear brethren, fear not; it is your Father's good pleasure to give you the kingdom. God has not called the wise and prudent of this world, but has chosen the poor, rich in faith, and heirs of the kingdom. Consider the high calling of our profession, which is in Christ Jesus our Lord. What kind of persons ought we to be, in all holy conversation. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The past year has been one of growth in numbers, and a good attendance upon the administration of the word. We pray God may build up the waste places of Zion, and that the watchmen may cry aloud and spare not. The subject of gospel preaching, which is Christ crucified, is to them that perish foolishness; but unto us which are saved it is the power of God. The word of God is sharper than a two-edged sword. His word shall not return unto him void, but shall accomplish that whereunto he hath sent it. He said, "Let there be light; and there was light." That light lighteth every one of his children. We are commanded to walk in the light, and to shun every false way. There are many false ways, but there is but one right way—the strait and narrow way which leadeth unto life. No unclean thing can approach unto that way. It is impossible for the wisdom of this world to find out that way of holiness, cast up for the ransomed of the Lord to walk in. But God gives his children wisdom as he sees they need, so that by the eye of faith they may be enabled to see that city whose builder and maker is God. There shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever. Soon we shall have done with the things of time and sense, and go home to be ever with the Lord.

SILAS H. DURAND, Mod.
H. W. DURAND, Clerk.

CORRESPONDING LETTERS.

The churches composing the Chemung Old School Baptist Association, convened with the church of Canton & Columbia, at Grover, Pa., to the sister associations of our faith and order with whom we correspond, sendeth greeting.

Through the abundant mercy of our covenant-keeping God we have once more been permitted to meet together in a goodly number at our annual association. In sending this, our annual Corresponding Letter, we wish to ascribe all power and glory to the King of Zion, the everlasting Prince of peace, who has made bare his arm in the deliverance of his people from the powers of darkness, and has been pleased to bring into the everlasting light of his countenance those who have been made to see Christ as the end of the law for righteousness' sake to them that believe on his holy name. We desire to give thanks to God, who giveth us the victory through Jesus Christ our Lord; not for works of righteousness that we have done, but because it hath pleased him to call the poor, weak and ignorant to confound the wise. We have been abundantly blessed at this time with the presence of the called servants of God, who have not shunned to declare his counsel and the whole truth in our midst, as it is in Jesus. The past year has been filled with many events of more than passing interest. A few of our members have been called to their everlasting home, and a few have been added to our number, who have found the ends of the world. We desire to return thanks to God, that he has spared his aged servants, Elders Thomas P. Dudley and Gilbert Beebe, as well as our other able defenders of the truth who were present with us, and who fed us with the pure milk of the word. Believing that all things work together for good to them that love God, to them who are the called according to his purpose, and hoping for a continuance of brotherly love and fellowship among the churches and brethren, we feel no fear in leaving the destinies of all things in the hands of him who doeth all things well, who is too wise to err, and too good to be unkind.

The next meeting of our association will be held with the Charleston & Sullivan Church, at Cherry Flats, Pennsylvania, where we hope to greet your messengers and receive your messages of love.

SILAS H. DURAND, Mod.
H. W. DURAND, Clerk.

The Warwick Old School Baptist Association, in session with the church at Warwick, Orange County, N. Y., June 4th, 5th and 6th, 1879, to the associations and meetings with whom we correspond, Greeting.

BELOVED IN THE LORD:—We have been favored with another annual meeting, in which peace, harmony and love have prevailed. Your messengers have been joyfully received, and an unusually large number of ministering brethren have been with

us, who have borne faithful testimony to the truth as it is in Jesus, so that we have felt comforted and refreshed. The churches of our body, while they report but little ingathering, are in peace, and steadfast in the faith of the gospel. We desire a continuance of your correspondence, both by letters and messengers, for it is pleasant and profitable to us.

We have appointed to hold our next session with the church at New Vernon, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1880, at which time and place we hope to greet a goodly number of your messengers, and receive your messages of love and fellowship. May the blessing of God abide with you, and all who love the Zion of our God.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

PERSONAL.

MARTINDALE, Caldwell Co., Tex., June, 1879.

DEAR BROTHER BEEBE:—Brother Jennings told me, a few days since, that there was an inquiry in the SIGNS, by sister Christiana French, of Otego, N. Y., whether Nancy Dutton was yet living; and as there are quite a number of precious sisters, with whom I corresponded years ago, who, if they think of me at all, may think that I have passed away, as I have been silent so long, I will say that I am here to answer for myself, though very feeble in body and mind, being seventy years of age.

Sister French, it has been a long time since I wrote to you. Since that time I have seen much affliction and sorrow; but it will not be long till I shall be called to enjoy another life, and, I hope, one long desire be granted, that I may fully realize the immortal state of the saints, and see the glory of the precious Son of God.

Your sister in the joys and sorrows of the gospel of Christ,
NANCY DUTTON.

APPOINTMENTS.

ELDER W. M. Smoot will, providence permitting, preach at Otego, N. Y., on the fifth Sunday in June, (29th) at 10½ a. m.

BALAS BUNDY.

PROVIDENCE permitting, I will be with the church at Utica on the first Sunday in July. Covenant meeting on Saturday evening preceding.

SILAS H. DURAND.

INQUIRIES AFTER TRUTH

WILL Elder J. F. Johnson please give his views through the SIGNS OF THE TIMES on Matt. xxvii. 52, 53?

Yours truly,
J. HEWITT.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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OBITUARY NOTICES.

Sister **Fannie Gibson**, wife of our aged and highly esteemed brother John Gibson, of Red Oak City, Montgomery Co., Iowa, died Jan. 24, 1879. She was born March 26, 1819. She died of heart disease, after a short but very painful illness, (from Sunday till Friday following) which she bore with christian fortitude and patience, which God alone can give. She was fully conscious of her approaching dissolution. She was baptized in the fellowship of the Union Church of Old School Predestinarian Baptists, by Eld. John Driskel, in McDonough Co., Ill.; was married in 1839, and removed to Knox Co., Ill., and united with the Henderson Church, of the same faith and order, in 1844, where they remained until 1872, when they removed to Red Oak, but retained her membership until her death. She was faithful in all the relations of life, possessing a meek and quiet spirit, and was beloved by all and endeared to all her brethren and sisters, and especially by the little children. I found many weeping little ones around her corps, saying, "Grandma Gibson is dead. O, I want something to remember grandma." I arrived in the city the 25th, being notified by telegraph to attend her funeral, having been her former pastor and a favorite in the ministry. She requested that no sermon be preached, but singing, prayer and remarks, which was complied with. The funeral was attended by one of the largest concourse of people I ever witnessed, and the entire city seemed in mourning, showing that a highly esteemed and loved one was gone.

She leaves her dear companion, one son, (one having died in Illinois many years ago) one daughter, grandchildren, several brothers and sisters in Ill. and Mo., together with the church, to mourn her absence, but not as those without hope, for we believe God took her to himself. Her remains were interred in the Red Oak Cemetery, to await the summons of the Judge of the quick and the dead.

ALSO,

DIED—In Humboldt City, Nebraska, Feb. 11, 1879, of bronchitis, after eight days of very severe suffering, **Dr. C. W. Robins**. He was borne up under his affliction by the full consciousness that it was from his exalted Sovereign, and spake it in words to his dear companion and attending physicians. He was born in Philadelphia, Pa., in 1834, and graduated at the Pennsylvania Medical Institute, with high honors, in 1864, since which time he has made the practice of medicine his profession, until his death. He emigrated to Page County, Iowa, in 1869, where he was extensively known as a physician and surgeon. He made a short stay in Hopkins City, Mo., and then removed to Humboldt, Neb. He was baptized in the fellowship of the Old School Baptist Church in Pennsylvania, about twenty years ago. He became a member of Three Forks of Nodaway Church, Page Co., Iowa, over three years ago, and was firm in all the doctrine held by them. He had commenced public speaking, and we entertained the hope that through him God would comfort his hidden and scattered people. I was summoned by telegraph to his dying couch, but was unable to reach there until he was cold in death. He made request that I should preach on the occasion, which I did on the 13th, in the large meeting-house of the Presbyterian faith, which was overflowed. He seems to have endeared himself to all in a short time. He leaves his beloved companion, sister Robins, and two children, four having gone before. His father and (I think) one or two sisters live in Iowa. May God ever strengthen and sustain the bereaved and sorrowing ones. He said, "The Lord will provide." His remains were interred in the cemetery at Humboldt, to await the summons of him that sitteth upon the throne.

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

MY beloved brother-in-law, **Joseph Brook**, departed this life March 3d, 1879, at his son-in-law's residence, (Thomas Carpenter) aged 61 years the same day he died. He had been to Jackson with his son-in-law, and felt well all the way there and back. He went into the house and stood by the stove to warm, when a pain took him in the lower part of the bowels. His wife and daughter heated

salt and applied it, and then called a doctor, who pronounced it inflammation of the bladder. But from all they could do he got no relief, and was a great sufferer. I went to see him as soon as I heard of it, and found him in great distress. I asked him if he thought he would get well, and he said there was no chance for him. I asked him of his hope, and he said it was in the mercy of God, and added, "When I would do good, evil is always present with me." He could not talk much. He wanted all to forgive him where-in he had done wrong. He has been a sound Old School Baptist about thirty-seven years. He leaves a wife, one son, three daughters and seven grandchildren, with the church, to mourn their loss; but we sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. His funeral was largely attended, and a discourse was preached by Elder Wyman from Luke xxiii. 42.

ALSO,

DEPARTED this life March 26, 1879, at her son-in-law's residence, sister **Polly Dean**, aged 73 years. She had been living with her daughter Delia most all winter. On Monday, the 24th, she came with her daughter to her son-in-law's, Henry Brooks, as well as usual, and was taken with pain in her head, and said, "O my head," and was unconscious until she died. She has been a worthy member of the Old School Baptist Church nearly thirty years, and was truly an ornament in the church. Her theme was salvation by grace. She leaves five daughters and nine grandchildren to mourn. Her children were very kind to her, and they deeply feel their loss of a kind mother; but their loss is her eternal gain. May he who rules all things comfort the bereaved family, and cause this dispensation of his providence to redound to their good. By request I tried to preach to a large congregation from Acts ii. 36-38. THOMAS SWARTOUT.

DIED—At his residence in Catskill, N. Y., May 29th, 1879, from the effects of a fall, brother **J. George Bender**, aged about 46 years. On Tuesday morning, the 27th, he went out upon the roof of his dwelling to do some painting, when he lost his footing and fell to the pavement some twenty feet below, with unbroken force, striking upon his feet. His right heel was badly lacerated, and the bones broken, besides receiving severe internal injuries. The lower part of his body became paralyzed from the injury to the spinal cord, and also his arms. He survived the shock until about noon on Thursday following, when he was released from all the pains and sorrows incident to this mortal state, and, as we confidently believe, fell asleep in the dear Redeemer, that "blessed sleep, from which none ever wake to weep." He retained his clearness of mind until about the last, and expressed his willingness to depart and be at rest, although he felt it was hard to be parted from his dear family.

Brother Bender emigrated to this country from Germany about twenty-eight years ago, and shortly after settled in Catskill, where he continued to reside until his death. Though his lot was cast in the midst of those who were bitterly opposed to his religious sentiments, yet his sterling qualities of industry, sobriety and integrity were recognized and admitted by the people generally. He was baptized by Eld. G. Beebe in the fellowship of the Middletown and Wallkill Old School Baptist Church, on Sunday, June 27th, 1853, and ever remained an ornament to the faith which he professed. He was well versed in the scriptures, and delighted in contending for the truth whenever opportunity offered, which he did with great zeal and ability. His correspondence with brethren and sisters in different States was quite extensive, who will learn with deep sorrow of his departure. He leaves his dear companion, who is also a highly esteemed member of the same church, with two sons and three daughters, and other relatives and friends, to mourn the departure of a beloved husband, father, brother and friend. The funeral services were held at his residence on the Saturday following, and were conducted by brethren J. D. Hubbell, Hiram Horton and Benton Jenkins, after which his remains were laid to rest be-

side those of a dear little daughter who had preceded him several years, in the Catskill Cemetery.

May the Lord comfort and sustain the bereaved family and friends, and all who are called to mourn, is the prayer of a friend and brother. BENTON JENKINS.

DEAR BRETHREN BEEBE:—I have been requested by the friends and brethren of the deceased to forward for publication in the SIGNS OF THE TIMES the following:

DIED—In McDonough Co., Ill., Sept. 17th, 1878, **Benjamin Matthews**, in the eighty-seventh year of his age. He was born in east Tennessee, August 2d, 1792, came to Morgan Co., Ill., in 1817, and in 1832 came to the county in which he died. In 1811 he was married to Miss Mary Shoopman, by whom he raised a family. After her decease he married a Mrs. Dunsworth, who survives him, and who is a devoted member of Union Church, of Regular Predestinarian Baptists. I cannot learn when brother Matthews was baptized, but in August, 1832, he joined the Union Church by letter, and continued in her fellowship till his death. He was one of the pioneers of this part of the State, and one of the most uncompromising Baptists I ever knew. I was acquainted with him for more than twenty years, and always found him true, faithful and decided on the doctrine and order of the gospel, and always ready to entertain his brethren and sisters, and often had the gospel preached in his house.

Brother Matthews lay sick nearly two years, and for many months was badly paralyzed; but he patiently and calmly endured his afflictions, and anxiously desired to depart and be with Christ, and finally fell asleep in Jesus. Our dear sister Matthews, during about nineteen months of her husband's sickness, passed through a great scene of trials, griefs, anxieties and cares. During this time she waited on one son, who died in her house, and another son's wife, who also died under her roof, and afterwards her husband passed away; and a part of this time she had all three of the patients to wait on at the same time which she did with untiring devotion.

Elder S. L. Dark spoke words of comfort to the bereaved at the decease of brother Matthews, from 2 Timothy iv. 6-8. May the Lord support the bereaved. Your brother, I. N. VANMETER.

MACOMB, Ill., April 23, 1879.

OUR aged and much esteemed brother, **Joseph S. Price**, departed this life April 11, 1879, aged 74 years, 9 months and 11 days.

Brother Price was born in Henrico County, Va., July 1, 1804, and moved with his father to Barren County, Ky., when a child, where, at the age of twenty years, he was married to Sarah M. Johnson, Aug. 12, 1824. He emigrated to Iowa and settled in Van Buren County, in 1839. He has enjoyed a hope in Christ for many years, and at the August meeting was received into the Lick Creek Church, and baptized by Elder Wortman. He was soon after chosen Clerk, and served as such while he remained with that church. He subsequently moved to Cantril, in the same county, and attached himself to Mount Prairie Church, and was chosen their Clerk, where he lived and served them until his death. He was a subscriber and reader of the SIGNS upwards of thirty years.

Old father Price deserves something more than a mere passing notice from us, as a last tribute of respect. He was an exemplary christian, whose every day walk and conversation did honor to the profession he made. Even those differing in doctrine pointed to him as an example of christian deportment. He was ever cheerful, full of faith, and an able defender of that faith once delivered to the saints. Truly a father in Israel is gone, whose seat in the church was always filled; energetic, careful, calm, and discreet in discipline. Surely he seemed to be as one of the pillars among the Baptists. As a citizen he was quiet, pleasant and hospitable, and beloved by all who knew him. He leaves an aged companion, three sons and two daughters, together with all who knew him, to mourn their loss.

G. M. JONES.

It becomes my mournful duty to record the death of my beloved wife, **Cassander Moore**, who died March 15th, 1879. She was born in Craven Co., N. C., September 13th, 1800. Her parents moved to Tennessee in 1807. In her nineteenth year she experienced a hope in Christ, and was baptized by Elder Thomas Ross in the fellowship of the Cub Creek Church, (Little River Association,) where she lived an exemplary christian life, having the fellowship of her brethren and sisters in the Lord, and the kind regards of the world. In the division of the Baptists she stood unshaken in the bible doctrine of salvation by sovereign grace, preached by the Primitive Baptists. In the Spring of 1858 we moved to Mercer County, Ohio, where we joined the Beaver Creek Church, in the bounds of the Greenville Association, and enjoyed much love and friendship with the brethren. For the last three years she suffered much. She would often say that if it was the Lord's will she would like to go, and be at rest. She often asked me to sing the hymn, "I would not live always." She retained her reason to the last, and died with a smile on her face, and without a struggle. The funeral services were conducted by Elder Bush, of Lima. The hymn she chose was, "When languor and disease invade," &c., and the text, "Death is swallowed up in victory." My loss is great, and I am like the lonesome dove; but whatsoever the Lord doeth is right. I remain, as ever, your affectionate friend,

E. W. MOORE.

DIED—At his residence at the Falls of Guyandotte River, October 15th, 1877, **Lewis Midkiff**, aged 70 years, 2 months and 7 days.

The subject of this notice was a good citizen, a kind husband, and an indulgent father. Brother Midkiff had belonged to the Primitive Baptist Church over thirty years, and served as a deacon most of that time. His children and grandchildren lose a good counsellor, and his aged widow a kind husband. For myself I must say, Peace to thy ashes, dear brother; I hope to meet thee ere long.

ALSO,

DIED—At his residence, March 29th, 1878, **Nicolas Messenger**, aged 88 years, 2 months and 15 days.

Mr. Messenger was a soldier of the war of 1812. He never joined any church until a few months before his death, when through much solicitation he united with the so-called Christian Church, but would not consent to be baptized until a very short time before his death. Then he thought it impossible, being confined to his chair, in which he died. He often asked for prayer to be offered for him, and often repeated the prayer of the poor publican. He was born in Pennsylvania, and was a millwright by trade.

ALSO,

DIED—At her home at Salt Rock, Cabell Co., W. Va., July 13th, 1878, of consumption, **Susan Porter**, aged about 27 years.

Susan never made a public profession of religion; but previous to her death, when asked by her mother about her situation, she said, "It will be well with me when I am through suffering here. I have a hope that I will be an angel in heaven." She told her mother to take her infant daughter, and raise it as she had raised her. She was as modest and pleasant a girl as I ever knew. I have went to school with her many weeks, and my mind now reverts to those happy days.

ALSO,

DIED—August 20th, 1878, **Anna Mosse Porter**, infant daughter of James and Susan Porter, aged 3 months and 16 days. Its mother preceded it to the grave but a very short time.

ALSO,

DIED—August 24th, 1878, **Nancy Elizabeth Adkins**, infant daughter of (my brother, living in Sumner Co., Kansas) George W. and Mary Adkins, aged 3 months and 9 days.

ELIZABETH ADKINS.

FALLS MILL, W. Va., May 4, 1879.

DIED—In Westmoreland, Oneida Co., N. Y., Oct. 1st, 1878, **Mrs. Martha Jackson**, aged seventy-three years.

Mrs. Jackson was a native of Suffolk Co., England, and came to this country in the

year 1836. Her love for her old home was strong, and she often wished she was there. Her first spiritual impressions were when quite young, and she united with the Westmoreland Church at the age of thirty-five, and there remained a worthy member and a firm Old School Baptist in belief till her death. Her health had been failing for several years, yet she continued to fill her place in the church until confined by sickness to the house, and during the last three weeks to her bed. She endured much pain, but with christian fortitude and resignation, often remarking that her work was nearly done.

She leaves a husband and two children, having buried three children a few years since. This was a great affliction, but grace sustained her. Her devoted life, her loyalty to the church, and her many virtues, will long remain in the memory of all who knew her.

"I know thou art gone to the home of thy rest,
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad."

A FRIEND.

Pleasant Ward was born in Edgefield, S. C., July 4, 1809. In his boyhood days he had white swelling in one of his legs, which made him a cripple all his life, being compelled to go on crutches. He moved to Dallas Co., Ala., in 1821, and was married to Temperance Jones in 1840. In 1844 he moved to Union Co., Ark., where I became personally acquainted with him. Though he never united with any church, I believe he was a child of God, judging from his orderly walk and godly conversation. He often expressed a desire to unite with the church and live with the people of God, but thought it would be too much trouble for a preacher to baptize him, owing to his crippled condition. He bore his last sickness with as much patience as man can, often expressing a willingness to go and be with his Savior. He was confined to his bed twelve or fourteen days, when he fell asleep in Jesus, February 27, 1879, being in his 70th year. He leaves a wife, five children, some grandchildren, and a host of relatives and friends, to mourn his departure; but we sorrow not as those without hope. We tender his heart-stricken widow and children our sincere condolence, and cannot do more than point them to the Lamb of God that taketh away the sin of the world, who has promised to be a husband to the widow and a father to the orphan.

D. W. WARD.

DIED—On the 18th of December, 1878, sister **Lucy Dalrimple**. She was born Dec. 10, 1802, was married to brother James Dalrimple in early life, and united with the Old School Baptist Church called Brush Creek, in Ohio, in 1835, and was baptized by Elder Jacob Layman, and remained a faithful and devoted christian till released by death. She was a sufferer many years with rheumatism, and as she was deprived of meeting with the church, preaching was often held at her house, which was always enjoyed by her.

Her funeral was attended the fourth Sunday in May by a large concourse of people, and a discourse was delivered by the writer from 1 Cor. xv. 56, 57.

ALSO,

DIED—On the 23d of March, 1879, brother **John Pownall**, aged about 70 years. He was married to sister Elizabeth Furr, a sister of brother Joseph Furr, in the fore part of his life. He united with the Old School Baptist Church called Mt. Zion, in Hampshire County, Va., in 1844 or 1845, and was baptized by Eld. Joseph Ruchman. He died at the house of cousin Joshua Pownall, in Morgan Co., W. Va. He was one of those humble, little ones. He was firm in the doctrine of salvation by grace, and I have spent many pleasant hours with him. I have thought if he was not one of the little ones, I did not know where to find them. He once lived in Ohio.

E. M. REAVES.

My esteemed friend, Mr. **John Collier**, died at the family residence near Millersburg, Bourbon Co., Ky., April 16, 1879. His disease was consumption.

From a long acquaintance with Mr. Collier I am constrained to think that he had a good hope through grace. I was called to see the family in their deep affliction, through the loss of both of their parents, and other sickness in the family, last winter, and during my stay Mr. Collier gave me a clear evidence of his having passed from death unto life. He, like all God's children, had no confidence in a conditional system of salvation, in his experience, and his only hope was in God. He told me he could do nothing to insure his salvation; that if he was saved it was alone by grace, and not of anything he could do. I was called to preach at his funeral to a large, attentive, sympathizing and sorrowing audience, from the words, "If in this life only we have hope in Christ, we are of all men most miserable," after which the remains were buried in the town cemetery.

I hope and pray the God of all grace may be with the sorrowing family, being left without a natural protector; but there is a God who is a father to the fatherless, and is certainly a friend that sticketh closer than a brother, blessing them in this the darkest hour of their young lives. And may his salvation rest upon them, and in the end save them, together with all the children of his love, is my prayer for Jesus' sake.

Your brother in affliction,
J. H. WALLINGFORD.

DIED—In Smyrna, Delaware, May 4, 1879, Mrs. Mary Wallace, in the 73d year of her age. Sister Wallace was one of the esteemed and devoted members of the Bryn Zion Church, having been baptized in the fellowship of that body in August, 1866. She had been a professor for some years before, and had sought us out and introduced herself as dissatisfied, and as having failed to find that home and that comfort and rest that she felt to desire and to need. Soon after uniting with us she procured a house and lot in Smyrna and removed to spend her remaining years in the bosom of the Bryn Zion Church. There is a testimony in such events to the church, and also to the individual. It is as a voice out of Zion to call together her scattered sons and daughters. They come at her call from the ends of the earth. The faith by which she lived, was her stay and support in death. Surrounded by loving, faithful sisters of the church, and ministered to unweariedly by a devoted daughter, she peacefully passed away. She awaited calmly the summons. Faith in life, triumph in death. Amen. Even so let it be.

E. RITTENHOUSE.

ELDER BEEBE AND SON:—By request I send you for publication the obituary notice of Mary H. Higdon, who died April 1st, 1879, aged 50 years, 10 months and 20 days.

Sister Higdon's maiden name was Mary H. Price. She was born in Barren Co., Ky., May 10th, 1828, was married to Joseph Higdon November 7th, 1844, moved to Iowa and settled in Van Buren County in 1847, united with the Lick Creek Church of Regular Old School Baptists on the first Sunday in February, and was baptized by Elder Flint. She afterwards removed her membership to Mt. Prairie. Her husband's house was a Baptist home, where her willing hands administered to the wants of the hundreds who visited their church. That spirit which united her so fondly with the saints here below, is now gone to receive its reward in that kingdom above. A mother in Israel has fallen, doubtless into the arms of angels, who shall waft her soul to the fair shores of eternal deliverance. She leaves a companion, five sons and two daughters to mourn her absence.

G. M. JONES.

NEAR PORTLAND, IOWA, April 14, 1879.

DIED—On the 11th day of December, 1878, in the 80th year of her age, our beloved sister, Elgiva Sullivan, relict of brother D. H. Sullivan, of New Liberty, Ky. Sister Sullivan was a member of the church at Little Hope, in this (Owen) County, for more than thirty years, during which time she exhibited in her walk, in all the relations of life, the fruits of a meek and quiet spirit, and possessed in a high degree the confidence of all who had the pleasure of her acquaintance as a christian neighbor and friend.

Our sister leaves three children, several grandchildren, the church, and many friends to mourn their loss; but we confidently trust that she has departed to be with her dear Savior, which is far better. May God give comfort to the surviving members of the dear family.

Truly and affectionately your brother,
J. M. THEOBALD.
OWENTON, Ky., May 19, 1879.

ASSOCIATIONAL.

The White Water Regular Baptist Association will meet, the Lord willing, with the Sugar Grove Church, Union Co., Ind., on Wednesday before the second Saturday in August, 1879, and continue three days.

All coming from the west on the Cincinnati, Hamilton & Indianapolis R. R., will stop at Liberty. Those coming from the east will stop at College Corner and inquire for Eld. G. Harlen. Those from the west will come on Tuesday evening, and those from the east on Wednesday morning, arriving at 9.40. There will be conveyances at each depot to take the brethren and friends to the place of meeting. A cordial invitation is extended to ministers and friends. Come and see us.

JAS. MARTINDALE.

YEARLY MEETINGS.

A yearly meeting will be held with the Halcott Church on the first Saturday and Sunday in July, (5th & 6th.) There will be conveyance from Griffins Corners Station on the day before the meeting. A general invitation is extended to all lovers of the truth.

JAMES MILLER.

A yearly meeting will be held with the Old School Baptist Church of Middleburg, Schenck Co., N. Y., on Wednesday and Thursday after the fourth Sunday in June, (25th & 26th) to commence at 10 o'clock a. m., each day, at the union meeting house near James Borthwick's. We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to attend.

In behalf of the church,
JAMES BORTHWICK, Clerk.

PAMPHLETS.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

BROTHER BEEBE:—Please publish that the sketch of the life of Elder Moore will be ready for mailing on or about the first of May, 1879. Price, single copy, fifteen cents; per dozen, \$1 75. Small amounts may be in a letter in change, or postage stamps, and larger amounts by money orders on the post-office at Lancaster, Ohio. Address,
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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

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NO. 14.

POETRY.

CONFLICTS AND CONSOLATION.

BY S. B. LUCKETT.

O let my thoughts the weary task forego,
Longer to meditate on human woe!
My soul has sorely felt, and keenly feels,
The sorrow and the sadness earth reveals.
The sun how great! and durable as time,
And known and felt in every earthly clime.
And gladly would I turn my burdened heart,
To seek in faith's dear name the better part,
And, lured by cheerful rays of light divine,
That round the pilgrim's pathway sweetly
shine,
Rise from the pall of sin, the shades of
night,
To see the glory and possess the light.
When sin has done its worst to fight my
soul,
And Satan struggled to maintain control;
When a false world has spread its snares
around,
And slippery paths on every side abound;
When fleshly lusts (a troop in evil guise)
In ambush wait, to capture and surprise,
And ill of earth (a great uncounted host)
Against my trembling heart defiant boast;
When foes to grace assail and weigh me
down,
And justice seems upon my soul to frown;
When thunders bursting from the burning
mount
Reproach my soul, and all my sins recount,
For safety bid me ply the galley's oar,
To gain with puny arm the far-off shore;
When all these elements of strife and sin
Rage fierce without, and fiercer still within,
And bring me to the valley of despair,
A victim of distress, and doubt and care;
Even through all this dark and bitter
gloom,
As brightest prospects open for the tomb,
So opens to my soul a door of hope,
And I no longer in thick darkness grope,
But find, with eyes unsealed to read his
word,
The mighty arm of our most blessed Lord,
Displayed in working for his people's good,
Although by these but dimly understood.
Come, children of his love, with awe behold
Those works of mercy foreordained of old;
And with enraptured eye survey the plain
That lays such bliss in store for sinful man.
First sound the depths of wretchedness and
woe,
Where sin transfix'd our guilty race below;
Then scan the heights, if haply now we may,
That rise in glory through an endless day,
Unfolding scenes forever bright and new;
And as the contrast passes in review,
Tell me, ye pilgrims of the heaven-blest
band,
Why saints go mourning to the better land!
Ah, mingled is the portion here on earth,
Of storm-toss'd souls who know the Savior's
worth;
And oft their title to a world of bliss
Seems doubted, threatened, jeopardized in
this;
And halting, fearing, stumbling as they go,
They learn their weakness and their sins to
know,
And oft in anguish plead at mercy's gate,
As those "that serve, who only stand and
wait;"
And when sweet answers of faith, love and
peace
Come down like dew upon poor Gideon's
fleece,

These poor, weak, trembling ones, at Jesus' call,
Run through a troop, or overleap a wall.
Then let the ransomed of the Lord return,
And in the heights of Zion sing and mourn;
Sing the loud praises of their Savior-King,
Mourn that they pierced him with sin's dead-ly sting.
And while they linger on this earthly shore,
Where clouds so oft obscure, and tempests
roar,
Where evil beasts creep forth, and north
winds blow,
Where deserts spread, or streams of Marah
flow,
Let thoughts of triumph animate their
breast,
As nearer they approach the promised rest;
And resignation to the Father's will,
Keep all repinings and all murmurs still;
And in the mingling of their joy and woe,
Submissive live, for God ordained it so.
CORYDON, Indiana.

CORRESPONDENCE.

CORYDON, Indiana.

MY DEAR BROTHER F.:—Your earnest request that I should write to you abides with me still, and moves me to attempt the performance of my promise; and yet I feel so little prepared to write so as to comfort, to instruct, or even to amuse any one, that I am led to think that my time in writing and yours in reading will be almost thrown away; but still the command is to sow beside all waters. While I greatly desire to see my brethren earnestly engaged in labors of love, I have no wish that I may be eased and others burdened, for I firmly believe that it is required of every one in the dear fold of Jesus to minister with the ability which God giveth. Whether it be the eye, the hand or the foot, all are necessary as members of the body. There are, you know, diversities of gifts and of operations, but they are of the same God, who worketh all in all. To one he gives the word of wisdom, to another the word of knowledge, to another wonderful faith, to another prophecy, to another the gift of healing, to another the working of miracles, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. What a list of places to be filled, and all by the same wonder-working spirit of our God! He hath set the members in the body as it hath pleased him, and none of them are useless or placed in vain. The hand and the foot, the ear and the eye, are all useful, each in its place, and should have the same care one for another. The foot, because it is not the hand or the eye, cannot say it is for naught. If all were hearers, who would feed the precious flock? If all were preachers, where would be the hearers? So you see, he that calleth the reapers

and gleaners into his field, has need for all; and shall we, with the sweet words of our Master ringing in our ears and hearts, calling us to his delightful service, shall we play the laggard, and hide away from him and from his people? Is this the return, my blessed Jesus, that I, poor worm of the dust, snatched by thee from the brink of ruin, would make thee for all thy pity, love and suffering for me? for all thy groanings in life, and anguish in death, that thy people might be redeemed from all their iniquities? Should we take the seer's mantle, and look through all time, past, present and to come, it would be to find absolutely nothing that does not bear in some measure upon, or form some part of, the wondrous plan of the redemption and salvation of God's church, the pillar and ground of the truth. For the sake of this church the worlds were framed, and all that belongs to the world, with the events of time, and the workings of his mysterious providence, form but the scaffolding, so to speak, in the erection of Mercy's building. It was for the welfare and salvation of his church that Jesus left the happy courts above, and veiled himself in mortal clay. He came as the Messenger of the covenant, to be bruised and beaten and put to death for us. The manger in Bethlehem tells the story of his love. The baptism in Jordan and temptations in the wilderness reveal it to our hearts. His daily ministrations and teachings, with all that filled up the record of his earthly pilgrimage, speak his mercy and his love. And O, my brother, and my own faithless, slothful soul, behold him in sorrowful Gethsemane, bowed in agony by his people's sins, like a cart pressed beneath its sheaves. What heights and depths of dying love is pictured before us, as his soul endured the throes of death! What anguish forced the words, "O, my Father, if it be possible, let this cup pass." But it was not possible. He saved others, himself he could not save. There is no city of refuge, where the law, like a merciless avenger of blood, cannot find him. It is written within and without upon the book of God's eternal justice, "Without the shedding of blood there is no remission." So for his covenanted sons and daughters, this righteous One kept on his way. Blessed substitute for us! He gave his back to the smiters, nor hid his face from shame and spitting. For the loved ones whose sins he bore, he would drink the cup which the Father gave; aye, he drank the dregs of that cup, and wrung them

out. O, my brother, if you would know the guilt of man and the grace of God, look upon the scenes of Calvary. That bloody hour was too much for peaceful nature. The very heavens grew black in mourning for the Lord. The earth shrank as the troubled deep. Yea, the flinty rocks burst open at the dreadful sight. But it was left for men like you and me, creatures with hearts harder than the nether millstone, to stand unmoved while nature groaned and Jesus died. More cruel than the grave, they crucified the Lord of glory. With stony hatred and awful mockery, such as the world never saw before, they hunted for his precious life. And to intensify his sufferings, and bring him low in the dust, these demon soldiers gathered around Zion's humbled King, and vented their rage and envy upon this innocent and holy One. In hellish derision they put upon him a scarlet robe. They also crowned his temples, but it was with piercing thorns, while for a sceptre they gave him a worthless reed. This was the hour and power of darkness. The armies of heaven move not, though twelve legions of avenging angels stand with extended wings to pierce the blue ether at his first command. But his mission leads him alone through these fiery deeps. As a dumb lamb carried to the slaughter, he bears the heavy curse in silence and in sorrow, and each unfolding scene in the dread ordeal portrays our guilt, God's justice, and the Savior's love. But there are scenes more shuddering yet than the mocking, the spitting and the smiting in the governor's hall. A little further on is the freezing sight of Golgotha, where the cross is ready, and gibing soldiers, with hearts and nails of steel, to fasten upon it his dear and sacred form. And as upon the fatal wood he yielded up his pure and precious life, and spoke in his own sweet accents of his torturing thirst, no hand of love was there to offer the cooling draught, but flinty-hearted soldiers, to give vinegar, mingled with gall. But why try to portray all he suffered for our unworthy names? It is enough to know he trod the wine press alone, and of the people there were none with him. Judas betrayed him for the thirty pieces. Bold Peter with an oath denied him, and of a his band not one could watch with him one little hour. But O, my soul, there is something more amazing still. Even the Father, the blessed Father, withdrew his pity, and gave him up to the dreadful stroke. When young Isaac lay bound upon the altar and the father's hand, nerved

faith, lifted the knife to slay his boy, his only son, an interposing angel stayed the descending stroke. Isaac was saved, and Abraham had told truly, that "God would provide himself a lamb." Behold the consummation of all types and shadows. The long expected moment has come. Here is the fire, and here is the wood, and here too is the "Lamb of God," ready for the sacrificial offering. The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. God's sword is bathed in heaven, and must come down upon the people of his curse to judgment. It is not for our poor, weak minds to know what he suffered in the crucible of death, but from creation's dawn till time shall be no more, never did such words ring out upon the air as fell from the lips of the dying Jesus, "My God, my God, why hast thou forsaken me?" We only know that he was a willing sacrifice, and offered himself without spot to God. And we know too it was his people's sins that wove for him this robe of death. Jesus says, "Abraham rejoiced to see my day; and he saw it, and was glad." When Abraham laid down the knife that would have slain Isaac, he beheld behind him a ram caught in the thicket by his horns. That was Jesus, fastened as a nail in a sure place. "If this cup," says he, "may not pass away from me except I drink it, thy will be done." Blessed Immanuel! Lamb for sinners slain! Thou wert the fit Man that bore our sins into the wilderness, to be remembered against us no more forever. None but Jesus could make an end of sin, and bring in an everlasting righteousness. None but Jesus could enter death's dark domain, take away the captives of the mighty, deliver the prey of the terrible one, remove from death its sting, rob the grave of its victory, and ascend on high, the first ripe fruits of the harvest of glory, a sure pledge that all the sheaves will be gathered into garners, though the chaff be burned with unquenchable fire. Well may our hearts be melted as we recall the sufferings of our divine Lord, since they were so entirely for his people's sake. But this is not all we have to lay our hearts under grateful and everlasting obligation for; for Jesus still lives, to show yet more wondrous kindness, that should command our highest praise and adoring wonder. Think, my brother, what a refuge Jesus is from the windy storm and tempest; what a sun and shield, to give grace and glory; what a present help in all times of trouble; what a place of broad rivers and streams; what a lifted standard against the incoming enemy; what an ark of safety, when it shall hail, coming down on the forest. Who but Jesus is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy? Who but our Lord, mighty in battle, can turn to flight the armies of the aliens? Who but the blessed Christ can build up the waste places of Zion, and cause the wilderness to blossom as the rose? Who but him

can bind the strong man of sin in our hearts, and cleanse and purify our leprous souls, making the bodies of his saints a fit temple for the indwelling of his Holy Spirit? Who but him can give the good hope through grace, that when we have had sufficient fellowship with his sufferings, and filled up our appointed time, with the afflictions and trials that come from the Refiner's hand, we shall receive with his saints an abundant entrance into his own everlasting kingdom? We may be humbled in this life, even as our Lord was humbled, and like him eat the bread of sorrow, but we have his word that ere long the scene shall change. He who came bearing the cross, shall come wearing the crown. The bright clouds will be his chariot, and the holy angels his escort. The earth will not mock, but mourn because of him. He shall not come to be led as a malefactor before Pilate's judgment seat, but to execute judgment for the oppressed, and to destroy with the brightness of his coming all the powers of darkness. His coming will be to gather up and deliver from all places his scattered, suffering flock, to bear them upward to his exalted home, evermore to behold his glory. Let time increase its flight, that the happy and glorious day may come, nor our souls longer ask, "Why is his chariot so long in coming?" But no; let these impatient thoughts begone. He whose glory will appear at the appointed hour, has said to us in love, "Tarry till I come." Let us not pray to be taken out of the world, but to be kept from its evil. Its snares, its delusions and its folly, like Eden's fruit, tempt our unguarded feet; therefore we have need to watch, to watch and pray. If we have received from the Lord that kingdom that cannot be moved, may he give us grace to help our infirmities, that we may serve him acceptably with reverence and godly fear. May we hang with delight upon his every word, praying that the King might be held in the galleries, while our hearts would be filled to overflowing with his unspeakable love. If he has a sanctuary on earth, which is the shadow of good things to come, where he requires that his followers should often go, that in waiting upon the Lord they may renew their strength, where they may meet in solemn assembly, to worship and address their risen Lord, with song and sermon and sweet petitions, where they may edify one another in love, and keep the unity of the Spirit in the bond of peace, and in sweet harmony speak of the glory of his kingdom, and talk of his wondrous power, should we hesitate to obey so good a King? If he tells us to forsake not the assembling of ourselves together, leaving with it the sweet promise that where two or three are gathered together in his name, there will he be in their midst, O let our feet move in swift and sweet obedience to his gracious commands. Shall our once suffering Redeemer be again wounded in the house of his friends? Shall Zion's

solemn feasts be spread, and her own children stay without the gates? Shall we make light of our vows, and go our earthly ways, one to his farm and another to his merchandise? Shall we ask to be excused, having something more worthy of our love—land, or oxen, or a married wife? Shall we not thus be selling a birthright more glorious than Esau's for a mess of pottage? Shall we not be leaving the sweet service of our God, even angels' food, for the fish, the cucumbers, the melons, the leeks, the onions and the garlic of Egypt? Shall we be afraid to obey the Lord God of Israel, lest we be in want of a piece of bread, knowing, too, that all the gold is his, and the cattle upon a thousand hills? O no, my beloved brother; let it be our highest bliss to serve him in his own appointed way, knowing that the path of duty is the path of safety. Would that we might be often found at the dear mercy seat, and be permitted to touch as it were the overshadowing wings that meet together there. What stupendous folly, that the Lord's redeemed children should forsake their own mercies, and spend their labor for that which satisfieth not, and their time, like muck-worms, in heaping together a little worthless earth, thereby bringing leanness into their own souls, and setting at naught the sacred words of their Redeemer-King. O that the saints of the Most High were willing to spend and be spent for Christ while here below, and that they might present their bodies a living sacrifice acceptable unto God! May God give us to have the welfare of his little church of Salem near our hearts, and enable us to pray that peace be within her walls and prosperity within her palaces. May we have happy cause for taking up the parable of Balaam, and say, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. May the dear Lord be near your dwelling, and have you and yours ever in his tender, watchful care, and give you to realize by sweet experience that underneath are the everlasting arms.

Give our love to your dear family, and the faithful in Jesus. Hoping to be remembered in your prayers, and to hear from you soon by letter, I remain your brother in the bonds of the gospel of peace,

S. B. LUCKETT.

OTEGO, N. Y., Jan. 23, 1873.

DEAR ELDER BEEBE & SON:—In the month of May, 1873, the church of Otego, together with brethren of sister churches, met in council, and by solemn ordination set apart the unworthy writer to the work of the gospel ministry, since which time I have been deeply sensible of the fact that I but faintly expressed to them the bitter and sore conflicts my soul endured for eleven long years, before I felt a real willingness to come forth and declare to the saints the glad tidings of salvation through Jesus Christ our Lord. Many times since the impression has been on my mind to give through the SIGNS OF THE TIMES a brief relation of my exer-

cises on that subject, but for many reasons have kept silent. One is, I fear it would not honor the Lord; and another is, I fear it would be unprofitably occupying space in the SIGNS, and fearing also of getting out of my place. Again, brethren do not commonly indulge in writing their experience in the way of preaching, and I do not wish to break over general rules. But with these, and very many more pleas, the impression still remains, and I will with much trembling make the attempt.

I had been in possession of a hope, and had stood in the fellowship of the brethren about ten years, before there was any trouble on my mind about preaching, and then it did not seem trouble, for I was entirely ignorant of what was signified by what was presented to my mind. Elder St. John was our pastor, and while I sat listening to the truth proclaimed by him, there appeared to my mind such an inexpressible glory and beauty in the doctrine of the gospel, that I was lost to all the surrounding circumstances of the occasion, and my joy was so great at this view of the way of salvation, that I found my soul deeply anxious to be able to go and tell what I had just received of the Lord's hand; for it was to my heart as a precious plant, a lovely jewel, and my heart swelled with gratitude at thus being so delightfully favored in viewing the whole work of the Redeemer in the salvation of his people. But before reaching home I was strangely arrested and bound by these words, "Go, stand and speak in the temple to the people all the words of this life." There was a wonderful power that attended these words, and I felt quite powerless to resist, and said in my mind, What does all this mean? It is not possible that the Lord would call such a poor, ignorant thing as I to preach. Yet I trembled under the sacred power of these words, and a secret fear arose that even so was the will of God. But to forget, or in any way get rid of the meditations of this scripture, was impossible. By day and night they haunted me, and I felt that they would tire me out. I asked the Lord that I might be released from them, for there seemed room in my mind for nothing else. But instead of this being granted, that saying in the prophets, "I will search Jerusalem with lighted candles," came with such sovereignty, that I felt myself quite undone and greatly burdened, and felt fully determined that no one should know anything of what a terrible tempest was within; and such awful rebellion as I indulged in against the Lord makes me now blush at the remembrance of it. I said in my own mind that I would die a thousand times, rather than obey. And sure I am, that could a gratification of my then present mind been granted, never to this day should I have opened my mouth in his name. My proud heart forbade the thought that a poor, unlearned, obscure creature like me should ever think of such a thing. Like Moses, I was a stammerer; like

Gideon, my family was poor; like Jeremiah, I was a poor child, and a weakling. All this I pleaded with the Lord, and often told him that my terrible ignorance would debar me from doing honor to his sacred cause. And O, thought I, how I shall have to pity the poor saints for the mortification they will have to feel, (and I still share largely of that pity.) All the comfort I could get in the matter was that no mortal knew of the terrible state of mind I was in, and my firm resolution was that though I died it never should be known. At about this time our pastor left us, and now an increasing responsibility seemed to fall upon me as to the welfare of Zion. My mind soon became greatly impressed to ask the Lord to watch over the church, and often I pleaded with him to send us a pastor to go in and out before us; for the thought that the cause might go down was by me much dreaded, and my daily cry was, Come, good Shepherd, feed thy sheep. I said nothing to any one about my anxious feelings that the Lord would send us a pastor, and being the youngest of the brethren, I thought it becoming for me to keep silent. As we were assembled at the church meeting, one of our old brethren spoke of our destitute condition, but, said he, I have not felt to ask the Lord for a preacher. Now, thought I, why need I worry any more about the matter? I will be quiet, like he is. But instead of quietness, behold there was still a constant cry in my soul that we might be blessed with a preacher from the Lord. While thus burdened with anxiety for the church, and not being able to understand my own trial of mind, I was awakened in the night by these words, spoken within, with a strange solemnity, "Blow ye the trumpet in Zion." But my proud heart quickly replied, I cannot, neither will I. It must be that the Lord will call some one of our brethren, but not me. I looked them over, and could see any of them far my superior, and much better able to fill such a position. O, thought I, let me be banished to some lonely, far off island of the ocean, or become a vagabond upon the earth, to beg my bread from door to door, rather than try to preach. My earnest reply was, "Not so, my Father; not so, my Father." I could not think of asking to be made reconciled, but to be excused. I told the Lord of my weakness, of my ignorance of the bible, that I had no education, how I should dishonor his cause, how much the church would be ashamed of me, how the world would sneer, and many such like objections; but all these were swept away by his powerful word, "Though we believe not, yet he abideth faithful; he cannot deny himself." I now thought, Perhaps if I am right diligent in the cause, if I give liberally of my goods for the support of the cause, and look after the general good of the church, that may do; but with no such sacrifice was I excused. Then I thought, You have brought all this upon yourself, and are making a great fool of it; so

I will stop reading the bible, and cease thinking about the subject altogether. This rule I adopted for a time, but O the misery I felt. When in the field his word followed me; in the night I was scared with dreams and terrified with visions; when I came into the house my eyes would involuntarily rest upon the dear, neglected book as it lay on the table; but I said, No, I will look therein no more. Now all my evidence of a hope seemed gone, and that I was given over to Satan altogether. Awful and wicked thoughts filled my mind, temptations to doubt the existence of God, doubts of the authenticity of the scriptures, or the reality of revealed religion. A horror of great darkness hovered over my guilty head, and still my rebellion against the will of God was unabated, until I was afraid some awful calamity would come upon me. Yet I said, I cannot, I will not obey, though he slay me. The thought of that word, *preach*, was clothed with an awfully solemn sound; and when I heard men say they preached at such a time, I could but wonder how they could speak so unqualifiedly. I was a constant reader of the SIGNS, and I think in the year 1867 brother George W. Staton wrote his exercises therein of his call to the ministry, which was the first I remember reading. His leadings of mind were so very much in harmony with my own, that I felt astonished, for now, thought I, it is evident that he is called of the Lord; for as he had written often for the SIGNS, I had become much attached to him thereby. I was overpowered in this testimony, and yet I would not consent that such a poor thing as I could be called, and this plan I fully resolved to adopt: I will go away to some far off country, where no one ever knew me, settle there with my family, and never say to any one that I have ever professed a hope, or had any relish for spiritual things, and surely that will end my trouble. Accordingly in the Fall of 1868 I left my friends behind, with darkness in my soul, and a guilty conscience attending me; but as I started it seemed that the little church of Otego was with me, and my love was increased ten-fold towards it. As I bent my course westward my heart wandered back to count over the mercies of the Lord to that dear, chosen band, to the many refreshing seasons we had enjoyed together, and my soul within me did mourn, and a more wretched, unhappy creature than I could not exist. In traveling up the Mississippi River I was made to feel ashamed and confounded before the Lord. As we sailed along I frequently noticed small huts along the bank of the river, denoting much poverty, and a low way of living; and from a feeling of curiosity to know, I asked who lived in this secluded way. O, said my friend, these men are fishermen. At the word fishermen, my mind immediately reverted to the scenes of Galilee, when the great Redeemer passed that way, and speaking with the voice of Zion's King, said to just such poor worms,

"Follow me; and straightway they obeyed him." This served, measurably, to put an end to my pleading ignorance, and much weakened my opposition to the way and wisdom of God. He then made me see his glory shine in taking a poor, weak fisherman to be mouth for him, far more to his glory than if an angel from heaven should declare his truth. Then the words of the psalmist came home to me, and were my companion for many a day, "Whither shall I flee from thy presence?" After I arrived at my stopping place in Minnesota, although the country was fine, and much to be desired, yet my spirit had no rest. "Up, and away, for this is not your rest," continually sounded in my ears; and the thought of having left my dear brethren behind embittered all my prospects, and I saw my great folly in trying to escape from my impressions to speak in the name of the Lord. After spending a few weeks in the Western States I returned, feeling dejected and disappointed, and a terrible bitterness in my mind to all worldly pursuits, so that to engage in worldly affairs seemed to me a deadly poison. Nothing of my affairs went well or pleasantly, my earthly effects began to dwindle away, and I felt indescribably miserable as to the future prospects of my family. The word of the Lord was in my heart, and often in the watches of the night I was awakened by my own voice, speaking to the people of the wonders of grace. Many times my own name was called with a strange power, as from the Lord, and it seemed to me a reality that I must preach or die; but I said to the Lord, Let me but be a footstool, or some low servant, as a pack-horse in thy house; for I was willing to do anything else but preach. But now I dared not say any more that I will not, but, Lord, I cannot. My mind was in awful darkness still, but there was yet a little comfort, that no one knew my mind's agitation. Brother Staton's letter was much on my mind, and I felt so drawn to him that I wrote him some of my trials, with the strong injunction that he should forever hold it as a secret. An answer came, and he told me I should obey the call, for he was sure it was from the Lord. I felt a measure of relief in having told him my mind, but with it a new trial, fearing it might get to the public. My wife had often asked me if it was not on my mind to preach, when I strongly forbade her to address me more on the subject. I called on one of our sisters on an errand, when with much earnestness she said, "Brother Bundy, how would you feel were you called to preach?" To which I hastily replied, "I would rather die." After a few days, meeting another sister, she said, "You will have to fish, I think, and many of our brethren think so too." This was more than I could bear, for what, thought I, have I done or said, that any one should entertain such thoughts of me? My strength was exhausted, and I consulted my physician, thinking he would tell me I had the con-

sumption, or some other fatal ailment. Sometimes the thought would come that I had never experienced a hope, and that this was the work of grace. At this time there was an increasing interest in the church. We had occasional preaching, and the saints seemed to be revived. One brother spoke on the subject of preaching, and said it was often the case that if one had the gift of exhortation, he would think it was a preaching gift, and make himself and the church trouble. I heard it all, and now the story was told. Surely, I thought, that I will never be guilty of, a trouble in Israel; for my gift is but exhortation, and weak at that. So I made all I possibly could of the gift of exhortation, and now called myself a fool for not having found it out before. Matters were prospering in the church, and some were added to our number. We saw the necessity of calling a pastor, and did so by choosing brother S. H. Durand, who came to us in the fullness of the blessing of the gospel. I soon found my heart much interested in him, and felt confident that the Lord had sent him, and that I would be relieved of much responsibility in the church, and could once more settle down and rest. But in this I was again disappointed, for the searching word of the Lord followed me still. That portion in Ecclesiastes xi. 6 took full possession of my mind, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." I earnestly asked the Lord to make me feel a satisfaction whether he designed me for the ministry; and if not, that he would be gracious, and relieve my troubled mind, and not suffer me to have such thoughts any more. But all that came were these words, which only made me wonder the more, "What I do, thou knowest not now; but thou shalt know hereafter." I sought diligently to find even one qualification in myself to preach, but alas! it was not there; and this again I did plead with the Lord for a reason of my disobedience. My friends indulged more and more commonly in hints and sly suggestions about my having to preach, while others told me plainly their minds. At last my mind was so full that I felt I must tell brother Durand my trials, and he also, like brother Staton, said plainly to me that I would certainly have to come forth and proclaim the salvation of God, which had the effect to relieve me in some little degree of my burden. Finally I told the affair to my wife, who readily said that she was not at all surprised. But yet the same unwillingness remained, and I said, Lord, I cannot. While thus agitated, and feeling unfit for the company of any one, while at work in the field, there was presented to my mind a new view of the matter, of my standing in the church, my relation and obligation thereto. I saw Jerusalem to be my own mother, and the question came to me whether I ought not to obey my mother, (the

church.) An humbling view of the long forbearance of the Lord to me, in not casting me forever from him as a rebellious worm, his goodness in giving me to hope in his mercy, melted my heart to thankfulness and my eyes to tears, and my tongue spoke out, and said, Lord, do just as thou wilt with me, only let me glorify thee. If to be a poor, little, weak preacher will do it, even so let it be. God will be the director in this solemn affair, and now let the brethren do as they shall see fit, and all will be right. A strange willingness came over me, and for a time a spirit of submission took the place of opposition, and sweet rest from all my labor was given. And if ever the time was that I did preach, surely it was then and there, with no living creatures present but my team.

But I must close, for I have taken too much room already. Let me say that the church saw fit to liberate me to preach. Brother Durand gave out an appointment for me in my presence, which at first quite shocked me, and for the time almost angered me, for he did not ask my consent; but I was quickly reminded of that feeling of willingness I had felt, and the desire that the Lord would take the supervision of the affair, which served to close my mouth. On the second Sunday in July, six years ago, I made my first attempt to speak in public, which was as great a failure as I had anticipated, and seemed to me terribly mortifying; but a little comfort was mingled with it, for I felt sure the brethren would know that they were mistaken, and I would dishonor God no more in this way. But still the word was with me with great power, and often in my sleep I was before the congregation speaking of redeeming love. My next effort was so different, and such liberty of soul given, that I thought I had told all, and should therefore have to speak no more in this name. And so continues the strife to this day, trying to preach, and yet trying not to preach.

Dear brethren, I submit this to your judgment, to dispose of as you think best. And although my name seldom appears in the SIGNS as a correspondent, it is not for any feeling of disinterestedness that I have, but to the contrary. I have received it for twenty-five years, as a highly valued medium of correspondence for the dear saints of the Lord. May grace, mercy and peace be abundantly given you and all the followers of the Lamb.

Yours in gospel bonds,
BALAS BUNDY.

CRAWFORDSVILLE, Ind., May 8, 1879.

ELDER G. BEEBE & SON—And all who are of the household of faith:—We who constitute a small branch of the kingdom of our Lord at Crawfordsville, Indiana, called the Sugar Creek Old School Predestinarian Baptist Church, impelled by a sense of duty, lay before you a brief statement of our conflicts, our present condition, and of the Lord's dealings with us, that you may know of our

affairs, and of the way the Lord has led us.

Truly we may say, "If it had not been the Lord who was on our side; * * * if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us." But we trust our hope is and has been in the Lord, who made heaven and earth. Paul informed Timothy, that in the last days perilous times should come, and in his address to the Elders at Ephesus, that "even of their own selves men should rise up speaking perverse things, to draw away disciples after them." So this church has been for many years crushed down, and compelled to hear doctrines preached from our pulpit which we believe are unsupported by the scriptures. Therefore the church at her monthly meeting in March last, after due deliberation, passed the following resolutions by a majority of twenty-six to a minority of nine, that her pulpit should henceforth be closed against those who preach the following unscriptural and heretical doctrines, viz:

1. What is called the doctrine of "Two Seeds," in the way it is preached by some.

2. That in the new birth the whole Adamic man, or sinner, including his flesh, bones, body, and carnal nature, and, as they express it, all that is inside of their coat, is born of the Spirit in the new birth.

3. That the Son of God, the great Mediator between God and men, Christ Jesus, existed in a body of flesh, blood and bones before he was born of the virgin Mary, and that he brought down from heaven with him the fleshly body in which he lived and died and arose from the dead.

Declaring a non-fellowship for all these theories, the church resolved to close her meeting-house and pulpit, and to withhold her fellowship from the venders of such strange doctrines.

On the passing of this resolution nine members, with one preacher to help them, refused to submit to the authority of the church in this order, and in open violation of one of the written rules of the church, demanded a council. The church refused this, saying that she did not need a council in this matter.

At the next meeting, which was in April, the same nine dissenters, with their leader, persisted in demanding a council, but the church still insisted on doing her own business, whereupon the nine withdrew from the church on the same evening, and with two of their preachers went out from us, saying they were not of us, and held a meeting and agreed to call a council.

On the next day, which was Sunday, Elder J. A. Johnson, who was with us, preached for us, and not one of the nine came to our meeting, but held a meeting of their own. On the preceding day their leader read to the church from a paper, to which all their names were signed, stating what they would do if the church did

not rescind their act. Our Moderator, Elder M. M. Van Cleve, kindly, and in a meek spirit, admonished them to submit to the rules of the church, but all to no avail. They are determined that the church shall have the "Two Seed" doctrine, with all its kindred absurdities, preached, or be destroyed, if they can effect her destruction.

On the nineteenth of April the Moderator and deacons called the church together, and by a vote of the church excluded the nine refractory members. On the same day the church withdrew from the Sugar Creek Association for the following reasons, viz:

For many years the association has had a rule that no minister shall be allowed to preach on her stand except those who are in direct correspondence, and none are in such direct correspondence but such as hold or tolerate the two seed heresy, with its kindred errors, as before named. All the ministers in their immediate correspondence hold and preach these unscriptural doctrines, except Elders John Brady and M. M. Van Cleve. We have been grieved when our ministers, such as Elders T. P. Dudley, J. F. and J. A. Johnson, Durand and Beebe, and others of the like faith and order, are denied the privilege of preaching on the stand of the association. When our esteemed Elder Durand was here the first time, he was attacked by one of the two seed preachers before he got out of the stand; and when he was here last winter, the same party brought their strongest batteries against him, because he said he believed Adam was the father of all of Eve's children. And very soon after Elder Durand left here his name was paraded in a little two seed paper called the *Herald of Truth*, (but more appropriately might be called the "Herald of the Two Seed Doctrine,") in which article the writer was either ashamed or afraid to affix his name.

As but few comparatively of the Old Baptists have ever heard what is called the Two Seed doctrine, it may be proper to say, that they who preach it deny that God created all the human family, and assert that he suffered the devil to produce the non-elect through Adam and Eve, and that they were preserved through the flood probably through the wife of Ham, as a seed of Satan, distinct from the creation of God. This is but a brief hint of the absurd doctrines preached and contended for by those who have gone out from us, and from whom we as a church have withdrawn fellowship.

The scriptures testify that God has created all things, and that for his pleasure all things are and were created. That he created the heavens and the earth, and all that in them is. And that God has made of one blood all nations of men, for to dwell on all the face of the earth.

We could say much more in regard to the strange and profane babblings, but will forbear for the present. The excluded party have called a council of their choice, and we, the church,

have committed our cause to him whose name shall be called Wonderful, Counsellor, The mighty God, on whose shoulder rests the government, and of the increase of whose government and peace there shall be no end.

As a church, we believe the doctrine of the bible, as held generally by all Old School or Primitive Baptists, and that in the new birth that which is born of the Spirit is spirit, and is called the new man, which after God is created in righteousness and true holiness; that in our flesh there dwells no good thing, and that it will continue to be earthly, corruptible and mortal until it shall be changed, or until our mortal shall put on immortality in the resurrection; then, but not till then, shall God change our vile body, and fashion it like the glorious body of our risen Redeemer. We also believe that our divine Mediator is the Son of God, and that the God and Father of our Lord Jesus Christ is a Spirit, infinite and eternal. That Christ is the Word which was with God, and which was God. That all things were made by him that were made, and without him was not anything made that was made; and that he is before all things, and by him all things consist. That the Word was made flesh by being made of a woman, made under the law, &c. That he became incarnate by being born of the virgin Mary. That he suffered and was put to death in the flesh, and was quickened from the dead by the Spirit. That he is the Mediator of the new covenant, or testament, and that he has finished the work of redemption, and perfected forever them that are sanctified. In him alone we hope for life and immortality, and our prayer is that the God of all grace may look down from heaven, and behold and visit this vine, and the vineyard which his right hand has planted, and the branch that he has made strong for himself.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power forever and ever. Amen.

Dear brethren Beebe, by request of nearly all the church here I have gotten up and send to you the foregoing communication. Brethren, I am getting old, and have had very poor health this spring, and was quite unfit to prepare a statement as it should be; but I have done the best I could under all the circumstances. I am sorry to know that it will cost you some labor to make all needful corrections for the press.

Truly yours in hope of a blessed immortality,

LOTT SOUTHARD.

CARROLLTON, Ky., June 23, 1879.

BRETHREN BEEBE:—Our Savior said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to pre-

pare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."—John xiv. 1-3. The Savior had been talking to his disciples about his suffering which must soon follow. Peter, bold and self-confident Peter, said, "I will lay down my life for thy sake." But soon the Savior reproved him, and said, "The cock shall not crow till thou hast denied me thrice." But for Peter's comfort, and the comfort of God's people in all coming time, he said, "Let not your heart be troubled." Although I have said to you that whither I go ye cannot come, although I must soon be taken from you, and although I have said that ye would deny me, yet I now say to you, "Let not your heart be troubled: ye believe in God, believe also in me." Peter was a Jew, and he alike with all the descendants of Abraham believed in God. That belief was taught them, and they relied fully upon that faith or belief; but it was just such a faith as the apostle calls a dead faith. While they believed in God, they denied his Son whom he had sent. But now the Savior said to him, "believe also in me." Peter had already said, "Thou art the Christ, the Son of the living God." How often it occurs with the saints, when enjoying a full exercise of their faith, that they with joy can exclaim, with Peter, "Thou art the Christ, the Son of the living God." But when gloom and darkness envelope them, they by their actions deny him. It is then they manifest their two natures. They are by nature the descendants of the first Adam, who was of the earth, earthy; and being born again, they have Christ in them the hope of glory, and are spiritual. Now the spirit warreth against the flesh, and the flesh against the spirit; and these two are contrary the one to the other. Peter was overcome by that fleshly nature when he denied his Lord; but promptly the blessed Jesus said to him, Let not your heart be troubled. Although you will deny me, yet that you should not take as evidence that you are not truly my disciple; for you believe in God, believe also in me. Let this comfort your desponding heart, for you have that faith which works by love. The saints of all past ages have had to pass through darkness and gloom, and the language addressed to Peter is left on record for their comfort. They are the ransomed of the Lord, and the prophet has declared that they shall return and come to Zion with joy and everlasting rejoicing. O yes; rejoice, and be exceeding glad, for "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." He was, when thus addressing his disciples, about to enter upon that part of his work by which he redeemed his people from all iniquity. Notwithstanding Peter's devotion to his Lord, he could not now go with him. "Whither I go, ye cannot come," was his language to Peter.

He had said by the mouth of the prophet, "I have trodden the winepress alone, and of the people there was none with me." When expounding to two of his disciples his great and glorious mission to earth, he said, "Ought not Christ to have suffered these things, and to enter into his glory? It is written, 'All that will live godly in Christ Jesus, shall suffer persecution.' The pathway of those disciples of our Lord was strewn with sorrows, afflictions and persecutions, but for their comfort he said, "In my Father's house are many mansions."

In foretelling the glories of the gospel dispensation, the prophet Micah says, "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." And the prophet Isaiah says, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it." These two ancient prophets, looking through the long vista of years that were to intervene before the setting up of the kingdom, or gospel church, used the word *house*; and our Savior, in talking to Peter, calls it "my Father's house." And the apostle says, "But Christ, as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." In this house, this gospel church, this kingdom, in which a King shall reign in righteousness, and princes shall rule in judgment, are many mansions. Webster defines the word mansion thus: "A place of residence; a house; a habitation." The apostle, in the epistle to the Ephesians, most clearly and forcibly describes that habitation in these words, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord." Micah had said, "And many nations shall come;" and Isaiah had said, "All nations shall flow into it;" and now the apostle, in addressing the Ephesian brethren, who had been brought into the house of the Lord, "my Father's house," from the Gentile world, says to them, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The bride, speaking of the glories and enjoyments of that house, says, "He brought me into his banqueting house, and his banner over me was love." She does not say, as modern Arminians do, that she was brought into that banqueting house because of her good works. Nor does she say, as sometimes quoted, "He led me into his banqueting house." That would

convey the idea that she contributed by her own strength and power to obtain a place in that glorious abode. How different the language of the psalmist, who said, "He maketh me to lie down in green pastures." But a place of abode, a habitation, is a place of rest. O how the weary traveler rejoices when he is brought near enough his habitation to behold it; and how infinitely greater is the joy of the child of God when by grace he is enabled to look upon the "house of the Lord." The Savior said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." But when he is born again, born of an incorruptible seed, which liveth and abideth forever, he is enabled to behold with heavenly delight the beauty, grandeur and glory of that house which Daniel calls a kingdom, when he says, "In the days of those kings shall the God of heaven set up a kingdom, which shall never be removed." In that house are many mansions, many places of rest. When clouds intervene between the child of God and his glorious Lord, the Sun of Righteousness, it is night to him, and he can then say, with the bride, "Upon my bed at night I sought him whom my soul loveth." But when he finds his Lord, those clouds flee away, and he enters into a mansion of rest; for his Lord has said to him, "I will never leave thee nor forsake thee." Yea, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Savior. Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. For I have created him for my glory, I have formed him, yea, I have made him." Surely here is a mansion of rest to the poor, way-worn pilgrim. It is here he is made to lie down in green pastures, beside still waters. It is here he realizes that God has loved him with an everlasting love, and he can adopt the language of the poet,

"Sweet rivers of redeeming love
Lie just before my eye;
Had I the pinions of a dove
I'd to those rivers fly."

The apostle assures them that "All things are yours, and ye are Christ's, and Christ is God's." Then all the promises of the gospel are theirs, and each one of them is a mansion of rest. When journeying along their weary way, surrounded with cares, sorrows, afflictions and death, they greatly need that rest, and they have the promise of the life that now is, and of that which is to come, with all its seraphic glories, into which they will ultimately be carried; and as they pass through the dark river to that heavenly home, they will have their Elder Brother with them, his rod and his staff shall comfort them.

Although their bodies will rest in the silent tomb, they are assured that he is the resurrection and the life; and in the glorious resurrection he will change their vile body, and fashion it like unto his own glorious body. While here below their desire is to be like their Lord, and often, with David, they are made to exclaim, "Then will I be satisfied, when I awake in thy likeness." The saint thus rests upon the promises of God, knowing that not one of them will fail, and realizes that "In my Father's house are many mansions."

But he says further, "If it were not so, I would have told you." O yes. If he had determined to leave them in this sin-cursed world, without a ray of light to cheer them along their weary way, without a promise of deliverance from their cares and sorrows, without a knowledge of him and the power of his resurrection, he would have told them. But he shines in them, to give them the light of the knowledge of the glory of God in the face of Jesus Christ; and by it they are enabled to behold the great and glorious plan of life and salvation, fixed in infinite wisdom, consummated by the mission of the Lord Jesus to earth, his suffering, death, resurrection, ascension and exaltation upon his Mediatorial throne, which reveals him as a complete Savior, one who saves all who come to God by him, one who saves them both in time and in eternity. They are kept by the power of God through faith, ready to be revealed in the last time. He says, If I go away, I will come again, and take you to myself, that where I am, there ye may be also. His reward is with him, and his work before him. He accomplished that work, triumphed for them over death, hell and the grave, and now he will have his reward, and his people with him, whom he came to save. His name shall be called Jesus, for he shall save his people from their sins. His everlasting arms are underneath them. Then their salvation, both for time and eternity, is complete in him. While here below they are gathered together in his Father's house, in which there are many mansions. He is their Prophet, to teach them; their Priest, who by one offering hath forever perfected them; and their King, to reign over them. In that house they rest on his promises, rejoice in his power and grace, and wait the days of their appointed time till their change come.

Please dispose of these poor remarks as you may deem best, and believe me affectionately yours,
H. COX.

"Thou makest the outgoings of the morning and evening to rejoice."—Psalm lxxv. 8.

David is continually speaking of God. "My meditation of him," he says, "shall be sweet. I will talk of his loving-kindness in the morning. Morning, noon and night will I give thanks unto him. I will talk of all his wondrous works." Morning and evening are often spoken of in the scriptures; also day and night, noon-day and midnight, the hours of the

day, the watches of the night, which all do mark the stages of our pilgrimage through this little day or night of time. How fixed, how certain are these changes. When the literal sun shines in the heavens, I know it is day, and that it will certainly give place to night, even at the appointed moment. The sun knoweth his going down, and we know that as long as time shall last he will, at the exact moment, rise again in the morning. Could I but have the same unfaltering confidence in that great Sun of Righteousness, when spiritual night overtakes me, trusting that he will rise again. Often, when it is midnight darkness with me, I almost forget that I ever saw the light, and I keep saying, O that it were morning! "My soul waiteth for thee, more than they that wait for the morning. Mine eyes fail with looking up, with waiting for my God." The first faint dawn of morning brings rejoicing; even the least shadow that marks the coming light is eagerly caught by the weary, watchful eyes. And when the day at last returns, I often grow idle and careless, forgetful that night will soon draw near. The Savior said he must work while the day lasted, for the night cometh in which no man can work. And unto Zion it was said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Though the mid-day may have the greater splendor, yet the morning and the evening have a sweetness peculiarly their own. Who can forget the morning of their days? What a strange enchantment hovers around the morning when we first see the light of this world. Again, there is a morning after the long, dark night of sorrow and despair, when we draw the first breath of eternal life, when we catch the first glimpse of him who said, "I am the light of the world." The morning is spent in warbling the new song which he hath put in our mouth, regardless of the day of toil that is before us. Yet it is he who giveth us the song; it is he who maketh us to rejoice; it is he who giveth us the toil and the suffering. So much have I known what it is to watch, to struggle and to strive, that I have grown fearful and trembling, dreading the approach of every threatening cloud, for I well know what it is to bear the tempest and the storm. Often, like a bruised reed, have I fallen, crushed to the earth, while wave after wave have gone over me, thinking I should never rise again; yet the storm has passed over, and the soft air, like unto the spirit of grace, has brought an enlivening influence. Falteringly the crushed reed begins to rise, warmed by the clear shining Sun, though too feeble to look into his face, yet realizing his promise that "A bruised reed will he not break." Feeble plants, that wither with the heat of day, often revive and rejoice in the morning, after the dew of grace has fallen upon them. The church in her beauty is compared to the morning. "Who is she that looketh forth as the morning?" It was early in the morning, as it began to dawn towards

the first day of the week, that Mary came to the door of the sepulchre. I think that had been a sad night to Mary. She waited not for the light of this world, but while it was yet dark she came to the sepulchre. She calls him her Lord, for she had realized his power. He had cast out her enemies, and had forgiven her many sins, wherefore she loved much. She could not leave him, even though she thought him dead in the sepulchre; and when she found him not, she wept. And when he said unto her, "Woman, why weepest thou?" she answered him, supposing him to be the gardener. But when he spoke her name, when he said unto her, "Mary," she turned herself and said unto him, "Rabboni; which is to say, Master." Often have I thought, If I could but hear his voice speaking unto me, as he did unto Mary. But he said unto her, "Touch me not, for I am not yet ascended to my Father." "I go to my Father, and to your Father; to my God, and to your God." Where is the pride of the human heart that looks down on its fellow-being and is ready to say, Stand by, come not near me, stand aside, for I am holier than thou? Here is the risen Lord of heaven and earth, and Mary Magdalene; yet he calls his God her God, and his Father her Father. Such is the grace that makes us joint-heirs with the Lord Jesus Christ. It was for such sinners that he died, and for their justification he arose. And if ever a morning called for rejoicing, it was that great, eventful morning. And sometimes, when the thought of death has caused me to tremble, when the weak heart of flesh has shrunk, knowing that it must die, I have asked myself, Would you be released from the pangs of death, when the Lord and Master has died? The servant is not greater than his Lord. And when I have looked down into the narrow grave, I have thought, Must I be buried so deep, out of sight? But after the Lord had risen, they said unto them, "Behold the place where the Lord lay." Did the Lord indeed lie buried in the grave? But he is risen; he is not here. So let me die; so let me be buried; so let me be raised, even as my Master was. I would be like those who endured cruel mockings and scourgings, who loved not their own lives unto the death, not accepting deliverance, that they might obtain a better resurrection. It is in hope of a better resurrection that we live. But he maketh the outgoings of the morning and also of the evening to rejoice. Surely I have passed the morning, and, I sometimes think, the noonday also. And O how wayworn, how weary I am! How often do I look forward, with a strange longing, toward evening, when I can lay me down and rest. Sometimes I even think I see the shadows gathering, and the night must surely be coming on. What will be the close of the restless day I have lived, is not for me to know. Whether it be calm and peaceful, or wild and tempestuous, it will be all well, for "He doeth all

things well. It is he that maketh the outgoings of the morning and the evening to rejoice. The words have filled me so much of late, and though I have thought that the last breath I should draw on earth would be the breath of prayer, yet I know he can turn it into praise. Even in the dark night of death he can give me a song. And when I do lay down and fall asleep in Jesus, it will be no fitful slumber, no tossing to and fro, no feverish waking.

"Asleep in Jesus! O for me
May such a blissful slumber be;
Securely shall my ashes lie,
Waiting the summons from on high."

For I do as much believe that the bodies of the saints shall be raised, as I do that the slain body of our Lord was raised and ascended into heaven, according to the testimony of the eye-witnesses, who steadfastly gazed after him until a bright cloud received him out of their sight. If this is no myth, then I think there is no myth about the saints actually being raised, and caught up together to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. Can there be a greater source of comfort than to look forward to the morning of the resurrection, the evening of time, to us the morning of eternity, when "we shall see him as he is, and be like him?"

"No more to sigh or shed a tear;
No more to suffer pain or fear;
But God and Christ and heaven appear
Unto the raptured sight."

KATE SWARTOUT.

DEAR ELDER BEEBE:—I send you the following letter with the consent of Elder White, for you to publish in the SIGNS OF THE TIMES.

With much love, your sister, I hope,

SUSIE L. WOOLFORD.

LEESBURG, Va., Jan. 4, 1878.

MY DEAR SISTER WOOLFORD:—You asked, in your letter to sister Emma, for my understanding of the words of our Savior recorded Matt. xvii. 20. I take great pleasure, my dear sister, in telling you what I think, because I believe the Spirit has told me, and earnestly do I wish he may tell thee whether he has or not.

It appears that what caused Jesus to give his disciples such an answer was their inability, arising from unbelief, to cast the devil out of the child. I suppose you desire to know in what way or manner the Savior's language here recorded is profitable to us; for all scripture is given to the man of God to profit therewith. To understand this, (that is, to have a living understanding) is to understand the very basis upon which all our spiritual experience rests. Paul undoubtedly so understood; for he taught the Hebrew brethren, saying, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do if God permit."—Heb. vi. 1-3. All these things he considered the fundamental principles of the christian religion, as laying at the foundation, among which is found faith toward God. All, however, depended upon "if God permit." The

"foundation of repentance from dead works, and of faith toward God," is what Paul would go on to build upon, if God permit. All, all has its origin here, "if God permit." Both repentance and faith (without which we cannot see God) are the gifts of God. He gives, and none can hinder. He withholds, and none can help. The lack of this faith (which I understand to be the beginning of our experience) prevented the disciples from casting out the devil. The word faith in this connection signifies the opposite of unbelief. Had they had belief, they could have cured the child, or cast out the devil. Even so do I believe it is true now. For whatsoever we believe is true, even if it be removing of mountains, is true to us. All that is necessary to make anything true in our experience, is to believe it. And as the life the child of God lives is a life of faith, (not a natural, material life, but a life which has its existence only in faith) therefore the believing is the actual being or existence of the thing desired, or all in all in our experience. Did we ever believe we were in possession of one blessing of God that we did not then possess? Can we believe we are happy until we are happy? Possession and belief come together, and neither come without the other, the fruit of which is peace or reconciliation. Hence our Savior says, "Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he said shall come to pass, he shall have whatsoever he said. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark xi. 23, 24. The removing of the mountain is predicated upon "doubt not in the heart;" and the receiving of what we desire is the believing that we receive them. But as the preparation of the heart is of God, we go back to what we first said, "if God permit." But all we are talking about is, "if God permit." Therefore we will go on to build. That which we would build and know is doctrine agreeing with christian experience. We fear too many of us are like the Jews and Greeks who seek after signs and wisdom, and do not listen to the voice of our God recorded in the chapter containing our text, fifth verse, "This is my beloved Son, in whom I am well pleased; hear ye him." Who has by the apostle declared, "We walk by faith, not by sight." We, therefore, the ambassadors of Christ, beseech you in Christ's stead, "Hear ye him." We assure you upon divine authority that the life of the christian consists in the earnest expectation of what he hopes for, founded in belief, and this

earnest expectation is the present experience or the substance of what he hopes for. This, it appears to me, the ancient testament saints did not possess. They were shut up under the law unto the faith that should afterwards be revealed. That is, their faith was shut up and bound by the law, the end of which is Christ and salvation. But we receive salvation, the end of faith. Their faith was salvation hoped for; our faith is a salvation received, the substance of things hoped for, the redemption of the purchased possession. We believe he has delivered us from so great a death, (that is, from under the law) and doth deliver us, (that is, from daily temptation) and in whom we trust will yet deliver us; that is, from the grave. This faith is able to cast out devils, because it is not shut up, as were the saints under the law, but is free. Though Jesus said to his disciples, "I give unto you power to cast out devils," we do not see that power exercised until after his resurrection. Then they cast out devils; and so I believe his disciples will continue to cast them out until the end of time. This I understand to be the Savior's meaning in the 17th verse, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me." Intimating that until then he would see no fruits of this sort from them. I am persuaded that whatsoever Jesus or his apostles did, we have done or will do. The Lord, by the prophet Ezekiel, spoke no vain thing when he said, "I am your sign: like as I have done, so shall it be done unto them." Now the Lord our Savior was the first on earth who possessed the fullness of the Godhead bodily within him; and he was also the beginning of a generation which possess the same; and like as he cast out devils by the Spirit of God, so we who have the Spirit of God cast them out, and have equal power to cast them out; for he said he could do nothing of himself, nor can we. By this power of resistence we know the kingdom of God has come unto us. It is the infallible sign, a witness that we have divine power, and without this what would we do? The devils would take, or rather hold possession. This would cut off the church and destroy the work of our redemption. Without this power within us, there would be no coming unto Mount Zion, and unto the city of the living God; there would be no assembling themselves together of those whose names are written in heaven, and who have been made just by the blood of Jesus. Without this power, dear sister, you would never have been able to tell the church what the Lord has done for you. Without this power not a minister of the glorious gospel of Jesus our Savior would ever have been able to open his mouth for God and truth; that is, to preach repentance and remission of sins in his name. But thanks be to our God, who has made true the words recorded Mark xvi. 17, and blessed are they who know them true: "And these signs

shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues." They do rejoice, and the language of their tongue is, "Praise ye the Lord," who has by his spirit enabled them to cast out these devils that beset them on every hand, and to run with patience the race that is set before them, looking unto Jesus, the author and finisher of their faith; which faith God held in reserve for us, the New Testament saints, according to what he has said in the 89th Psalm, "I will make him, my First-born, higher than the kings of the earth. My mercy will I keep for him."

"Howbeit, this kind goeth not out but by prayer and fasting." The prayer he taught them was, "Thy kingdom come." And with it came this faith that is so potent; that is, the manifestation of it in his saints. He translated them from the kingdom of darkness, (under the law) into the kingdom of light, or of his dear Son. By this changed condition they find all things changed, even their prayers and fastings. This John's disciples seemed not to understand. See Matt. ix. 14. They asked, "Why do we and the Pharisees fast oft, but thy disciples fast not?" And Jesus said unto them, Can the children of the bride-chamber mourn as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, and then shall they fast." So the days of Jesus' incarnation divided the fast of John, or legal fast, from the gospel fast. He was truly the bright and morning star. As the morning star divides night from day, so did Jesus divide spiritual from legal; prayer and fasting according to the law, from prayer and fasting according to the spirit. But this kind goeth not out but by prayer and fasting, without which we are but the abode of devils; as sounding brass and a tinkling cymbal. Now, "As many as are led by the spirit of God, they are the sons of God," and have the power to cast out devils or to remove mountains, and nothing shall be impossible unto them; for they are the sons of God. That which is felt and realized is simply through belief. That is all we shall have here, and it is enough; for it is an assurance unto us that we are heirs to an inheritance immortal, and that fadeth not away, which we shall see for ourselves, and shall be satisfied. Then, what a blessing it is to live by faith, to believe in God, and Jesus Christ whom he hath sent. May this ever be our blessed portion, for Jesus sake.

Hoping you may receive some comfort from what has been written, I am your unworthy brother,
E. V. WHITE.

OWENTON, Ky., June 23, 1879.

ELDER G. BEEBE & SON—HONORED SERVANTS OF OUR GOD:—By request of a kind friend I send this short communication for the SIGNS OF THE TIMES, giving a brief account of our late visit eastward.

The object of our long journey was

to give our brethren what assurance we could of our high appreciation of the correspondence which we have so long been permitted to enjoy with them, and to gratify our personal desire, not only to meet the highly esteemed Elders who have so kindly visited us, and whose labors we so highly appreciate, but we desired to meet with the flock of God which is among them, over which the Holy Ghost hath made them overseers. And now it is our privilege, we trust, and pleasure, to render grateful thanks to God, and to the dear friends, many of whom we never saw before, for the unmerited kindness manifested during our absence from home, and especially to our God for his most kind and watchful care, through which we were enabled to perform the journey and to return to our homes and families in as good health as when we left them, and also to find them in usual health.

O how happy I would be if my gratitude was only proportioned to the benefits that are daily conferred; but alas! "when I would do good, evil is present with me." Yet, though I cannot glory in the presence of him to whose eyes all things are naked and open, and knowing that he hath mercy on whom he will have mercy, and will have compassion on whom he will have compassion, and that none of his benefits are, nor ever can be conferred upon me save as an act of sovereign grace, and humbly trusting that I have tasted that he is gracious, I desire to "take the cup of salvation and call upon the name of the Lord." I hope he has made me feel a thrill of joy in being permitted to meet and mingle in harmony and fellowship with so many of his tried and faithful servants, and especially so many of his ministering servants, old and young; and that, so far as an expression was heard, neither in private or public did I hear one discordant sound. "Ascribe ye salvation unto our God," was the theme, and I am sure that while the servants of God are engaged in this "work of the ministry," they offend none but the enemies of God.

It was our privilege to meet with some twenty-one or twenty-two, I believe, of those servants of God, two of whose names it will not be invidious to mention, viz., our honored brethren, T. P. Dudley and G. Beebe, aged respectively eighty-seven and seventy-nine. True and faithful fathers in Israel, they still bring forth fruit in old age. How gratifying it was to see that the Lord was still sustaining these beloved brethren, and also raising up young and promising gifts in the bounds of the two associations which we attended, viz., Warwick and Chemung.

In conclusion I would say, our visit was one of the most pleasant of our lives; and to our friends in New York, Pennsylvania and Canada, we feel, if possible, bound in stronger ties of love and fellowship, and will be glad to welcome any of them who can make it convenient to come and see us in Kentucky at the time of our association, or any other time.

May grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all.

J. M. THEOBALD.

LEXINGTON, Ky., June 25, 1879.

MY DEAR BROTHER BEEBE:—Through the abounding goodness and mercy of our God we reached home in safety and usual health, on the afternoon of the day after we separated from you at Duart, Ontario, and found our friends enjoying their usual health. We left the station a little after six o'clock p. m., and arrived at Toledo, Ohio, about eleven p. m., where we were detained until 7.20 the next morning, and reached Cincinnati about four p. m., and made connection with the Cincinnati Southern Railway, arriving at Lexington at 7.30 p. m., thus making the tour from the station in Ontario in the short space of twenty-six hours, including more than eight hours at Toledo, (more than 400 miles) after a delightful season with the dear saints in New York, Pennsylvania and Canada, without anything to interrupt our enjoyment. My mind reverts to this as among the most enjoyable seasons of my long life. When I contemplate my greatly advanced age, and my deficiency of eyesight, and the marked affection and kindness of the dear brethren and sisters among whom we were favored to meet and mingle, I feel that I have great cause for thankfulness to our God for his goodness and mercy extended to so poor and old a sinner.

I had sufficiently recovered from the fatigue of my journey to preach at Bryans last Saturday and Sunday.

I received my valise which was inadvertently left at Duart, and which was kindly expressed by our friend, Mr. Macdonald, on yesterday. I hope our friend who was confined at your house with fractured limb has well nigh recovered.

Supposing you would feel interested in learning of our safe arrival at home, I drop this note for your eye alone. As ever, with sincerest regard, your brother and companion in the kingdom and patience of Jesus Christ. Kindest regards to your family and friends.

THO. P. DUDLEY.

PERSONAL.

LOCKTOWN, N. J., June 30, 1879.

ELDER BEEBE—DEAR BROTHER:—Elder A. B. Francis is ill with typhoid fever; he was taken last Thursday. The doctor thinks that he cannot possibly get about again under six weeks.

Yours truly,
ANNIE H. RISLER.

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[From the St. Thomas (Ontario) Journal.]

THOMAS P. DUDLEY.

A REMARKABLE OLD KENTUCKIAN.

A remarkable old man passed through St. Thomas last Friday, over the Canada Southern Railway. His home is in Lexington, Ky. He is in the 88th year of his age. His mind is as bright as a mirror, and his life is part of his country's history. This man is Thomas P. Dudley. He is a Baptist preacher of the Old School, still in the active ministry. He serves four churches, to one of which he drives twenty-five miles; and over one church his father and himself have presided as pastors for an uninterrupted period of almost one hundred years. His father was a soldier of the Revolution, and it was his uncle who commanded the American troops at Dudley's Defeat. His eldest brother was Dr. Benjamin Dudley, the most eminent surgeon of America.

Six out of seven brothers took part in the war of 1812-15. Two of them fought at River Raisin, two at Fort Meigs, two at Moraviantown, and two at New Orleans. Thomas P. Dudley was at the first and the last. They had a two days engagement at River Raisin, and on the second day he was wounded and taken prisoner. Himself and three comrades were confined in a room of the Red Tavern, in charge of three interpreters. Nearly the whole British force marched off to Fort Detroit, leaving only a small guard over the prisoners. Two days after the battle, (22d Jan. 1813) the Indians, freed from civilized restraint, began the butchery of the prisoners. They entered the room in which Mr. Dudley was confined, and struck their tomahawks into the skulls of his comrades. No hand was raised against him, but he was stripped of coats and boots and led out into the street, to stand stocking-footed in the snow. "The tomahawking and scalping went on around me," he says, "and I soon concluded that they were reserving me for torture." Two savages came up, pointed to the blood-stain on his shoulder, and walked away. A third one, a young brave, did the same thing, smiled a friendly smile, and said, "Me save you." And he did. He returned in a few minutes, accompanied by his father, and after giving his prisoner a blanket, a pair of moccasins, a red apple and a daub of war paint, marched him off in the direction of Fort Detroit. They walked thirty-six miles, and halted for the night by the British camp fires of the previous night. The evening was spent in dressing six or seven scalps of butchered Kentuckians, which were stretched on small hoops and strung on a stick. In the morning Mr. Dudley was given another daub of war paint, and his head was copiously adorned with eagles' feathers. Thus disguised and made to carry the scalps of his comrades at "shoulder-arms" order, he was marched on to the Fort. "I tell you it was a hard trial, and my temper almost got the mastery over me as I reflected upon what my moth-

er might say to see me bearing such a trophy. The sight of the strong Fort which our General had surrendered, only intensified my feelings; but I was helpless, and with a strong effort I controlled myself." In the Fort his wound was dressed by a British surgeon, and next day he was removed across the river to Sandwich. Thence he was taken over Longwoods road to Fort George, at the mouth of Niagara River, and paroled after a few weeks' confinement. Subsequently he was included in an exchange of prisoners, and joined the army of the South. He was Quartermaster-General at New Orleans, and took part in the great battle fought there. "I surveyed the field after the battle, and I felt that the butchery of River Raisin was avenged."

Mr. Dudley was for many years the neighbor and the intimate friend of Henry Clay. "As an original thinker in affairs of legislation, and as a shrewd and successful tactician, I consider that he had no equal in Congress; his measures rarely or never failed to carry." The incident of Clay and the hunter was quite fresh in the old gentleman's mind. "It occurred on the borders of our county, and the hunter was Captain Miller." The story as he tells it is less polished than as it appears in Mallory's biography of Clay, but it is not a little remarkable that precisely the same version of it was given by Mr. Blake in one of his recent campaign speeches. Mr. Dudley was also on very familiar terms with John C. Calhoun, of whose abilities and character he speaks with the greatest respect. He possessed a mind powerful in analysis and intensely logical, and his personal reputation was without a stain. "He was one of the purest of our public men at Washington, and he would any time rather talk farming with a boy of fifteen, than join in a wine supper with the most brilliant men of the capital." Other leading men of the South in the past two generations were Mr. D.'s attached friends, and one of the many was George D. Prentice, the famous Louisville journalist.

Elder Dudley must have been a man of prepossessing appearance in his prime. Though somewhat bent, he is still fully six feet in stature. His face is intellectual and finely cast, and he has the bearing and manner of a gentleman. His memory is wonderfully retentive. He has read no book for the past six years, owing to failing vision; but the bible is as familiar to him as household words, and in sermons of an hour's time he quotes book, chapter and verse without a single lapse. In discourse he is vigorous, fluent and logical, and he never involved or obscure, and he says what he intends in polished Anglo-Saxon. He has been a steady and extensive contributor to the publications of his church for almost half a century, and his writings are marked by the same strong individuality as his sermons. He writes and speaks what he feels and believes.

This veteran preached a sermon in the Old School Baptist meeting-house

at Duart last Sunday. He spoke for an hour, without the aid of note or reference, in an earnest conversational style, and without a halt or a stammer from beginning to close. We have only space for a brief outline. His text was Rev. xxii. 16, 17: "I Jesus have sent mine angel," &c. Is the gospel, he asked, addressed to mankind indiscriminately? John addresses the seven churches by name. God never required anything of man that he has not qualified him to perform. Spiritual action pertains to spiritual men, and natural action to natural men. Did God make any requirement of Adam when he was a lump of matter? No; not until he breathed life into him did he impose a law upon him. The violation of that law brought sin and its dire consequences into the world. Sin results from our vital oneness with Adam. We are all Adam multiplied. It is said we are not responsible for Adam's transgression. The whole family was there, and I am not responsible for Adam's sin, but for my sin in Adam. The first man was the embodiment of his family; he is the figure of Christ, in whom the spiritual family is created, according to the testimony. As Adam's sons and daughters descend from him by generation, so do the sons and daughters of Christ, and from the earliest period of time there have been only these two families in the world. In Christ dwelleth all spiritual fullness, which is imparted to his children from his mystical body. The heirship descends to us through him, the Head. Deny the oneness of Christ and his church, and by no process of reasoning can the sacrifice of God be justified. The law of Jehovah is like himself, the same yesterday, to-day, and forever. The law must be fulfilled in every jot and tittle, and Christ only could fulfill it. Christ alone is the source of life and light to his people. John needed the illumination of the Spirit as much as any one to unveil his heart. John was as dependent on the Spirit as any minister or believer of the present time to unfold to him the mysteries of the kingdom of God. The seventy disciples were sent by Christ two and two to the cities where he was himself to go. Their mission was to prepare the hearts of the people for the truth, for the people must be taught in the school of Christ. If you have a knowledge of God as a Being everywhere present, it is a proof that you have eternal life. It is then the christian warfare begins. The spiritual and the fleshly natures are in a state of continuous conflict. The sorrows we undergo are part of our legacy here. The law remains the same as it ever was, and mankind are universally under it. Christ was Mediator under the old as well as under the new dispensation. The law has been fulfilled by the Head on behalf of all the members. The law and justice were harmonized in Christ's death, and we are quickened in his resurrection. We are utterly unprepared to bring forth fruit unto God until the new life is implanted within us. All that the law can do is to convince and to condemn. It is when you see yourself the chief of sinners that you look to Calvary. The Spirit calls on all the children, and none can hear if the ear is not circumcised—if the ear is not opened to hear the glad tidings.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1879.

HEBREWS II. 2, 3.

Our friend, T. H. Barker, of Waverly, Union County, Kentucky, who, though not a member of the church, seems to be an honest inquirer after the truth, has requested us to give our views on this text. He says that he has heard but one Old School Baptist sermon for about thirty years, excepting what has been published in the SIGNS OF THE TIMES. He says also, in his letter to us, "I believe that God has chosen his people before the foundation of the world, and that salvation is purely of grace; and if my salvation depended on one good deed or action of mine, I must be forever lost." Having heard a Missionary Baptist preach from the text above named, whose views differed widely from his, he desires to know how we understand it.

The words of the text are these: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

The word spoken by angels, to which allusion is here made, is the law which was enjoined upon Israel by Moses and the prophets, by whom we are told, in the beginning of this epistle, God at sundry times and in divers manners spake to the patriarchs of the old, legal dispensation. Stephen charged the Jews with having received the law by the disposition of angels, and had not kept it.—Acts vii. 53. That is, that the law had been dispensed to them by Moses and other messengers, by whom God had spoken unto them. The word angel is not confined in its signification to those holy beings in glory described as cherubim and seraphim; but is applied to those messengers of God to his people, by whom he has spoken to them under both dispensations. Webster defines the word angel to mean messenger. And God, who has commanded all the angels to worship his First Begotten, whom he has brought into the world, and of these he saith, "Who maketh his angels spirits, and his ministers a flame of fire." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Chapter i. 6, 7, 14.

The word spoken by the messengers to Israel under the Old Testament dispensation was steadfast, because God himself spake by them, and they, as his angels or messengers, spake as they were moved by the Holy Ghost; the word therefore was so steadfast that heaven and earth shall pass away, but not one jot or tittle of the law could possibly pass away until all was fulfilled. All the precepts of the law which was given to the fathers by the disposition of angels were steadfast, and every transgression or disobedience received

a just recompense of reward. None escaped. "He that despised Moses' law," or the law of God by Moses, "died without mercy, under two or three witnesses."—Heb. x. 28. To transgress or to disobey, was to despise; and as the law was founded on justice, it knew no mercy. It exacted perfect and perpetual obedience; and a failure in one point, exposed the delinquent to its awful penalties. The justice of any penalty must be determined by the law which the transgressor is amenable to. The law of God by Moses is founded on the eternal, inflexible justice of God, and a just recompense for every transgression of its precepts was death; and hence, as we have seen, "He that despised Moses' law, died without mercy," and in that death received a just recompense of reward.

But now the spiritual, anti-typical Israel of our God, whom Christ has redeemed from the curse and dominion of the fiery law, which, knowing no mercy, could not give life to a transgressor, or suffer him to live, are by the precious blood of Christ freely and completely justified from all things from which they could not be justified by the law of Moses, and are brought under law to Christ their Redeemer, who in his ascension to his Mediatorial throne is invested with all power in heaven and in earth; and all the angels or ministers of God are commanded to worship him. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9-11; Isa. xlv. 23; Rom. xiv. 11. He who was once humbled, and put to death in the flesh, is now risen, and exalted to his transcendent glory, glorified with God's own self, the glory which he had with the Father before the world began.—John xvii. 5. Paul ceased not to give thanks to God, and pray for the saints at Ephesus and the faithful in Christ Jesus, that the God of our Lord Jesus Christ, the Father of glory, may give unto them the spirit of wisdom and revelation in the knowledge of him. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 16-23.

The inspired writer of this epistle

to the Hebrews urges the importance of giving more earnest heed to the things which God has in these last days spoken unto us by his Son, more earnest even than the heed required of the fathers to the things which were spoken in thunder-tones from Sinai's dreadful summit, from a consideration of the infinitely higher glory of Christ above Moses and the prophets. God, who spake unto the fathers by Moses and the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high. Superhuman, higher than Moses, as the Son is higher than the servant; higher than the house, as the Builder is greater than the building. Superangelic, as the Deity is higher than the loftiest being that he has created for his pleasure. Higher, as the begotten of the Father is above created beings and things. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? But unto the Son he saith, Thy throne, O God, is forever and ever. From the consideration of the superlative dignity, supreme power, and transcendent glory of our exalted Lord and Savior Jesus Christ, we, as the redeemed subjects of his power and grace, are exhorted to give the more earnest heed to the things which, in these last days, God has spoken to us by his Son. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. xii. 25-29.

We presume our friend desires to know what we understand this "great salvation" to be, how it may be neglected, and the consequences which must result from such neglect. The salvation spoken of in our text is that which began to be spoken by the Lord, and which has been confirmed by those that heard him. This salvation we understand to be the gospel, in distinction from the law. "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. Salvation is a word that signifies deliverance, and is in the scriptures used in a temporal as well as in a spiritual sense. The sal-

vation in our subject is that which God has spoken by his Son, in distinction from what was dispensed to our fathers in the ministration of condemnation, by the disposition of angels.—Read 2 Cor. iii. 6, to iv. 1. The gospel is the power of God to every one that believeth; to the Jew first, and also to the Gentile.—Rom. i. 16. Not the preaching, but the gospel itself, is the power of God; not the power of men to convert and save unbelievers, but of God to every one that believeth. And this gospel is the power of God to believers, to those who have everlasting life, and shall not come into condemnation, but have passed from death unto life.—John v. 24. This gospel we can trace to its fountain in Jesus Christ. Of it he is the Alpha and Omega. It began to be spoken by him. He proclaimed it, as the Messenger of the covenant. He, in his Mediatorial Headship, was anointed, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, that they might be called, Trees of Righteousness, The planting of the Lord, that he might be glorified.—Isa. lxi. 2, 3. No sinner of Adam's race ever heard the gospel of God our Savior until it had first begun to be spoken to them by our Lord, whose words are spirit and life. But all his sheep shall hear his voice, and do hear and live when he calls them as his own sheep by name, and leads them out.

We understand the meaning of our text to be that Christ our Lord declared this salvation, and opened the understanding of his apostles, and commanded them to preach the gospel of this salvation in all the world; and they were endued with power from on high, on the day of pentecost, to confirm the testimony of Christ by mighty signs and wonders which God wrought by them, and by divers miracles, and gifts of the Holy Ghost, according to his own will. The salvation which began to be spoken by the Lord, and which he commanded them to teach in his name, comprehends all things which he has commanded them, and what he has commanded them comprises a perfect, full and complete rule of faith and practice for his disciples as long as the world shall endure. Woe unto him that shall dare to add to or diminish from the laws, ordinances and institutions which began to be spoken by him, and were confirmed by his inspired apostles in the New Testament.

A faithful observance of his doctrine and order, confirmed to the saints by the apostles, who sit on twelve thrones, judging the twelve tribes of his anti-typical Israel, will save God's quickened people from Judaism, and from every other error in doctrine or practice, against which they are so faithfully warned throughout this and all the other apostolic epistles. As Paul admonished Timo-

thy, saying, "Meditate on these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 15, 16. Save him and them from what? Surely not from everlasting perdition, for they were already "saved, and called with a holy calling; not according to their works, but according to his [God's] own purpose and grace, which was given them in Christ Jesus before the world began."—2 Tim. i. 9. But a careful vigilance in holding fast the things which began to be spoken by the Lord, and were confirmed to us by authorized apostles, will save the believing, heaven-born heirs of immortal glory from the traditions of men, from the disorders into which christians are liable to fall when they turn away their ears from the truth, and are turned unto fables. These admonitions are pressed home upon the saints by the warning voice of the Spirit, which, through the apostles, has spoken expressly, saying, "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron," &c.—1 Tim. iv. 1, 2. For a child of God to be saved from seducing spirits and doctrines of devils, and from departing from the faith, is truly a great salvation, which the people of God are admonished not to neglect. If heedlessly we neglect what God has spoken to us in his word, and confirmed by his inspired apostles, with all the sinful passions, propensities and lustings of our depraved nature, which within us are warring against the spirit, how shall we escape the pollutions of the flesh and temptations of the adversary? For Peter reminds us, "When they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."—2 Peter ii. 18. "Ye therefore, beloved, seeing that ye know these things before, BEWARE, lest ye being led away with the error of the wicked, fall from your own steadfastness."—2 Peter iii. 17. Therefore we ought to give the more earnest heed to the things which we have heard from God, who in these last days has spoken to us by his Son, and by his holy apostles, lest through wantonness and heedlessness we should let them slip, since it is enjoined upon all the children of God to observe all things whatsoever Christ has commanded us.

The consequence of heedlessness of the instructions of the word is to be feared. For if every transgression and disobedience of the law of Moses subjected the offender to a just recompense of reward, how shall we escape a just chastisement if we heed not, obey not the commandments of our Lord, who is so much higher than Moses? "He that despised Moses' law, died without mercy." "Of how much sorer punishment, suppose ye,

shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 28-31. A just recompense of reward will surely be inflicted on every child of God who sins willfully, or by heedless neglect, and disobedience to the Son of God, by trampling his laws and his words under foot, they do despite to his spirit, by which they are sealed, and their punishment shall be sorer than that inflicted by temporal sword, pestilence, famine and death, which was inflicted on the despisers of Moses. It subjects the child of God to a certain fearful looking for of judgment and fiery indignation. *A certain looking for* which is indescribable, and can only be felt or known by those who experience it. The chastenings of the Lord are sorer than those inflicted by Moses, even of temporal death, for Jesus has said, It were better for one that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, than that he should transgress his law by offending one of the little ones which believe in him.—Matt. xviii. 6.

Yet terribly sore as the chastisements of the Lord are, when he visits their transgressions with his rod, and their iniquities with stripes, he has graciously covenanted that his loving-kindness he will not utterly take away from him, nor suffer his faithfulness to fail.—Psa. lxxxix. 33. In this covenant, which is ordered in all things, and sure, (2 Samuel xxiii. 5,) God has promised to be merciful to the unrighteousness of his covenant people, and that their sins and their iniquities he will remember no more.—Heb. viii. 11, 12.

If then the people of God neglect the gospel and its laws and institutions, and turn away their ears from the truth, and are turned unto fables; if they forsake the law which God has written in their hearts, and walk not in the judgments of the Lord; if they break his statutes, and keep not his commandments; they cannot escape a just recompense or chastisement. But let it be remembered, that justice cannot annul the redemption which they have in Christ Jesus, or imperil that which Christ has secured for them by the one offering which he through the eternal Spirit has made for them; for justice cannot require a second payment of the same debt. If they were to be judged only according to their sins, without reference to the expiation of their guilt by the blood of Christ, they would in justice be forever banished from the presence of God, and sink down in hopeless perdition. But in wrath our God remembers mercy, and in justice to them, as his children, his chastisements are administered in love. And if they endure,

and despise not the chastenings of the Lord, then God dealeth with them as children. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "But if ye be without chastisement, whereof all [the sons] are partakers, then are ye bastards, and not sons."—Heb. xii. 5-8.

CHURCH CONSTITUTED.

PURSUANT to a call from a council of brethren and sisters at a meeting held at school-house No. 80, Jefferson Co., Kansas, on Saturday before the second Sunday in March, 1879, to consider the propriety of constituting a church, to the churches of the Western Corresponding Association of Mo., and the First Kansas Association, to aid in the constitution and recognition of a church, at a meeting to be held at the same place, on Saturday before the second Sunday in June, 1879, messengers from the following churches appeared and took their seats at the time named:

Hope Primitive, Mo., Eld. R. M. Thomas.

West Union, Kan., Eld. B. S. Pate, Dea. A. Simmons, A. D. Jones.

Little Hope, Kan., Eld. J. A. Peters, Deacons I. Huffman and C. C. Mendenhall.

Big Walnut, Kan., Eld. Wm. F. Jones, T. J. Housh, M. N. Casebier, G. G. Wood, T. G. Wood.

Pleasant Grove, Kan., Dea. R. Higley.

Services opened with singing, and prayer by Eld. B. S. Pate, followed by a discourse by Eld. R. M. Thomas, from Psalm cii. 16-18.

The council became organized by choosing Eld. W. F. Jones Moderator, Dea. Ira. Huffman Clerk, and Eld. R. M. Thomas Assistant Clerk.

Inquiry was made as to the faith and order of those to be recognized as a church, and the following brethren and sisters were presented, to wit: Dea. G. G. Wood, Araminta Wood, T. G. Wood, Elizabeth Wood, Laura Wiss and Hannah Carney. It was shown that they were all members of Big Walnut Church, in good standing, and by her consent and approbation were becoming organized into a separate church.

The Church Covenant, Articles of Faith and Rules of Decorum were read, and found to be sound and orderly, and they were pronounced a church in order.

The hand of fellowship was given them by the council, and by all the members present.

Charge by Eld. R. M. Thomas.

Prayer by Eld. B. S. Pate.

Requested Eld. R. M. Thomas to forward a copy of these proceedings to the SIGNS OF THE TIMES, with a request for their publication.

It is a season of solemn interest, long to be remembered; for we have realized that the Lord is with us.

"Save us, O Lord, our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise."—Psa. cvi. 47.

The church is to be known by the name of **LITTLE FLOCK.**

W. F. JONES, Mod.

IRA HUFFMAN, Clerk.

R. M. THOMAS, Ass't Clerk.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I received a letter from our dear sister, Mrs. Maria Hellings, a few days since, informing me of the death of her mother, **Mrs. Leah Berdan**, at Paterson, N. J., May 24th, 1879, and requesting me to prepare a brief notice for publication in the SIGNS. In complying, as I was but slightly acquainted with the deceased, I shall compile principally from sister Hellings' letter. She was born July 22d, 1800. She professed a hope about fifty years ago, and united with those who seceded from the Reformed Dutch Church, about the time the Old School Baptists assumed a separate organization. She lived a consistent professor all her life. Her husband, who survives her, is a minister in the church of which she was a member. She was a firm believer in the doctrine advocated by the SIGNS, and sister Hellings says, "She enjoyed reading them very much, and looked almost as anxiously for them as I did myself. She was very fond of the Psalms, and of singing the 'songs of Zion,' and we thought she knew almost every hymn by heart, as she scarcely ever needed a book. Some months since, she had two shocks of paralysis, and on May 7th a third." Sister H., who lived a little out of Paterson, was sent for. She says, "I found her moaning, and greatly changed. I tried to speak comfortingly to her, and said, 'Ma, can we do anything for you?' She shook her head. I said, 'The Lord alone can help.' She replied, very distinctly, 'Yes! yes!' She could take but little nourishment, and her strength was partially sustained and her pain relieved by the use of opiates. On Sunday, the 18th, she desired to be placed in a chair, but could sit but a few moments. She was placed back upon the bed, and her countenance changed so that we all thought her dying; but she suddenly raised her palsied hands, opened her eyes, and gazing upwards with wondrous delight she called my father, 'Pa! O pa!' in such clear, thrilling tones, as though she desired him to share her joy. On inquiring what she saw, she said, 'O Lord, come! Come, O Lord!' Then she mentioned her four daughters by name, and bade us each a separate and affectionate 'good bye.' How wonderful, that her powers which were all paralyzed should be restored for a few hours, to enable her to leave this blessed evidence that He in whom she had so humbly desired to place her trust, manifested his glory so sweetly to her. After a few verses from the Psalms were read to her we understood she desired us to sing. We sang the 121st number. She tried to unite in singing the verse preceding the last, but though we could distinctly hear her voice, she was unable to articulate a word. Notice was sent to the Seceder Churches of her death, and a large concourse assembled at her grave, amongst them five ministers, three of whom took part in the exercises, which were of a deeply solemn character." She leaves an aged husband, children, grandchildren, and many friends, to mourn. Sister Hellings closes her letter in the following words: "O what a comfort, to feel that she is now at rest, freed from all pain, all suffering, and that she is singing the 'new song.' May the Lord sanctify his dealings to us."

Yours in gospel bonds,

WM. L. BENEDICT.

WARWICK, N. Y.

By request of our dear sister Chamberlain, I send for publication in the SIGNS the obituary of her dear companion, brother **George A. Chamberlain**, who departed this life April 5, 1879, aged 83 years. His sickness was of but few days duration, being afflicted with disease of the lungs. Brother Chamberlain has been a follower of the Savior for the last fifty years of his life, and has been identified with the Old School Baptists during this long period, and for many years past has stood a worthy member of the church of Otego. We all feel keenly our loss, but have the full assurance that for him to depart was great gain. He was blessed with a clear understanding of the truth, and was ever ready to defend the doctrine of sovereign grace, which he dearly loved. It can well be said of our dear old brother that he was a follower of that which is good, and was truly apt to teach. Being a prompt and upright man in

his dealings with his fellows, he gained the full confidence of the people where he lived. A relation of his christian experience may be found in the SIGNS of Jan. 15, 1874. He was called to part with his first wife several years ago, and less than two years ago was married to his second companion, who then stood identified with the Methodists, but now, by grace, is one with us in church fellowship, who, with five of his remaining children, and numerous relatives and friends, are left to mourn their loss. May the Lord give grace to the afflicted family and friends, and shed such grace on them and us as to make our end like his, peaceful and happy.

The following lines were handed me by sister French, for publication in connection with the obituary.

BALAS BUNDY.

OTEGO, N. Y., May 5, 1879.

"The memory of the just is blessed."—Prov. x. 7.

To friendship dear we shed the silent tear;
'Tis nature weeps; grace lifts our thoughts
on high;
Does o'er the spoils of death her banner rear,
And wipes the tear from sorrow's weeping
eye.

'Twas gain to die, to him whose only hope
The Rock of everlasting ages bore;
He saw the goodly land from Pisgah's top,
Where sin and death are felt and feared no
more.

While kindred weep beside the dreary tomb,
The church triumphant vent their swelling
joys,

And greet the weary pilgrim welcome home,
From sorrow's vale to mansions in the skies.

Swift as the holy prophet's wondrous flight,
On angels' wings his spirit soared away,
Up to the regions of eternal light,
And left to earth and worms the sleeping
clay.

Steadfast his hope, that anchor of the soul,
Which sin, nor hell, nor death, could e'er re-
move;

While o'er his shattered bark the billows roll,
Firm as the basis of eternal love.

As death approached, calm as the summer
sea,

Without a ruffling wave to wash the shore;
Such was his passage to the realms of day;
He dies to live, and lives to die no more.

His sword and buckler for the winding sheet,
The veteran soldier of the cross laid down;
The promised great reward of grace to meet,
To bear the palm and ever wear the crown.

C. L. F.

ANOTHER noble woman has fallen. **Elizabeth Spencer** departed this life of sin, sorrow and affliction, at Yatesville, Morgan Co., Ill., at the house of her son-in-law, Wm. A. Baldwin, May 1, 1879, aged 71 years and 10 days. She was born and raised in the state of Ohio, and on March 3, 1825, she was joined in marriage with Joseph Spencer, who was for many years a faithful member of our order of Baptists, and who died in the state of Kansas, Aug. 9, 1871. Sister Spencer and her family had resided some years in Indiana, afterwards in Morgan and McDonough Counties, Illinois, and then in Kansas, where her husband died. Then for a time she lived in southern Iowa, and in the fall of 1877 she returned to Illinois, and remained with her only daughter, Rebecca Baldwin, till she was called away from a world of trouble to a world of endless rest.

Sister Spencer united with the Regular or Primitive Baptists about in the year 1826, so that she had been a true and faithful member over fifty years. I became acquainted with her in the spring of 1855, on my arrival in Illinois, and had been in company or hearing from her about twenty-four years, and I can truly say that I have known but few, if any, of our dear sisters more devoted to the cause of God and truth, or being possessed of a quicker perception of truth and error, or more ready to defend the doctrine of the gospel, than she; and wherever she was located, and with whatever circumstances or company she was surrounded, she was the same unflinching defender of the faith of God's elect.

"No changes of season or place

Could make any change in her mind."

She was ever concerned about the doctrine, order and peace of the church where she resided, and though possessing but a limited share of worldly treasure, she was not wanting in hospitality to her beloved brethren and sisters. She was also a true friend and nurse to the sick, a faithful wife, an affectionate and kind mother, and a good and true neighbor. Since she returned to Illinois in 1877 I have been in her company often, and have found her always trusting, and waiting, and desiring to depart and be with Christ. She was nearly deprived of her hearing for years before her death, but she would still meet her brethren at the house of God, and after she became dropsical and nearly helpless she ceased not to attend till she dropped off, which was very suddenly, from, perhaps, dropsy of the chest.

She left four sons, located in as many states, and one daughter, a host of friends and brethren to cherish her memory, and to long remember "Aunt Betsy."

On last Sunday a large concourse of people met in Yatesville, where I have attended the Union Church for many years, and I tried to comfort the bereaved ones and the saints, from 1 Cor. xv. 25, 26. Eld. W. R. Dyer added some words of strong consolation, and Eld. Wm. L. Campbell sang a hymn.

I. N. VANMETER.

DIED—In Fentress County, Tenn., sister **Esther Matheny**, daughter of Wm. and Jane Lacy. She was born in Carter Co., Tenn., in 1802, received a hope in Christ, and joined the church at Concord on the second Saturday in Feb, 1830, and in August, 1839, was united in marriage with Samuel Matheny, with whom she moved to Jackson Co., Tenn., in March, 1841, and on the fourth Saturday in August following united with the Old School Baptist Church at Cane Ridge. At the time of her death she was a member of the church at West Fork. But few have borne the burdens of this life with as much patience as she did. At the time of her marriage she became the step-mother of eleven children, which place she filled with all the kindness possible for one to exercise. She was naturally of a quiet and gentle disposition, and ever ready to throw the mantle of charity over the faults of others. I have been acquainted with her over twenty years, and have ever found her uniform and consistent in her walk, a bright ornament to her profession. She was ill but a short time, and retained her consciousness to the last. Her last words were, "How sweet to sleep the long sleep in Jesus." She leaves her companion, now in the 82d year of his age, with two daughters and five step-children, and the church, to mourn their loss. May the Lord sanctify this dispensation of his providence to the good of all that mourn, and especially our old and afflicted brother, with whom we deeply sympathize.

Eld. Isaac Sewell was present at the funeral, and tried to comfort the mourning friends. What a comforting thought to those who are left behind, that their departed friends have had the sweet presence of Jesus in their last moments, and to realize that though their earthly house were dissolved, they have a building of God, eternal in the heavens.

J. F. HANCOCK.

Our beloved brother **Benjamin Verbrayek** departed this life March 24, 1879, at the residence of his son-in-law, James Cameron, in the city of New York. He was born Oct. 27, 1792, in New Jersey. He was married to Rachel Romain Dec. 6, 1817, and they were baptized the following May. He has left his aged companion, our beloved sister, with seven children, twenty-two grandchildren, two great-grandchildren and the church to mourn. He was buried the 26th, in Greenwood Cemetery, and on Sunday following our dear brother Durand preached a very appropriate and comforting discourse on the occasion.

I have been very intimately acquainted with the subject of this notice for nearly 47 years, and esteemed him very highly for the truth's sake. Many a time we have walked to the house of God in company, and taken sweet counsel together, and many a time I have visited at his house to talk with him of

the glory of Christ's kingdom and speak of his power. He was deeply taught in the word, having learned many years ago that salvation is of the Lord. He was ever ready to speak a word of comfort to those that were in trouble or in sickness. He was a faithful old soldier of the cross, always filling his seat in the church unless providentially hindered. O how we miss his words of counsel and comfort in the church. But we mourn not as those without hope, for we believe our loss is his eternal gain. May he who has promised to be the widow's God be with our dear aged sister in this her great bereavement, and prepare the children, if consistent with his will, to meet their father in heaven, is the prayer of their sister and friend.

WYALUSING, Pa.

DIED—At her residence in Green County, Ohio, Sept. 25, 1878, of pneumonia, after an illness of about two weeks, our beloved sister **Mary McKay**, aged 76 years. She was born in Virginia, in 1802, came to Ohio in 1822, and in 1834 was received and baptized in the fellowship of the M. Run Church, by Elder Peter Webb, where she remained a faithful and consistent member for 44 years. We feel to say that she was truly a mother in Israel, always filling her seat among the saints, loving to hear the gospel preached, and enjoying the fellowship of the church. The dear Lord had given to her a quick discernment, so that she could detect a departure from the truth very soon. She was beloved and respected by all who knew her, especially in her own neighborhood. The last time I met her was at the last meeting of the Indian Creek Association, and she said it was particularly pleasant and refreshing to her, a time of refreshing. She was the mother of ten children, eight of whom are still living. The Lord has shown his mercy by calling many of her children by grace, to walk in the steps of that faith which dwelt in her. Also thirty-one grandchildren and six great-grandchildren, with the church, are left to mourn, but not as those who have no hope, believing that our loss is her eternal gain.

Her funeral was largely attended, at which the writer tried to preach the Word.

LEVI BAVIS.

DIED—At his home in Clark County, Ky., May 25, 1879, aged 62 years, Mr. **John Gaitskill**, consort of our esteemed sister Frances Gaitskill. He bore his great sufferings and confinement to his bed of three months with patience and resignation. His disease was pronounced cancer in the stomach.

His has been an example worthy of imitation, exhibiting, under all circumstances, patience, forbearance and moderation highly commendable. His simple, quiet, self-denying life being a rebuke to extravagance, pride and worldly show. He has, from time to time, given us some evidence that he was one of the heirs of heaven, having been a constant reader of the bible, the SIGNS OF THE TIMES, and especially the "Editorials," and seemed to discriminate well between eternal salvation, which is sure and unconditional, and that false doctrine, its opposite, which is blindly received by so large a portion of the people. Reticent always, but especially so in regard to his feelings, he would sometimes drop such expressions as this one to his wife: "I have never been granted the bright manifestations some speak and write of, but for a long time I have felt a desire to be one of the spiritual family; but something would always come up to make me feel rebellious." And like this, he said to me not long before he died, "Out of all the millions from the beginning to the end of time, how can I expect that I will be noticed?"

He leaves, amply provided for, his worthy and estimable wife, four moral, correct sons, three filial daughters, together with many relatives and the whole community to mourn his departure and sadly miss his wise counsel. But we have reason to trust that their and our loss is his eternal gain.

Affectionately your brother in hope,
CHAS. E. STUART.

OUR esteemed brother **David McCormick** departed this life Jan. 16, 1879. He was born of the flesh Jan. 24, 1811; was married to

Elizabeth Ann Gregg, his surviving widow, March 29, 1831; joined the Old School Baptist Church called Harmony, in Indiana; was baptized by Eld. Abram Buckles, and some years ago moved to Missouri, and joined the Old School Baptist Church called Unity, where he lived a worthy member until he was called to join the church triumphant. Brother McCormick was truly a model Baptist, firm and unflinching in the doctrine of salvation by the unmerited and discriminating grace of God, and his walk and deportment was in accordance with his heavenly and holy calling. He has left our dear sister McCormick and several children, together with the church and many friends, to mourn his absence; but we feel to sorrow not as those who have no hope; and that, what is the loss of his dear family and the church of which he was a member, is his eternal gain. May the Lord sanctify this heavy affliction to the good of his family, and show unto the dear surviving companion how it is that "all things work together for good to them that love God, to them who are the called according to his purpose."

P. J. BURRUSS.

DIED—Sept. 1, 1878, at the residence of her husband, in Rusk County, Indiana, **Eliza Ann Newhouse**, wife of James Newhouse.

The subject of this notice was born in Fayette County, Indiana, Dec. 17, 1827, and was married to James Newhouse Feb. 28, 1871. She never united with any church, but from her youth was as faithful as any church member to attend the Regular Baptist meetings, of which she was a warm friend and supporter. She was always blessed with good health until four or five years before she died, when her health became more delicate, but was able to attend to her household duties until about the first of June, when she began to sink gradually. Physicians were called, but the disease baffled all their skill. When her husband asked her if she was willing to die, she said, "If it is the Lord's will to take me, I am ready and willing to go." She was a daughter of Tillman and Syrena Kolb, who were both Old School Baptists, and have long since gone to reap their reward in the eternal world. When she married she took on herself the responsibilities of a step-mother, a position which she filled so well that none speak of her but to praise. Her remains were followed to their last resting place by a large concourse of friends, with her bereaved husband, sister and brothers. Her funeral was conducted by Eld. Harvey Wright, and the scripture used on the occasion is recorded in John vi. 37-39.

RICHARD H. KOLB.

BROTHER **Samuel Elmandorf** was born March 11, 1804, in the town of Olive, Ulster Co., N. Y., and died Jan. 25, 1879, of dropsy. He made a profession of his faith in the Savior, by uniting with the Old School Baptist Church in the towns of Olive and Hurley, Sept. 28, 1844, of which he remained a worthy member till the Lord called him, as we hope and trust, from the church militant to the church triumphant. During his travel in the church he manifested that he possessed both the old and the new man, and was well versed in the christian warfare. In the latter part of his life he was much afflicted with rheumatism, and was unable to fill his place in the assemblies of the saints. He had his mind until the last, as will be seen by the text he selected to have used at his funeral, Job xix. 21, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." He also selected hymn 1257, (Beebe's Collection) which manifests the closing up of his life in peace. His funeral was attended at the Old School Baptist Meeting House in Olive, on Monday, Jan. 27th, at which the writer tried to make some remarks to comfort the friends.

LOREN P. COLE

Abraham C. Ensor died April 17, 1879, aged 60 years and 7 months. He had been very poorly all the winter with dropsy, and at the last was attacked by pneumonia, which soon hastened the end. He was conscious to the last, and resigned to the will of God. He had never made a profession of religion. In his last illness he was convicted of sin, and

shortly delivered into the light and liberty of the gospel. He died a happy and triumphant death, saying that all his hope was in the Lord Jesus Christ, and that he had saved him. Almost at the last he repeated the hymn,

"Stoop down, my thoughts that used to rise,
Converse a while with death;
Think how a gasping mortal lies,
And pants away his breath."

He conversed freely with his family upon the approaching end, and of the blessed hope of life and final glory which God had given him through our Lord Jesus Christ. He was the fourth son of brother J. B. and sister Delilah Ensor, who have been members of Black Rock Church for half a century. Both sorrow for their loss, but are cheered by the assurance that the Lord has taken him to himself. He leaves brothers and sisters, and a wife and children, to mourn their loss. I attended his funeral, and tried to preach the gospel of our Lord for the comfort of the mourning.

F. A. CHICK.

My beloved and only sister in the flesh, and only daughter of Isabella Hartley, departed this life April 10th, 1879, aged 49 years, 5 months and 7 days. She was the wife of brother Wm. Shearer. She united with the Regular Baptist Church in 1851, and since that time has been a worthy and orderly member, always filling her seat at meeting when not providentially hindered. She was reconciled to leave this sin-stained world, and requested her husband, children and mother not to grieve after her, for she felt that all was well with her. We mourn over her departure, but sorrow not as those who have no hope.

The day will come when I must bid
Farewell to all below,
When to the chambers of the dead
This mortal dust must go.

Then, when my inner life shall break
Its brittle shell of clay,
O may my soul, for Jesus' sake,
Find mercy in that day.

And when the trumpet's voice shall sound,
And earth and time decay,
May I among his saints be found,
To praise him in that day.

B. W. RUSSELL.

DILLEY, Washington Co., Ore.

DIED—At his residence near Humboldt, Coles Co., Ill., Jan. 24, 1879, of lung fever, **Deacon James A. Ashbrook**, aged about 67 years. Brother Ashbrook obtained a hope in the blessed Redeemer in 1857, and was baptized in the fellowship of the Union Church, Perry County, Ohio, Sept. 26, 1858, where he remained an orderly member until his removal to Illinois, several years thereafter. Some twelve or thirteen years since he united by letter with the Little Bethel Church, Coles Co., Ill., where he lived an honor to the profession he had made, up to the day of his demise. In regard to the faith of God's elect he was firm and uncompromising. He performed his church duties without a murmur or complaint. He left an aged widow and several children, all grown up, to mourn their loss. May the Lord enable them to live godly in Christ Jesus, and, living or dying, have an undisputed right to the tree of life and the waters of salvation.

J. G. SAWIN.

DIED—At her late residence near Georgetown, Sussex Co., Del., **Mrs. Sallie E. Sirmon**, wife of James S. Sirmon, and eldest daughter of Hudson D. and Marinda Plummer, in the 24th year of her age.

Brother and sister Plummer, who have been called to mourn the loss of an amiable and affectionate daughter, have long been prominent and esteemed members of Broad Creek Church, and I was expecting that ere long it would have been my privilege to have baptized the daughter, together with her now bereaved and sorrowing husband. A very few days over one year had passed since I was called to wait upon them at their marriage. She was married March 15th, 1878, and died April 4th, 1879. She leaves an infant child, together with her husband, parents, brothers and sisters, to mourn an irre-

parable loss. A comfortable and satisfactory evidence was left to the friends of a well-grounded hope. Such is life.

E. RITTENHOUSE.

My beloved uncle, **Levi Hixson**, died of paralysis, Nov. 5, 1878, in the 66th year of his age. He was baptized by Eld. P. Hartwell, in the fellowship of the First Baptist Church of Hopewell, Mercer Co., N. J., upwards of twenty years ago. I was at the meeting when he came before the church, and he gave a very satisfactory evidence that he had been born again. He was beloved by all who knew him. He leaves a widow, two children and two brothers, with other friends, to mourn, but not as those who have no hope.

"Submissive to thy will, O God,
We all to thee resign,
And now, before thy chastening rod,
We mourn, but not repine."

His funeral was attended on the 8th, from his residence, and Eld. Wm. J. Purington preached a very able discourse from Hosea xiii. 14.

LOUISA WILSON.

LAMBERTVILLE, N. J.

ASSOCIATIONAL.

The White Water Regular Baptist Association will meet, the Lord willing, with the Sugar Grove Church, Union Co., Ind., on Wednesday before the second Saturday in August, 1879, and continue three days.

All coming from the west on the Cincinnati, Hamilton & Indianapolis R. R., will stop at Liberty. Those coming from the east will stop at College Corner and inquire for Eld. G. Harlen. Those from the west will come on Tuesday evening, and those from the east on Wednesday morning, arriving at 9.40. There will be conveyances at each depot to take the brethren and friends to the place of meeting. A cordial invitation is extended to ministers and friends. Come and see us.

JAS. MARTINDALE.

The Salem Association of Old School Baptists is appointed to meet with Little Hope Church, in Owen County, Ky., on Wednesday before the fourth Friday in August, 1879. Those coming east or west will get off the cars at Glencoe Station, on the L. C. & L. R. R. By order of the church,

J. W. EDWARDS, Clerk.

The Cub Run Old School Baptist Association will meet with the Cub Run Church, of Fairfax County, Va., on Friday before the third Sunday in August, 1879, and continue three days.

The Beulah Old School Baptist Church will hold her annual meeting at the Beulah Meeting House in Washington, D. C., commencing on Saturday before the first Sunday in August, 1879, and continue two days.

We hope to meet as many of the brethren as may be able to be with us.

JOHN BELL.

The Cany Fork Association of Old School Baptists will meet on the fourth of September, near the house of John F. Hancock, of Monroe, Overton Co., Ten.

The Tallahatchie Association of Primitive Baptists failed to hold their annual session last September, in consequence of the prevailing epidemic in the country at that time. The next session is appointed to be held with the church at Chewalla Meeting House, ten miles south-east of Holly Springs, Marshall Co., Miss., to commence on Friday before the third Sunday in September, 1879, and continue the three following days.

WM. P. MOTHERSHEAD, Mod.

BENJ. POWELL, Clerk.

The Corresponding Meeting of Virginia will be held this year with the Bethlehem Church, Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, and continue three days.

The Tygart's Valley River Association will meet with the Little Bethel Church, Barbour Co., W. Va., at 11 o'clock a. m., on Friday before the last Sunday in August, 1879.

The Lexington Association is appointed to be held with the church of Olive & Hurley, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1879.

The Licking Association of Particular Baptists have appointed to meet this year with the Elizabeth Church, in Bourbon Co., Ky., beginning on Friday before the second Saturday in September, and continue three days.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

The First Regular or Old School Baptist Association called Kansas, will be held with the church at Little Hope, near Tonganoxie, Leavenworth Co., Kan., to commence on Friday before the last Saturday in September, 1879, at 10 o'clock a. m.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

The Maine Old School Baptist Association is appointed to be held with the church in Whitefield, commencing on Friday, Sept. 5, 1879, and continue three days.

Come, brethren, to our yearly feast, and bring a few able ministers with you. The visiting brethren and friends will be met at Gardiner, on the Maine Central R. R., on the day before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

YEARLY MEETINGS.

Our yearly meeting will be held with the church at Rock Springs, Lancaster Co., Pa., on the last Saturday and Sunday in August, to commence at 10 a. m. on Saturday.

Friends coming from Philadelphia will be met at Rowlandville, Cecil Co., Md., near noon on Friday. From Baltimore and Wilmington in the evening of the same day. A cordial invitation is extended to ministering and other brethren and friends generally.

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MISS E. H. BOGGS, Principal.

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Elder D. W. Patman has yet a quantity of his pamphlets on hand, written on the subjects of Baptism, The organization of the gospel church, The gospel ministry, Church discipline, Forms for constituting churches, ordaining ministers and deacons, letters to associations and union meetings. Price for single copy, fifteen cents; two copies for twenty-five cents; ten copies for one dollar. All money sent to him by mail in a common letter envelope will be at his risk. Where change cannot be convenient, United States stamps will answer. Address, Elder D. W. Patman, Lexington, Oglethorpe Co., Georgia. Write the names of persons, post-office, county and state plainly, and it will be attended to immediately.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., AUGUST 1, 1879.

NO. 15.

POETRY.

Written for the "Signs of the Times."

GRACE, MERCY AND PEACE.

Beloved in Jesus, our Savior and Friend,
Whose love is eternal and free;
In his precious name kind greeting I send,
"Grace, mercy and peace" unto thee.

His presence be with you, to support and to cheer,
And happy in him may you be;
In every affliction his voice may you hear,
"Grace, mercy and peace" unto thee.

May he bless ev'ry trial you're called to endure,
His Fatherly hand may you see;
In all dispensations his love is most sure;
"Grace, mercy and peace" unto thee.

It is love that constrains him afflictions to send,
From earth our affections to free,
That we upon Jesus the more may depend;
"Grace, mercy and peace" unto thee.

This almighty Physician diseases can heal,
However long-standing they be;
He will sympathize, smile, and in tenderness feel
"Grace, mercy and peace" unto thee.

His compassion is boundless, his love is divine,
A Savior most precious is he;
O may he seal home the bless'd words, "I am thine;"
"Grace, mercy and peace" unto thee.

When in darkness you walk, or dejected in soul,
Cast down, and your signs cannot see,
You may venture upon him your troubles to roll;
"Grace, mercy and peace" unto thee.

Should Satan distress thee, and bring to your view
Thy sins, like a mountain which be,
Thy God them forgets, and pardons them, too;
"Grace, mercy and peace" unto thee.

Thy Jesus hath wash'd them away in his blood,
Which he shed upon Calvary's tree;
May the witness be felt of the spirit of God;
"Grace, mercy and peace" unto thee.

Though the Lord may see needful to hide his dear face,
Still wait at his throne and you'll see,
Again he'll appear, prove the strength of his grace,
"Grace, mercy and peace" unto thee.

Whatever arises to cause you distress,
May you then to Immanuel flee;
To his precious bosom thy soul may be press;
"Grace, mercy and peace" unto thee.

And thus may he open the love of his heart,
That fountain so rich, full and free,
And tell thee that thou in this love hast a part;
"Grace, mercy and peace" unto thee.

"Thou hast, holy Father," he says in his word,
"Lov'd them as thou hast loved me;"
Be that love shed abroad in your heart by the Lord;
"Grace, mercy and peace" unto thee.

The Lord is thy Keeper, thy Leader, thy Guide,
Thy Wonderful, Counsellor, he;
In Jesus the Rock may you always abide;
"Grace, mercy and peace" unto thee.

May he keep thee from evil and every snare,
In weakness thy strength ever be;

By night and by day make thee his kind care;

"Grace, mercy and peace" unto thee.

All things shall conspire to work for the best,

However mysterious they be;

May he help you upon his true promise to rest;

"Grace, mercy and peace" unto thee.

And when to the river of Jordan you come,

Sweet Jesus by faith may you see

Drawing near, and with smiles conducting you home;

"Grace, mercy and peace" unto thee.

No sin will be there, and trouble will end;

From every pain you'll be free;

A happy eternity then you will spend;

"Grace, mercy and peace" unto thee.

Till that blessed day shall arrive, my dear friend,

When "the King in his beauty" you'll see,

May the Three-One Jehovah continually send

"Grace, mercy and peace" unto thee.

JOSEPH CASSE.

CHATHAM, England, June 5, 1879.

CORRESPONDENCE.

CORYDON, Ind., Dec. 11, 1875.

MY DEAR SISTER IN GOSPEL

LOVE:—The week has again filled its circle, and "Saturday night" is here. Saturday night, that seems ever to bring an hour of calm reflection, awakening memories of life's solemn, fleeting race. Not only another closing day and closing week, but there is much else around us to confirm the truth that Time's "onward course" is fast hastening events, that can but startle an almost sleeping world. How brief seems the period since I was writing of the summer's heat and the autumn's beauty. And now how changed! Chill winter reigns, and all day long the leaden clouds have showered down the early snow. The curtain is ever rising upon scenes that, like dissolving views, are ever new. O how rapid is the pace that marks the passage of our flying days, our rolling seasons and revolving years. But shall it bring gloom to our hearts to see our months and years added to the shadowy past? Let the sons of folly, whose hope of pleasure ceases with the grave, mourn time's rapid flight, and grieve over the lessening number of their days; but the children of redeeming love, though through grace submitting to their appointed time, know in their hearts that it is far better to depart and be with Christ. They too can say, with afflicted Job, but not in sorrow, "Our days are swifter than a weaver's shuttle;" for well do they know that like some mystic shuttle, these days spread on the warp-threads of life designs and colors that belong not to the weaver's skill. Hearts grow weary over the sighs and tears that

mark the unfolding web. Lines of sorrow stand out in bold relief; and if perchance joy weaves a thread or two, soon do grief and gloom commingle in the texture. The good old servant mentioned was made to possess days of suffering, wearisome nights, and whole months of vanity. To many have the days been all darkness, wretchedness and sorrow, and the years with no pleasure in them. But these are only the shadows of a wondrous picture, a picture bright with the glory of immortal joy. The dreariest clouds that hang over the pilgrim's pathway are lined with such hope and trust, that his sufferings are sweet to bear. His bitterest hours are relieved by such consolations as were never found in the house of mirth. He can say to the vain world, in the words of his Master, I have meat to eat that ye know not of. To follow that Master in sorrow and suffering is the most glorious privilege man ever knew. The problem of the christian warfare is only known to those who endure it.

A highway shall be there, says the prophet, for the Lord's wayfaring men. No lion, no ravenous beast, nor vulture's eye, these types of pride, deceit and cruelty, ever find that peaceful path. I love to think of the christian race, with its abounding sorrow, its descending manna, its hidden joy. They sorrow, but it is not the sorrow of the world; they faint, but yet pursue. The poor earthen vessel is sometimes tried to the utmost, but the excellency of God's power is there, and the storm rages in vain. Troubled on every side, persecuted and perplexed, how is the life of Jesus manifest in their mortal flesh by the victorious triumph that he gives. In all their afflictions he is afflicted, and it is the angel of his presence that saves them. Though they walk through furnace flames or threatening rivers, they are not forgotten by the glorious Deliverer from on high. The strong arm of the Almighty is with them, to break in pieces the gates of brass and cut in sunder the bars of iron. All men may not, like Babylon's fierce king, see so plainly that the Son of God is with his suffering people; but this is the secret of their power to endure the scoffs of a frowning world. And if the world poured out its hatred upon God's darling Son, shall not they who claim him as their kinsman and pattern taste too of the bitter dregs he drank? But O, my sister, how great is the difference, both in nature and degree, between the sufferings of Jesus and his stricken follow-

ers. He, the Mediator of his saints, trod the wine-press alone. Without assistance, relief or sympathy, he shrank not from the awful cost. The little band of eleven could go with the blessed Jesus into the sorrowful garden, and two or three might go a little further yet; but these are also left, while the man of sorrow passed out of all human help and human hope, to endure such agony as this world had never witnessed. But not so those who take up the cross to follow where he led. They have much to endure, but it is the chastisements of a Father, rather than the vindictive wrath of an offended God. Nor do they bear alone the light afflictions of the pilgrim state. He is touched with the feeling of their infirmities, and gives them grace for every trial that he sends. A thousand memories of his sorrowing life and suffering love come to his saints, to cheer their gloomy hours. They look back upon the sacred mission of incarnate Deity, and rejoice in the glorious promises his mercy gave. How is the clock made as it were to rest at noon, as they remember his gracious words of encouragement that can never fade away. How do their hearts thrill with glad emotion as he speaks of the good Shepherd, putting forth his sheep and calling them by name. Again the sweet words, "I am the true Vine, ye are the branches," come to confirm their hopes. Sometimes he would speak of his wondrous power, sometimes of matchless love, and ever connecting these with his people's glorious destiny. O is there not a world of meaning, a world of joy, in the gracious words of Jesus, beginning with his advent an unknown stranger among the lowly fishermen of Galilee, increasing in interest until that wonderful interview when his hour was come, and he gave to his little band as it were a sweet goodbye, leaving such precious promises and hopes as must cheer the hearts of believers till time shall be no more. What sorrow filled the hearts of this listening group, as they realized the closing of their sweet companionship with Jesus. A happy period is closing forever upon the shores of time. No more shall they ramble with him through ripening grain fields; no more partake of their frugal fare with such a guest. Never again shall one lean upon his loving breast, or solve dark problems by wisdom so divine. Who now will restore the sick, raise the dead, and still the tempest? Let those who love the Master say what would have been their feelings in thus closing

these years of friendship and intimacy, such as the world had known but once, and seeing the dearest One of all betrayed into the hands of sinners, while their weak faith could not pierce the gloom that hung like a pall over their fondly cherished hopes. It was an hour such as comes to all, when doubts assail, and hope trembles before temptation. It was the sorrow of parting from all that is dear, a bereavement that would strain the heartstrings of the bravest, and such as only God can heal. And did he not bring the consoling balm of his own dear words in this needful hour, as he ever does when his sorrowing disciples seek as it were by night him whom their souls loveth? Listen, my lonely soul, to the solace of his words, as in tender tones he spoke of the parting hour, "Let not your heart be troubled; ye believe in God, believe also in me." Let the weary-hearted receive this consolation from the Friend of sinners. It is not the ceremonial farewell of this world, but the parting thoughts of One dearer than a brother. It is the words of a King, and where these are, there is power; and they fall upon bursting hearts as music floating from the world of light. But this is not all; "In my Father's house are many mansions; if it were not so, I would have told you." O most wonderful, paternal home! The blessed Jesus, who was even then bringing his many sons unto glory, must by the wayside stay them with flags. He must tell them a little of what is in reserve beyond the river. Did he not love his own unto the end, and then provide a sweet portion till another Comforter would come? Dear house of many mansions! what precious news to the outcasts of Israel; for O how many of these chosen tribes are as a captive removing to and fro. How many go out, like Abraham, not knowing whither he went. How many confess they are strangers and pilgrims upon earth. How many know only the changing tabernacle and moving tent, the wayfaring life of an unsatisfied pilgrim, and how gladly do all these hear of the many mansions. "In my Father's house are many mansions." Sad-hearted disciples, let this console you. "If it were not so, I would have told you." How faithful is Jesus! He has not awakened hopes to be disappointed. It is not to his own household that the strong delusion is sent. All this dawning glory has been confirmed by the oath of One that cannot lie. But the song has not yet ceased; the happy strain goes on: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Will the blessed Jesus never have done enough? Not only has his life proved his love, but he is soon to add the witness of his death; and when death is spoiled, his mission will yet go on in the realms of immortal glory. O most wondrous people of the Lord! what high estate is this! What pen can paint the glory of thy destiny!

what heart conceive the prepared joys of heaven above! A little longer waiting, then through the lifted gates shall pass the ransomed host, to meet the fulfillment of these golden words. O happy day, for which all other days are made. Is it not one of the days of the Son of man, the last great day of the feast, "when those long parted meet again?" A day when the marvelous work of Calvary will be unfolded, when the prayer of Jesus will be gloriously consummated. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Yes, they will be then gathered from the sleeping dust, from the sea's deep bed, from den and cave and desert, aye, from the four winds, wherever a saint has wandered; gathered by swift angels that do his bidding, gathered home to behold his glory; yes, to be with him, and to go no more out forever. It is not for our blinded eyes, our feeble hearts, to know the joys that rest within the veil; but we do know there is no night there, no sorrow, no sin. Pain, with all former things, will be passed away, and death will be no more, and God himself shall wipe away all tears from their eyes. He will not send a servant to do this, nor yet an angel, but God himself will be their Father, and do all things for them. O then, my sister, let us take courage in the review of all this coming bliss. Let us remember that God has toward us thoughts of peace, to give us an expected end. The hope set before us of following the Forerunner into glory, is enough to cheer the darkest hour. It is this that will sustain us against the shafts of slander and the blows of persecution. It can reconcile us to the afflictions pertaining to our low estate. It was this that enabled the good Obadiah Holmes to say to his cruel persecutors, "You have beaten me with roses." It was this that threw a bright lustre upon the dingy walls of the imprisoned Bunyan. It will be the rod and the staff through all the dark valley, and soften the bed of death. God help the weary pilgrim to know the wealth of his inheritance, making him strong to suffer, till at last, purified from the dross of sin, he shall go to realize that immortal state which words cannot describe.

That you, and all who have come to trust under the shadow of God's wings, may at length be delivered, to know the fullness of the heavenly joy, is the earnest prayer of your unworthy brother for Jesus' sake,

S. B. LUCKETT.

WILLIAMSTON, N. C., June 25, 1879.

ELD. G. BEEBE—DEAR BROTHER:—Please give the annexed notice a few insertions in the SIGNS. After the Fall associations are held, I am in hopes to complete the table of those held in the United States, but of course this cannot be done properly unless I hear from them. The entire work that I am endeavoring to prepare will be published next year, I am in hopes. The history of the church in all ages, that is to form

part of the work, is only to be a sketch of her existence from the fall of man till now. The bible signs will be given, so that we may judge for ourselves whether our faith and practice correspond with those who have gone before us.

I should have been glad to have met with you once more at the Spring associations, but was not permitted to do so. Elder Smoot, who was present, informs me that the proceedings were harmonious, and that quite a number of ministering brethren were present at the several sessions, especially that of your own association.

I take the present occasion to reassure you, Elder Beebe, of my undiminished regard for you as a man, a christian, a minister and an editor. I have been reading your paper more or less for nearly fifty years, and I think it has been of great encouragement to the Baptists of this country. It has tended much to edification, has comforted the people of God, and enabled each little believing band to know that they were not alone in the world, but that poor, persecuted children like themselves were scattered in all directions throughout the length and breadth of the land. When your paper was started, in 1832, it took a noble stand against missionism and all her Arminian brood, and has continued so to the present time, waging war against spiritual wickedness in high places, and at the same time speaking comfortable words to Jerusalem.

The visible church of God has been more and more developed with the progress of time, until some of her members may be now found in nearly every State and Territory in this vast country. Instead of coming to nothing, as was predicted after the great withdrawal from those who walked disorderly, the faithful few increased in numbers under the smiles of our covenant-keeping God, until they were so envied by the mocking Ishmaelites, that the latter tried to steal their good name, and call themselves "Primitive Baptists." This work is going on yet to this day. In their Sunday schools, pulpits and periodicals they inculcate the idea that missionaries of the Fullerite school are the genuine Primitive Baptists, and that the anti-missionaries are nothing more than interlopers, and begun their existence about forty years ago! Indeed, it appears that brethren have been so prospered that they think they can afford to fall out by the way, and yet continue to walk in the light of God's countenance, and find success and prosperity. In this I think they will be mistaken. Peace and prosperity follow obedience and love, and the apostle's exhortation should never be lost sight of, wherein he says, "Let brotherly love continue."—Heb. xiii. 1. If you or I or any other brother has advanced an idea that is contrary to sound doctrine, we should examine it well when our attention is called to it, and abandon it upon conviction of its erroneous nature. On the other hand, if we have erred in our views,

the error should be pointed out by our brethren in a calm, reasonable and christian-like manner; otherwise the criticiser will be as censurable as the errorist.

I have been personally acquainted with you for a great many years. I have been at your house repeatedly, and so you have to mine. We have traveled and preached together on various occasions, or tried to, and had a great deal of private conversation with each other. At one time I recollect we sat up all night at your house engaged in conversation. And in all this intercourse for so many years I do not remember that anything was advanced by you that I objected to, or that I supposed would be objected to by any regular orthodox Baptist. When I bear in mind the long period of time that you have stood at your post as preacher and editor, the eminent ability displayed in the defense of the faith and exposure of error and innovations, the resolute, consistent and uniform course pursued by you and shown in your paper during the late war, the sacrifices made by you during that trying period to administer to the sufferings of Confederate soldiers that were shut up in northern prisons, the noble stand taken by you in my behalf at the close of the war, when after trying to preach in Middletown in July, 1865, I was assailed by some of the people and press of that village as having gone there to stir up a new rebellion, &c., I say, when I consider these things, my regard for you is increased, and I cannot but feel that we are near together, and brethren in Christ. We are both human, however, and liable to err; and while I have not discovered so many in you, I have an immense number of faults to plead guilty to myself. The older I get, the worse I seem to do, and I go blundering along, almost continually blaming myself for something or other that I have either said or done amiss.

During the long career of the SIGNS OF THE TIMES, ideas have been occasionally presented to its readers, both by contributors and editor, that I could not understand or approve. But who was right, I or the writers? Let him that is without sin cast the first stone. The same remark might be applicable perhaps to all Old School Baptist periodicals in the country. They are all edited and patronized by erring mortals, and at the very best by sinners saved by grace. That is the most we can make of them.

A sentiment is entertained by numbers in the country, among them some good Baptist brethren that I am acquainted with, that you are an Arian, that is, that you deny the divinity of our Lord Jesus Christ; and in addition to this error, advocate several others, that are of such a serious nature as to create a bar to fellowship. I have not so understood you, and think I never heard any one ascribe more divine honor to our Savior than I have heard you do. You believe him to be perfect God and perfect man, but the misunder-

standing is in regard to his Mediatorial character before the world began. Various are the ideas among brethren as to this, some supposing that as the eternal Son of God, the Father simply chose in him all his elect from the Adamic race; others supposing that the Son assumed humanity in eternity, and in that capacity was set up as the Head of his church and people, and they chose in him; others supposing that the Son, as Mediator, was created in eternity a quickening Spirit, and his people, or quickened spirits for them, created in him at the same period, ready to be given to his people when manifested upon the shores of time. Now which of these views is correct I cannot say, or whether either are correct I know not. I know but little about it, and do not expect to know much, except it be revealed. I believe this much, however, whether I understand it or not, namely, that God chose his people in Christ before time; that he saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, given them in Christ Jesus before the world began.—Eph. i. 4; 2 Tim. i. 9. I have thought there might be misconstruction of the sentence, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. iii. 14. I have supposed that as God made the worlds by his Son, that in that respect the Son was the beginning of creation, and not that the Son himself was created; as such he was begotten, it appears to me, and not created, as it might be asked what father creates a son? These are only some of my thoughts, and of course cannot amount to much, for I have but little confidence in my own judgment.

You remember that the subject of calling an Old School Baptist council was mooted some few years ago, the object of which was to determine matters of faith among the whole body of Baptists in this country. The calling of it was finally abandoned; but as some thought there were grievous errors among us that ought to be noticed in a public way, some of the churches took it up, which I thought the correct method if they felt themselves aggrieved. The church at Big Harpeth, Williamson County, Tennessee, took the lead, and in April, 1878, proceeded to say what she did believe and what she did not believe. The things she did not believe are noticed under the head of eight different items; some in opposition to your views, and some in opposition to the views of others. Elder Jesse Cox, as chairman, headed the committee appointed by the church to draft articles, protest and resolutions. Elder Cox stands high among Baptists, is quite aged, and well known as the author of "Expositions of Revelation." I am personally acquainted with him, and have known him for many years by reputation. The proceedings are regular, and entitled to respectful consideration. You will find them published

in the *Baptist Watchman*, Nashville, Tennessee, under date of June 22d, 1878. I should be very glad if you would notice them and reply to them, stating wherein they reflect your views, and wherein they do not. This might lead to a demonstration that Primitive Baptists are one people everywhere, and that the differences among them are of minor importance. This is what I greatly desire to see made appear, being fully persuaded that such is the case. There can be no harm, I think, in kind, calm discussion of any subject among brethren.

Yours in gospel bonds,
C. B. HASSELL.
(Editorial reply on page 176.)

ALBION, Ind., June 10, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By request of a brother in Christ, I venture to trouble you with the reading of this communication, if nothing more, for which please pardon me. If you see fit, you may publish it, though I hardly expect a communication of mine will be edifying; but if what I say is with the understanding, and is only five words, it is better than ten thousand words in an unknown tongue. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Should I make this proclamation, that God regenerates, or quickens, or makes alive dead sinners by his spirit, through the written or preached word, and that the preacher is the instrument, and the gospel is the means of this quickening, or making alive, that the gospel calls upon all men to come, or look unto God, or that he offers salvation to all of Adam's race, and it is in their power and is their prerogative to choose or refuse, and that I have, in and of myself, accepted these overtures of mercy, this would be an unknown tongue to the children of God, or an uncertain sound; so I would be a barbarian unto them. Paul says to the Corinthian brethren, If I come unto you, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? John said, "We speak that we do know, and testify that we have seen." So John could not be numbered with those that darken counsel by words without knowledge; for he spake a known tongue. It is true that Paul makes a figure of dialect. People can express the truth in their own language or way, but with understanding. He does not want to hinder that. Instead of speaking in an unknown tongue, those who are zealous of spiritual gifts seek that they may excel to the edifying of the church. Paul told Timothy to study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He also tells him, "Hold fast the form of sound words, which thou hast heard of me." Now, if God directs me to speak with the understanding, I will give my understanding of natural things and of spiritual things, and show that they

are two of the greatest opposites that exist. We see elements of this world that oppose each other; yet it is more possible to harmonize them, for they are both of this world; but nature and spirit are elements of two different and distinct worlds; so we are obliged to keep each in the world to which they severally belong. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." Spirit is invisible to the natural man; it is a light that shineth in darkness, and the darkness (as nature) comprehendeth it not. Hence the language, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But there is a spirit of a man that knoweth the things of a man, and nothing more. Each one must be a discernor of itself, though nature is limited in its discernment even of itself; for without God, nature or time things are nothing, and all things that are made are held in existence by his mighty power. Should he withdraw that power, they would vanish away into their former nothingness. Nature obtained its existence from God, and the knowledge it has of itself is a part of that nature which it received, and it cannot rise above itself. Now, if nature is limited in discerning natural things that are visible to itself, we can see how impossible it is for nature to discern spirit, which is invisible. So let nature remain natural, and spirit remain spiritual. Each must stay in its own world. Nothing can exist without there being some place for it to exist. There was a place in vast space for this earth, and it was formed, also with it the material of all natural things, and the earth was a place for all things to exist that came out of its bosom, which is like itself. When the earth was without form, and void, and darkness was upon the face of the deep, all nature was folded up in her bosom, which was to unfold when the spirit of God moved upon it. His spirit moved upon the face of the waters. And he said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Here is a division of the same element, and a firmament placed between them. The firmament is called heaven. Now notice these are all natural, and when these elements that are divided come together, it is with perfect harmony. Also the law and the gospel are divided, and a firmament placed between them; but both being elements of one world, when brought together lawfully they agree. "Mercy and truth are met together; righteousness and peace have kissed each other." "Truth shall spring out of the earth, and righteousness shall look down from heaven." After the earth was formed, and dry land appeared, then the grass and herb yielding seed, and the fruit tree yielding fruit, after his kind, whose seed was in itself. Thus

you see the seed of every herb and plant is in itself, and everything after its own kind. He made two great lights and placed them in the firmament, the greater to rule the day, and the lesser to rule the night. Notice, these lights are natural lights, therefore nature receives their light. The spiritual world has two great lights also, the greater to rule the day, and the lesser to rule the night. When darkness prevails, the law can be seen; but when the Sun of Righteousness arises with healing in his wings, the lesser light is out of sight. Also the beasts, birds, fish, all creeping things, and man, were brought out of the dust, and all were good; and inasmuch as one has no pre-eminence over another, both in their creation and in their being pronounced good, they were all to fill the purpose that God designed. We dare not dispute the fact that God knew man would transgress; yet he was called good, the same as the rest of God's creation. If sin is the transgression of the law, it is impossible to sin before a law is given. Now, the creature was made subject to vanity, and ready to transgress the law as soon as it was given; yet he was called good. Now, the law entered that the offense might abound. Man transgressed, and that part of the workmanship of God's hand received a curse. Such is the state of man by nature to-day. "Thou wilt then say, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Should the beast reply against God, (which is made of the same clay) because he did not make him as man? In this, God shows his election, even making choice of the dust of the earth; of the same lump he made beast and man. And if it is unreasonable for beasts to complain because they are made thus, is it not unreasonable for man to complain, who has no pre-eminence above the brute beasts? If God should say, I will have mercy on whom I will have mercy, and whom I will I will harden; if he is willing to show his wrath, and to make his power known, enduring with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory; who dare reply against it? Seeing the seed of every kind is in itself, and every thing brings forth after its own kind, man being cursed could not bring forth anything but a generation under a curse; so men by nature are totally depraved. This makes him to differ from the rest of the workmanship of God's hands, which remain good to-day, as in the beginning; for no law having been given them, transgression was impossible. Thus condemnation upon man is inherited, rooted and grounded in him, and forms a part of his

nature. A long line of generation, with fine culture, and taught morality, cannot lessen it one iota; no more than the ferocious disposition of the lion can be like the lamb; for each one, for all ages to come, will bring forth after its own kind.

I have tried, in short, to show the condition of things in this world, all of which belong to this world, and must perish with it. Now, if all flesh is as grass, and even the glory of man is no more than the flower of grass, and the grass withers, and the flower fades away, what is there that will endure forever? Search and see. If there is no hope in our relationship to Adam, where shall we look? "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. Now, the first man, Adam, and his posterity, are of the earth, earthy, and cannot inherit anything higher. So then, if that which is first is natural, and there is nothing abiding in nature, where is there anything that is abiding and eternal? We see "the second man, which is the Lord from heaven." Not the heaven that belongs to this world, but the heaven that belongs to the spiritual world. He is a different character altogether, not being created. He is eternal, from everlasting to everlasting. He only hath immortality, dwelling in the light, which is eternal life itself; and outside of him, or his divine nature, there is nothing eternal. So then, as everything brings forth after its kind, we see Adam, the first man, the head of a perishable family; also we see Jesus, the second man, which is the Lord from heaven, the head of a family like himself, possessing eternal life; for they are born of God, not created. Their life is hid with Christ (their Elder Brother) in God, as our natural life was hid with our brethren in Adam. If a man would make an instrument for his use, he would regard it as such; but when he would look upon his son, he would say, He is bone of my bones, and flesh of my flesh, and a partaker of my nature; but this instrument that I have made bears no relationship to me, and when I shall have filled the purpose with it which I have designed, it shall be cast away. So with all created things. No man can hate his own body. So God loves his children, or body, with an everlasting love, and where he is, there they shall be also. Adam's children receive the wages of his transgression, as their head, imputed to them without works on their part; so God's children receive Christ's righteousness, as their head, imputed to them without works. Adam, as the head, did the work of transgression while his children were in him; likewise Christ, as the head, answered the demands of the law, his children being in him. The connection between the head and body being vital, and both

one, they are condemned together, or justified together. "As by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous." "The law entered that the offense might abound; but where sin abounded, grace did much more abound." "But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." We have two families presented, which are contrary to each other in every particular; they cannot agree in anything; for what is feasting and life to one, is starvation and death to the other. As water is the element for fish, and atmosphere for men, neither could exchange places and live; and as meat is meat to the natural man, and grace is meat to the spiritual man, neither can exchange diet without starvation. The natural man loves to adorn this natural world; likewise the spiritual man loves to adorn the spiritual world. And when they come in close proximity, there is a warfare; the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the spirit, ye are not under the law. Now the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, &c. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, &c. This, I think, is sufficient proof that these two characters cannot be reconciled to each other; but there will be a continual warfare while nature has an existence. So we groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

This has become too lengthy already, so I will stop here.

Yours in fellowship,

URIAH TRUMBO.

BANNER, Calhoun Co., Miss., June 27, 1879.

DEAR KINDRED IN CHRIST:—It is with great timidity that I try to speak or even to write of God's great love and mercy to me, a poor, ignorant worm of the dust, as I feel myself to be. Sometimes I think I do not know anything about spiritual things; still I love to meet with the children of God and hear them tell of God's love and goodness to them. I can say, in the language of Ruth, "Entreat me not to leave thee, or to return from following after thee." It has been impressed upon my mind to write what I hope and trust have been some of the Lord's dealings with me. I have no recollection of ever having any serious thoughts about death or religion until I was about fifteen years of age, when one of my sisters was taken from our presence. Our family consisted of a widowed mother, myself and two

married sisters. It was the oldest one that died, and left four little children, the youngest being three months old. My sister was buried on Sunday evening, and I was taken sick at her burial, though not seriously. On Monday or Tuesday following, while lying on my bed, my mother was in the room, trying to pacify the little infant, and she looked as though her troubles were more than she could bear; and I thought they would be doubled upon her, for it appeared to me that I was going to die, which was an awful thought. I hope and trust it was then that it pleased the Lord to show me my lost and ruined condition. The thought of death was deeply impressed upon me, and I thought I must go the way of the wicked. My troubles became so great, and I felt so condemned, that I did not want to be in the presence of any one. I concluded I would go off by myself and try to become composed, and hide my tears from my mother. I started off, feeling that I could not possibly return with so great a burden. I felt that it was more than I could carry. When I got some distance from the house, I fell upon my knees and tried to pray for the first time. I know not what I said, but my very breathing seemed to be, "Lord, have mercy upon me," and, "What must I do?" While there, my past life all rolled up before me as a huge mountain, and I could not see how a just God could be merciful to such a vile and wretched sinner as I then felt myself to be. Still I could not help pleading for mercy. I remained there for some time, and when I arose to go to the house I hope it was at that moment that the Lord caused his light to shine in my stricken heart, for my burden seemed to roll away before me, and I felt light enough to almost fly away. These words were then presented to me,

"I once was lost, but now am found,
Was blind, but now I see."

I returned to the house with joy, instead of the burden I had carried away. I felt perfectly willing to die, if it was the Lord's will; and I felt that it was his will, and that it was my approaching death had brought about this happy change. I said nothing about it until Friday. My disease grew worse, and my mother said she was going to send for a physician. I told her to do as she pleased, but that I did not think it was necessary, for I was going to die. She asked me what made me think so, and I then told her of the change I had passed through. She said that perhaps it was a change for the better. I told her it might be, but I could not tell. I tried to realize it, and felt that if it was for the better I had received a great blessing; for I was taken from the miry clay, and placed upon the Rock. I felt that if I should be spared I would be more obedient and live a different life from what I had done. I now felt that I had a duty to perform. I asked my mother to go with me to the next meeting of Friendship Church, for I felt that if I should get well I wanted

to live with the Baptists. She then held a letter, and I asked her to take it and go to the church with me. I recovered after a few days, and began to have doubts and fears lest I was deceived. The time for meeting came, but I did not go, for my unworthiness kept me back. I at last concluded that it was my trouble and sickness that had caused the change; that it was all excitement instead of religion. I decided to throw it aside and go among my associates, and enjoy the pleasures of this world as I had before. I made several attempts in that direction, but my conscience would severely check me, and refer me to what I had told my mother, and the promises I had made my blessed Redeemer. I continued in this way for five years, making promises and breaking them, desiring a brighter evidence, and often sought for one at different times and places, and among different denominations; but found there was no help in man, and that it must all come from God, for he plainly says he has all power. The fifth summer came around in 1875, and on Monday evening after the first Sunday in August I was blessed with the privilege of hearing Elders Morris and Catebury preach in our neighborhood. I thought it was the best preaching I ever heard, and the desire to unite with those unpopular and persecuted people was more strongly impressed upon me than ever before. They left an appointment for the third Sunday in October, and I then thought that would be the time for me to discharge my duty. I had often thought if I ever should be baptized I wanted Elder Morris to be the administrator. It was my daily prayer, if it was my duty, that the Lord would strengthen me, and if not, that I would be providentially hindered. I said nothing about it until a few days before the meeting, when I told my mother. The day of meeting came, and I had not yet changed in my feelings. I felt that my Savior was present with me. I went to meeting, and when the opportunity was given I went forward, and in my weakness related what I hoped had been done for me. I was received, and on the following morning was carried down into the water and buried beneath the yielding wave. I was then happy.

"On the wings of his love I was carried
above

All sin and temptation and pain,
And I could not believe that I ever should
grieve,
That I ever should suffer again."

Then I could but think how long I had went with my head bowed down, and now what unspeakable joy I felt in obedience. My troubles were all over. But alas! it was not long before they returned, and I felt that I had been deceived.

I have been living with the Baptists nearly four years, most of the time traveling along between hope and despair. I have never felt worthy to live with them, though I sometimes think I have some consolation, for the scriptures say, "We know that we have passed from death unto life, because we love the brethren."

If my poor, simple heart deceives me not, I can say that I love them, for nothing affords me more pleasure than to meet with them, though I get so cold and so in the dark sometimes that I can hardly see my way.

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood;
His loving-kindness O how good!"

Yours in hope,

SALIE E. COX.

RIPLEY, Miss., June 1, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As I promised you and the readers of your most valuable paper that I would write again, I will now make the attempt. In my other letter I gave some account of the Lord's dealings with me, in bringing me into his church; and now I am impressed with a feeling to relate some of the Lord's dealings with me in calling me to the ministry, or in other words, to go and preach his gospel, wherever and to whomsoever he may send it.

For several years I have been impressed with the feeling of having to try to preach the doctrine that our Savior taught his disciples, and gave to his apostles, and told them to go and declare into all the world. This is the doctrine that I understand our Savior commanded should be preached throughout all ages of the world. And let me say, brethren, it is contrary to my natural will to try to preach the doctrine that is so much despised by the world, but would rather preach a doctrine that would suit the unregenerate and feed the natural hunger for natural food; but I do hope and trust that I have been led to know the truth, and to have an understanding of my duty in serving that Being who knows all things, from beginning to end, and works all things after the counsel of his own will. Then I find that my natural inclination leads me contrary to the working and teaching of the Holy Spirit, so that I cannot claim any merit of my own, nor desire the praise of the world for preaching this doctrine; but I feel to praise God for having revealed to me his will, and giving me the spirit of reconciliation to his will. O that I could at all times be reconciled to his will; but I find that I would still have my way if I were not controlled by a higher power than that of man.

Now to the subject I first desired to write upon. When I first began to feel my call to preach, I thought I would never attempt it, and thought I certainly could control it, as I always had, having had thoughts of preaching on my mind from my early youth. But I was made to be submissive to God's righteous will, and, like Paul of old, was made to inquire, "Lord, what wilt thou have me to do?" I would not acknowledge to any one that I had such feelings. I went on in this way for seven or eight years before I told the secret. I asked permission of the church, after telling them some of my feelings, to go and try to talk to God's people wherever my mind might lead me. Since that time I have been trying to

preach the truth to all who have an ear to hear. At times I think I will never attempt to preach any more; but I find I cannot quit. Tell me, brethren, is it thus with you? My life has always been a mystery to myself. Now I find that in the discharge of duty is the only way to find rest. When I stay at home, claiming to have a good excuse for not mingling with God's children, I feel sad and lonely, and cannot enjoy company, however dear it may be. Tell me, brethren, is it so with you? Are we all led by the same spirit, or am I deceived and carried by a deluded mind? I am living among several different denominations, all claiming free agency, and some of them say that the old order of Baptists are decreasing in number, and finally will not be known as a religious body. I sometimes tell them that the Primitive Baptists are the church that Christ built upon a rock, and all the power that the wisdom of men can bring against it shall not prevail. O, those false teachers try to deceive God's children; but, my brethren, we are told of these things in the scriptures, so let us not be discouraged, but rejoice that our God is able to shield his children from all harm. I sometimes have doubts and fears, so much so that I am almost ready to give up all, and conclude that it is a delusion of my mind, and nothing in it. Now tell me, brethren, is it thus with you? Then again I am enabled to go and proclaim the precious truth to the hungry lambs, bleating for some good word to comfort their troubled mind. Then I am made to rejoice that God in his good pleasure has given me food for his little children. Well do I deserve his chastening rod when I neglect what I feel to be my duty; when Jesus, too, has promised to be with me. I am sometimes made to feel that I would love to go and declare the whole counsel of God, the remnant of my days. Then again I feel that I am nothing but a poor worm of the dust, and there are so many who are so much abler than I am, that I ought not to open my mouth any more. Again I ask you, brethren, is it so with you? Write on, brethren and sisters. I see many good and precious pieces in our precious medium of correspondence, which are food to me. I do love to hear the little ones telling of their ups and downs through life, and how they have been brought into the church of Christ. And you, brother Beebe, I trust, will be enabled to write on as you have done, in feeding the flock of God. I love to hear you talk on the subject of the new or second birth. I can say that I agree with you in all I have seen written by you. I would love to hear you preach, but we are too far apart to expect it. I hope we have been led and taught by the same Spirit. We are told that all God's people shall be taught of him. And we know if we have been brought together by the Holy Spirit, we will all speak the same things.

And now, brethren, in conclusion I

will say, I desire to live with you, unworthy as I feel. There has been given me a feeling for these despised Old Baptists that I have for none else. May God bless you, and all the writers for the SIGNS, to write on, and instruct us all in our duty, while we are traveling through this troublesome world.

Your unworthy brother,
THOS. L. MORTON.

DELAFLANE, Va., June 7, 1879.

DEAR ELDER BEEBE:—I am feeling very lonely to-day, and will write a few lines with your permission. I have been in very feeble health this spring, being confined to my room five weeks, and just now able to ride out a short distance from the house. This morning, when the brethren were starting to meeting at our regular place, Ebenezer, I felt sad because I could not go with them; but I am sure it is all right, though I find I have not learned in whatsoever state I am, therewith to be content. One year ago this month I received a fall, which sprained my right wrist so very badly that I have not recovered from it yet. How frail is this old, mortal body.

I laid this by Saturday, because I could get no further. My eyesight is very dim, and I cannot write more than a few lines at a time. When age comes upon us we must submit to its requirements. The brethren came from Ebenezer, bearing the sad news that our dear pastor, Elder Badger, was sick, and could not meet his appointment. His health has been very feeble this spring; but we do sincerely hope that he will be speedily restored to his usual health. We do love him for the truth's sake, for he is a faithful defender of the truth. Sister LaRue went to the meeting, and sent me a copy of the *Middletown Daily Press*, containing an account of the accident to your daughter and her husband, which we are sorry to hear, and we sympathize with you in your many trials and afflictions. "As thy days, so shall thy strength be;" and we feel assured that you realize the fullness of that precious promise.

Dear Elder Beebe, I wish to tell you that I was much instructed in reading the editorial of April 15th. That scripture has been on my mind more or less since the year 1860, when death visited my immediate family, and called a loved one away. I have often wished some one would preach or write upon it in my hearing, but failed to hear anything upon the subject until you came out with your views. There was a mystery that I could not see, until you presented Hezekiah as a type of our Lord Jesus Christ. Then I thought my understanding was opened to see the fitness of the type, which I had not seen before. Not seeing the type, I was left in mystery, believing as I do that the immutability of God's counsel must stand, that he will do all his pleasure, and that he is the same yesterday, to-day, and forever. All such positive and glorious declarations with which the scriptures abound would come to my mind, so

that I could not harmonize the scriptures; then I knew at once that I lacked understanding, and waited for instruction. After leaving the type for a while, and turning to the substance, the salvation of the church is presented in its beauty and glory, which makes the hearts of the little ones rejoice, that God is able to save to the uttermost. I am glad you wrote upon this subject, and feel comforted and instructed with all the communications, and in the end rejoice that "Salvation is of the Lord." Dear brethren, although I feel unworthy of the least of God's mercies, which are bountifully bestowed upon me from day to day, yet I humbly hope the salvation of God's children has been revealed to me many years ago. I am in my seventy-first year, feeling very frail, and I know that here I have no continuing city; and if I could say with full assurance of faith, "Whether I live or die, I am the Lord's," then what would become of the many doubts which beset me on either hand? He is a present help in time of need; and when his poor, dependent little children need him most, he is present to apply the rod or staff, according to their need. Dear Elder Beebe, the apostle says to the Corinthian brethren, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel;" and the saints can testify to the truth of this to this day.

I thank you for your response to me, though unworthy of such favor from my dear brethren. The time of our Corresponding Meeting will soon be at hand, and we sincerely hope we shall be favored with your presence among us at that meeting, with many other ministers of Christ, whose earthen vessels will be filled with the good things which are not of this world. I do not feel now, if I should live, that I shall be permitted to mingle with the dear ones who may meet at that time. My great desire is to be reconciled to the will of him who doeth all things well, and to feel, "Not my will, but thine, be done." But, dear brethren and sisters, I have a depraved, rebellious nature, and cannot do the things I would. I hope the will is present, but how to perform that which is good I find not.

Now, brother Beebe, if these lines are not suitable for publication, please receive them as a private letter to yourself, and throw them aside, and all will be right. As I close, I have another favor to ask of you, if not too much labor; if so, I will withdraw the request as before. We would be glad to have your views in the SIGNS on Hebrews ix. 27, 28. I have heard much said upon it of late by some, and feel a desire to hear from you. O may the God of all grace strengthen you to bear whatever awaits you in the future, as he has in the past, together with all his dear children, and his great name be praised.

With much love to yourself and family, as ever,

EDNA A. FERGUSON.

(Editorial reply on page 175.)

WAYNE, Steuben Co., N. Y., June 26, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—Feeling a desire to communicate some of my thoughts to the dear people of God, I will write them, and send them to you for publication in the SIGNS, should you approve of their publication.

While attending the Chemung Association at Grover, Pa., the second week in the present month, my poor soul was made to rejoice in God our Savior, while the Lord made his servants speak his word with power, I trust, sent down from heaven. For the first time I was permitted to hear our aged brother, and aged servant of the living God, Eld. T. P. Dudley, preach the gospel of the Son of God, bearing witness to the truth of the same. Truly our God has faithful witnesses of the death and resurrection of Christ Jesus our Lord, who do not shun to declare the whole counsel of God. Of this number were those who preached at the association, I believe. How kind is our Lord to his people, to send them teachers who do instruct them in the way of salvation as it is in Jesus. When the gospel is preached, it draws the line of distinction between the world and the kingdom of heaven, which is not of this world. The children of the kingdom are fed upon the sincere milk of the Word, while those of the world reject it, as unfit for their use. To them it is foolishness. They cannot receive it, for it is spiritually discerned. Men must be born of the Spirit before they can discern spiritual things. That which is born of the flesh is flesh, is earthly, and has to do with earthly things; while that which is born of the Spirit is spirit, and has to do with spiritual things. The Adamic man draws his sustenance from the earth, while the spiritual man, which comes down from heaven, lives upon the heavenly manna, the bread which came down from heaven, and is illuminated by the Sun of Righteousness, in whose light he sees the kingdom of God. The kingdom of heaven, which is established in the heavenly land of Canaan, and peopled with heavenly subjects, is ruled by the "King of kings and Lord of lords," whose dwelling-place is the holy city, the new Jerusalem. This city hath foundations, its maker and builder is God, and it does not need the light of the sun, nor moon, nor stars, nor the artificial lights of men, to illuminate it; for the Lamb is the light thereof. Yet how often do we hear men boast that they have the ability to see and to possess this wonderful kingdom; but let them remember what the Savior said to Nicodemus, "Except a man be born again he cannot see the kingdom of God."—John iii. 3. And, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John iii. 5. In this heavenly kingdom flows the river of life, watering every part of the heavenly land, making it fruitful and productive. In its fields of heavenly green are fed the sheep of the heavenly pasture, their Shepherd, Jesus,

making them to lie down in green pastures, by the side of still waters, in the shadow of a great Rock. The Shepherd is dividing his sheep from the goats, and he calleth his sheep by name and leadeth them out of the wilderness, where they had strayed and were lost, and carries the lambs in his bosom, and gently leads those which are with young. None of them can ever be destroyed, and though wolves may seek their life, their howling will only have a tendency to make the sheep flee to their Shepherd for safety. Not one of them can lose its life, for their life is hid with Christ in God.

After attending the association I was permitted to attend the Conference at Riker's Hollow, N. Y., where Elders Hewitt, Danks and Smoot preached the gospel to good congregations, many of whom, I hope, love the joyful sound. After attending the Conference I had the pleasure of brother Smoot's company to my humble home, and to Burdett, N. Y., and vicinity, where he preached several times to attentive congregations. May the Lord ever stay up his hands while he preaches the gospel to the Lord's dear people.

With these few scattering thoughts I will close, by subscribing myself one of the least of the Lord's people, if one at all.

WALTER REED.

HERRICK, Bradford Co., Pa., July 3, 1879.

DEAR BROTHER BEEBE:—The question has sometimes been asked me, Do you think the baptism of John was good? And when I have answered in the affirmative, I have been asked why, then, were the twelve disciples, spoken of in the nineteenth chapter of Acts, baptized again? I answer that these disciples were not baptized by John; the language will not allow that conclusion. Paul did not ask them, Who baptized you? but, "Unto what then were ye baptized?" That is, what mark or example was before your minds? unto what were you looking as a guide or authority? "And they said, Unto John's baptism." If John had himself baptized them, it could not properly be said that they were baptized unto John's baptism. But it appears clear that his baptism was all they knew anything about, and whoever had baptized them knew only the baptism of John, as was the case with Apollos, (Acts xviii. 25,) until more fully instructed. This would be in effect baptizing in the name of John. Now John was divinely authorized to baptize, but no one was authorized to baptize for him, or in his name, or by his direction. Paul explained to them that John baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus. "When they heard this, they were baptized in the name of the Lord Jesus." Some have argued that we are not to understand this sentence as telling us that these disciples were baptized at this time in the name of the Lord Jesus, but

as informing us that they now for the first time heard from the apostle that they had heretofore been baptized in the name of the Lord Jesus. Now the language clearly does say that when they heard what the apostle told them, they were baptized in the name of the Lord Jesus; and I think it would never have occurred to one to try to make it mean anything else, except under the supposed necessity of defending John's baptism. The same form of expression is used in Acts ii. 37; but I suppose none have understood from it that Peter had been telling these men that they had been heretofore pricked in their heart. If John had baptized these twelve disciples, it would not have been necessary for Paul to have explained John's baptism unto them, nor to have told them what John said; for they would have already known that, and through the teaching of John they would have known the Lord Jesus. I cannot understand how Paul could possibly give them the information that they had heretofore been baptized in the name of the Lord Jesus. How could they have been baptized in that name and not have known it? That knowledge is essential to the baptism. If we could believe that they were baptized upon the faith of another, then we might agree with our friends who receive as baptism that which was administered in infancy, if it was right in form.

One who tries to expound scripture to suit circumstances, is very apt to go wrong.

Your brother affectionately,
SILAS H. DURAND.

SHEPHERDSTOWN, W. Va., May 11, 1879.

DEAR BRETHREN BEEBE:—While writing, I would like to say to you, that having just read your editorial on "What will ye see in the Shulamite?" I am glad you wrote upon it, for those words came to me once with so much power, that I have ever since wished to hear something said about them; and what you wrote was read by me with comfort, for the witness is within me that every word is true. I feel to say, with the apostle, Though we have ten thousand instructors in Christ Jesus, yet have we not many fathers. With the love and gentleness of a parent you have labored to be understood on this important question, and sometimes so lucid in explanation that I have felt to say, Who now can fail to understand? I once thought that when sinners were born again they were entirely changed, and had no evil thoughts nor sinful desires, but all were constantly on heavenly things. In short, what I then thought was required for one to have a hope, is what I now believe to be only attained in ultimate glory. While I believed this state of perfection was required before one was fit for church membership, the subject of baptism was brought to my mind, and with such force that I feared to disobey would be certain death. I looked each day for the summons, Cut it down; why cumbereth it the ground? At the same time I saw all the evils

of my nature, which roamed forth as beasts of prey, and within me a whispering, which said, You dare not make a profession, for you know you are not what you will pretend to be; it will avail you nothing, and you will be punished for acting the hypocrite. The more I strove to become better, the worse I grew; yet the duty of baptism was continually weighing me down. At one time, for several days together, these two were striving within me, so that truly I felt the clashing of their swords, and thought I should be torn asunder in the conflict. Late one evening I arose from where I was sitting and began pacing the floor, for this tumult was raging with such fury within, that in despair I cried, Lord, am I beset with devils? what meaneth all this strife? Tell me what thou wilt have me to do. Then these words came to my relief, "What will ye see in the Shulamite, as it were the company of two armies." Ever since have I experienced this warfare, but never without some knowledge of it. Well do I know, that if by being born again the old nature is changed, I have neither part nor lot in the matter, for I am as prone to do evil as are the sparks to fly upward. Yet I find within me new hopes and new desires, something within me that I once knew nothing about. A strong man armed keepeth his goods in safety; but when a stronger than he cometh, he bindeth the strong man, and spoileth his goods. He only binds him, he does not slay him; and truly can I witness that in me he is not slain, for often does he rise up and rage. Yet again there are times when he is so quiet, that for the time being, were it not for past experience, I would almost think he would trouble me no more.

But I will close, for I have not the gift to tell what I feel, as some have, but with me thought is broken, language lame.

Unworthily, your sister,
MARY S. MILLER.

LAMBERTSVILLE, N. J., Sept. 22, 1878.

DEAR BROTHER BEEBE:—I had the privilege of attending at the baptismal waters, and of witnessing the baptism of five willing candidates, who were led down into the watery grave by Elder W. J. Purington, in the fellowship of the First Hopewell Church. My mind was drawn back thirteen years, to the time when our dear departed Elder P. Hartwell led me down into the same baptismal stream. It seemed as though I could almost hear him speak. He has frequently administered that sacred ordinance at that place; but he will meet with us on earth no more, for he has been called to rest from his labors. But how much we do miss his wise counsel; yet we know that it is right, as expressed in the words of the text you used at his funeral. He has finished his course, and kept the faith. When the dear Savior was about to leave the disciples, he said, "I will send you another Comforter." Poor and unworthy as I feel myself to be, this promise is very precious to me.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1879.

HEBREWS IX. 27, 28.

Reply to sister Edna A. Ferguson, on page 173.

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation."

In this part of the epistle to the Hebrews the inspired writer is elucidating the nature of the priesthood of the Son of God, and showing in what respects it was superior to and of a higher order than the Levitical priesthood, which was under the former covenant. That of Aaron and his sons was typical, in many respects, but not a perfect figure, inasmuch as it was after the law of a carnal (fleshly) commandment; but the priesthood of Christ, to which it pointed, is after the order of Melchisedec, whose descent is not counted, having as a priest or as a type no predecessor or successor, as a royal or kingly priest, setting forth the higher order and more efficient nature of him who is made a Priest by the power of an endless life, and is therefore able to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. The sacrifices that were continually being made by the Aaronic priests, showed very conclusively that without the shedding of blood there could be no remission of sin; still it was impossible for the blood of the victims which were slain by Aaron and his sons to purge those for whom they were offered from sin, except in a ceremonial or typical sense. Hence the necessity of a priesthood of a higher order, and a sacrifice of greater efficiency.

The two covenants to which reference is made, are in the connection of our subject called testaments; and as the former testament could not recognize any but a Levite, of the family of Aaron, as a priest, we are told that "The priesthood being changed, there is made of necessity a change also of the law." "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood."—Chapter viii. 12, 14. We are informed that the first testament was not dedicated without blood; showing that the law required blood, and that the death of the offering was indispensable to the satisfaction of the law and validity of the testament or covenant under which the offerings were made. "It was therefore necessary that the patterns [or types] of things in the heavens should be purified with these [the blood of bulls, goats, &c.]; but the heavenly [or anti-typical] things themselves with better sacrifices than these." A covenant or testament is of the nature of the will of a testator; hence we are told in verses 15 and 16, "And for this cause he [Christ] is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the

first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

The argument is this: Christ is the Mediator of the New Testament, and to secure judgment in the probation of a testament, it must not only appear that it is the last will of the testator, but the death of the testator must also be proved; and on such proof judgment is obtained after the death of the testator, and the validity of the will is established. Thus we see that in establishing the provisions of a will or testament, the death of the testator is indispensable, and must precede the legal probate or judgment by which it is established. Otherwise the will is of no force at all while the testator liveth.

"So Christ was once offered;" and by his one offering he has effectually established the new and everlasting covenant, or the new testament, in his blood; he has perfected forever them that are sanctified. And by means of death for the transgressions which were under the first testament, has secured to all who are called, the promise of eternal inheritance.

We are aware that it is appointed unto all men, to all mankind, once to die, and that after death they shall receive the destiny or execution of the righteous judgment of God; but this judgment after death is not in the nature of a court of investigation, to decide what their final state shall be. The judgment is already set, and the decision of the eternal Judge is already pronounced, and entered upon the docket of that court from the decisions of which no appeal can be made. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. "He that believeth not, is condemned already, and the wrath of God abideth on him." These judgments and decisions are final, and will not be reversed, but executed in righteousness at the judgment of the last day.

So Christ was once offered to bear the sins of many, of all that the Father hath given him, including all that are afar off, even as many as the Lord our God shall call. Their iniquities were all laid upon him, and he bore them all in his own body on the tree, and put them away by the sacrifice of himself. His judgment after his death disclosed nothing new to the omniscient mind of God, for known unto him were all his works from the foundation of the world. The success of his mediation was as fully known to God from the beginning, as when he was received in triumph in his exaltation in heaven.

It is certainly appointed unto all men, all the sons of Adam, once to die, and this appointment includes the time, manner and circumstances of their death, and the judgment already rendered in every case which

While reading the many communications in the SIGNS OF THE TIMES, and the experiences of the brethren and sisters, I have thought I would like to write and tell the saints how I trust I have been led. I had serious thoughts from my childhood. A cousin of mine died who was about my age, she being about eight years old, and I was made to wonder why she was taken and I was left. There seemed to be a heavy burden on my mind; often when in bed I could not sleep, nor could I enjoy myself as others did. Time passed on, and I had a great desire to attend meetings; but O how sinful I felt myself to be. The good I desired to do, I did not; but the evil that I would not, I did. I could not refrain from crying, God, be merciful to me, a poor sinner. I heard Elder Hartwell preach from the first verse of Jude, of those who are sanctified by God the Father, preserved in Christ Jesus, and called, and after meeting he asked me if I had received that call. I told him I was afraid that I had not. He said, If you are afraid, that is an evidence that you have. A cousin of mine was baptized, and I thought, O that it were my privilege; but something said I was not fit. I heard Elder H. Campbell preach and he said that when the Lord began a good work, he would perform it till the day of Jesus Christ. This gave me some comfort and encouragement. I was called to stay with a sick person, and I told my mother before I went, that if she should die, I did not know what I would do, for my mind was so dark and depressed. She died, and I felt as though I could not live. But in an unexpected moment the words of the leper came to me, "Lord, if thou wilt, thou canst make me clean." These words came to me with such power that I felt like another person. We read that it is better to go to the house of mourning than to the house of feasting, and truly I found it to be so. In 1865 I was baptized by Elder P. Hartwell, and I felt a great peace in believing and joy in obeying. But I find myself assailed still with many doubts and fears from day to day.

"I am a stranger here below,
And what I am, 'tis hard to know."

Many trials and afflictions I have passed through, and it is my sincere prayer that I may be enabled to run with patience the race set before me, looking unto Jesus, the author and finisher of our faith, to whom be glory and honor forevermore.

"This world is poor from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are vain and poor;
There's nothing rich but heaven."

LOUISA WILSON.

WASHINGTON, D. C., June 11, 1879.

DEAR ELDER BEEBE:—It has been nearly one year since you visited us, and I promised you, the night you left for home, that I would write to you. I have often thought of it, and indeed began to write once, but my thoughts were so poor that I threw it aside. Well, dear father in Israel, if you remember, my husband and I

were to be baptized on the next Sunday after you left. I assure you it was a day long to be remembered by me, although I cannot say that I felt any great amount of joy at the time; but I felt perfectly satisfied, with the thought that I had discharged my duty, and at the same time I felt it to be a very great privilege. I must say that we enjoyed one happy all-day meeting that day. Elder White was with us, and also our brother in charge, F. A. Chick. We had a glorious meeting. I felt that it was indeed good to be there. There were two others who came before the church on that day, and were received, and baptized on our next meeting day. None have been added to our number since that time, but we trust there will be others ere long, at God's appointed time.

I can tell no new story, but the same old story of Jesus and his love. I have had some happy moments, also some very sorrowful ones, since being received into the church; sorrowful, because I come so far short of what I wish to be. O, it gives me pain when I think of my many shortcomings. I am constantly going aside into forbidden paths. I feel sometimes that it is not, cannot be possible that I am one of God's chosen vessels, I am so disobedient. Although I try to do better, yet I find that I cannot do the things I would. But of this one thing I am assured, I can do nothing without Christ; and it is by the grace of God I am what I am, and it is of his mercy alone if I am saved.

Dear brother Beebe, I will not weary you any longer with my imperfect ideas, but will bring this scribble to a close. My husband joins me in kind feelings and brotherly love.

Your unworthy sister,
LILLIE CAMPBELL.

LOCKTOWN, N. J., July 14, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—For the information of friends who may wish to hear from me, having seen the notice of my illness in the last number of the SIGNS, I wish to say that through the abounding goodness of God I am again restored to health, much sooner than the doctor and friends thought possible. I was indeed very sick, and was brought very low, but am now able to be around again, and expect, if I continue to gain strength as I have for a few days past, to be able to attend my appointment next Sunday. I have missed three Sundays from my regular appointments. I feel that I have great reason to praise him who hath so soon restored me to health, for it was the Lord; the skillful medical attendance, the careful nursing by a loving and faithful wife and kind friends, was all of his appointment, and to him be all the glory. Your unworthy brother in hope,
A. B. FRANCIS.

MINUTES WANTED.

CLERKS of all the Primitive Baptist Associations in the United States are hereby requested to send me one copy of their Minutes for sessions held this year, and oblige

C. B. HASSELL.
WILLIAMSTON, N. C.

shall be executed after death; so the offering of Christ was by a divine and irrevocable appointment. "Thus it is written, and thus it behooved Christ to suffer."—Luke xxiv. 46. "And truly the Son of man goeth, as was determined."—Luke xxii. 22. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. So Christ was once offered by divine appointment; and as the appointment of God requires men to die once, and but once, in removing them from a time state to that judgment which awaits them in the world to come, and but one death of a testator is required to give validity to his testament, so Christ was once offered. Not that he should be required to repeat his offering, as the offerings under the first testament were repeated every year; for now that he has once suffered in the flesh, the just for the unjust, that he might bring us unto God, he dieth no more; death hath no dominion over his resurrected body, since by his one offering he has perfected forever them that are sanctified. The divine appointment of his one offering embraced the design or purpose of God in the one offering; it was to bear the sins of many. "For as by one man's disobedience many [all his natural posterity] were made sinners; so by the obedience of One shall many [including all his spiritual posterity, as the second Adam] be made righteous."—Romans v. 19. It was written of him, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isaiah liii. 10, 11. The promise is unto as many as the Lord our God shall call.—Acts ii. 39. That he should give eternal life to as many as thou hast given him.—John xvii. 2. So Christ was once offered to bear the sins of many, and "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we [for whom he died] like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 4-6. In the next chapter the inspired writer more fully illustrates how Christ was offered once to bear the sins of many, showing that the law, though having a shadow of good things, could not by the offerings which were under it make the comers to it perfect, for in all their offerings there was a remembrance again made of sins every year. "And every priest [under the Old Testament] standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but

this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. x. 1-4.

"His work forever is complete,
Forever undisturbed his seat;
Myriads of angels round him fly,
And sing his well-gained victory."

"And unto them that look for him shall he appear the second time, without sin, unto salvation." The second appearing implies a first or former appearing, and evidently refers to his coming in the flesh, when he was made flesh and dwelt among us. In his appearing was involved a great mystery. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. In taking on him the seed of Abraham, he took on him their sins, and was numbered with the transgressors, for the iniquities of his people were laid on him; and although immaculately pure and sinless in himself, yet with all the transgressions of his people laid on him, he bear the sins of many. But having now put away sin by the sacrifice of himself, he has finished transgression, and made an end of sin; and is now glorified with his Father's own self, with the glory which he had with the Father before the world began, and henceforth he will be no more known in the flesh, loaded with the sins which were once laid upon him. Hence to those who look for him shall he appear without sin, as the risen, exalted and glorified Son of God, and in all the glory of his Father shall he be revealed. But who are they that look for him? for unto such only the assurance belongs. We conclude that all unto whom Christ has been revealed as their sin-bearing Savior, who have known him and the power of his resurrection, and the fellowship of his sufferings, are among those unto whom Christ has appeared, and are looking for him to appear again. Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 10-13. And Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his

power; when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. i. 7-10. And the beloved John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2. If then we shall see him as he is, without sin, and shall be like him, we also shall be without sin, perfectly conformed to the image of him who is the brightness of his Father's glory, and the express image of his person.—Heb. i. 3. This will be truly unto salvation, as it will be the consummation of our deliverance from all the conflicts of the flesh which now lusts against the spirit in the children of God, and a perfect freedom from trials, temptations and sorrows.

"O glorious hour! O blest abode!
Thou to be with and like our God;
And every power find sweet employ
In that eternal world of joy."

REPLY TO BROTHER C. B. HASSELL, ON PAGE 170.

Brother Hassell, whose letter is published in this issue of our paper, expresses a desire that we should notice the charges made against us by the Big Harpeth Church, of Williamson Co., Tenn., as fabricated by that church in April, 1878, and published in the *Baptist Watchman* of June 22d, 1878. We saw and read the charges which were published by Big Harpeth Church against us in the *Watchman*; but being inured to the malignant vituperations of implacable assailants for many years, and now after a conflict of more than sixty years in the ministry, and nearly half a century in the editorial department of a paper which has circulated in about every State and Territory of our widespread country, now that we are about to lay our armor by, and go to that abode where the wicked cease to trouble, and the weary shall be at rest, we have not deemed it expedient for us to recapitulate what we have so long and constantly published from both pulpit and press as our sentiments. We do not know of another Old School or Primitive Baptist on earth who has been so long in the ministry or in the editorial field, or whose sentiments are more clearly expressed or more thoroughly known, from Maine to Mexico, and from the Atlantic to the Pacific Ocean, than our own. As we expect soon to leave these earthly shores, it is of but little consequence, comparatively, what may be said or thought of us personally after we leave this world. We have chosen rather to bear the reproaches which have been heaped on us for the truth's sake, than to trust to our own sensitive temper in attempting a vindication of our course.

We would not at this time expose the wickedness of our calumniators, were we not called upon by a dear, faithful brother, who is at this time engaged in writing a history of the Primitive Baptists, to be read by the generations to succeed us after our poor, worn out tenement of mortality

shall lie slumbering in the bosom of its mother earth. It has occurred to us, since the receipt of Elder Hassell's letter, that if one who has known us so long and so well, and with whom we have so frequently taken sweet counsel, and one who feels so kindly disposed towards us, needs to be informed of the utter falsity of the charges which have been made and published against us, it may be our duty to disabuse the minds of others who have been misled, and thereby prejudiced against us, lest after our decease some of the little ones of the flock of God may be told that such charges of heresy were published against us, and we allowed them to pass down to posterity uncontradicted.

The editor of the *Baptist Watchman*, (so-called,) who has so frequently opened his columns to misrepresent and abuse us, knew well that the charges against us to which he gave currency, were false, for he had been a reader of the *SIGNS OF THE TIMES* for many years; and we had a letter from him, written before he published the slanders, in which he fully indorsed the doctrine uniformly published by us. And the Big Harpeth Church either did or did not know what were our sentiments. If they knew, then they are guilty of falsehood; and if they did not know whereof they affirmed, they had no right to make the charges. Which-ever horn of the dilemma they may take, will leave them grossly censurable. Brother Hassell thinks their course regular. We do not object to the regularity of any church in publishing to the world what they do or do not believe or fellowship, if they feel so disposed; but to charge brethren falsely, we are happy to say, is not the regular usage of Old School or Primitive Baptists. The age and high reputation of the venerable chairman of their committee which prepared the slanderous document, which was indorsed and published by the Big Harpeth Church, only added to the enormity of the wrong, in giving the slander the greater power to deceive by the weight of his reputation.

We have mislaid or lost the copy of the *Watchman* which contained the Manifesto of Big Harpeth Church; but we have the *Watchman* of December 21st, 1878, containing the re-echo of the same, by what claims to be "The Primitive Baptist Church of Christ at Camden, Miss.," which, if we recollect aright, is substantially the same as that published by the Big Harpeth Church.

The following is an exact copy, *verbatim et literatim*, as published in that retailer of scandal, called the *Baptist Watchman*:

"We, the Primitive Baptist Church of Christ, at Camden, Miss., holding the doctrine as published in London in A. D. 1689, and commonly known among us as the Philadelphia Confession of Faith, and embodied and adopted as the Articles of Faith in the constitution of all orthodox Primitive Baptist churches, do hereby declare and enter our protest against, and our non-fellowship with, what is now called and known as the modern Arian-Two-Seed heresy, as advocated by T. P. Dudley, G. Beebe, J. F. Thompson, and their followers, to wit:

1st. That Jesus Christ, as mediatorial head of his Church, was the first production of divine power, and was therefore, as such, created by the Father in eternity before the world was created.

2nd. That the church, or children of God constituting the church of Christ, are distinct from the people of God, and were created simultaneously with and in Christ, when he, as mediatorial head of the church, was created.

3rd. That the church, or children of God, never bore any relation to Adam, were not in any way represented by him, and consequently never fell into sin by his transgression, and therefore are not subjects of redemption or regeneration by and through Christ, never having been separated from him by sin.

4th. That man is nothing but animated clay, and possesses no spiritual principle or soul, the subject of regeneration, and therefore has no part or principle renewed or changed in the work of regeneration.

5th. That the principle that is regenerated is the spirit of principle that raised up Jesus from the dead.

6th. That if Christ received any part of his body of Mary, her body would have been as efficacious as a sacrifice, as his.

Which doctrines virtually, as he expressly, deny the doctrine of the resurrection of the body and a general judgment.

These doctrines we look upon as wholly scriptural, perfectly God-dishonoring, and in direct opposition to the recorded and published Faith of the Regular Baptist church of every age. Consequently we now, in solemn church convocation, declare ourselves forever absolved of and separate from all persons and people, individually or collectively, under whatever name, that preach, receive or tolerate said heresy.

WILEY RAY, C. C.

Camden, Miss., July 22, 1878.

Now we ask in all candor, who that have read our publications for years, have ever heard us utter any of the absurdities named in the six specifications stated in the above article? Long as we have lived among the Baptists, and familiar as we have been with the doctrines held by the various orders and religious sects, we have never met with any man, woman or child who professed to hold all or any of those six specifications as they are stated above, or anything from which such inferences could be legitimately inferred. Big Harpeth or Camden Church may set up such a man of straw, and tear it to atoms by their protest, if they please; but we solemnly contest their right to assert that T. P. Dudley, G. Beebe or J. F. Thompson advocate all or any of them. We have no more fellowship for the doctrines set forth in the six items, than have the Big Harpeth or Camden Churches. The Camden Church denominates the doctrines specified by them as the "Modern Arian-Two-Seed heresy, as advocated by T. P. Dudley, G. Beebe, J. F. Thompson, and their followers." Of the J. F. Thompson spoken of, we have no knowledge; but Elder Thos. P. Dudley, who is now in his eighty-eighth year, and of whose long and brilliant labors in the gospel ministry for nearly sixty years, many thousands who have known him well and loved him dearly are ready to testify, is yet, notwithstanding his extreme age and failing eyesight, fully able to vindicate himself. We therefore design in this article to confine our remarks to a vindication chiefly of our own position, and to repel the slanderous and false charges which have been made against us personally,

as we claim to have no followers; nor do we desire that any should follow us, only so far as we follow Christ, and then they will be no more our followers than we are their followers, but all, as we should be, followers of our Lord Jesus Christ.

From the hour when it pleased God, as we humbly hope and confidently trust, to reveal his Son in us as our all-sufficient Savior, we have never had the shadow of a doubt that he (the Son of God) is both God and Man, and the blessed Mediator between God and men. We have disputed the dogma of those who ascribe to him only a fractional part of the Godhead, and allow him to possess only one equal third part of the Godhead; believing, as we do, and as holy inspiration asserts, that in him dwells **ALL THE FULLNESS OF THE GODHEAD BODILY**. We could not feel a security in trusting our everlasting destiny in his hands, if we did not fully believe he is absolutely and eternally the self-existent, underived, unbegotten, supreme and independent God, in his supreme Deity. The Father is in him, and he is in the Father, and he and the Father and the Holy Spirit are One. This is the true God and eternal life, and beside him there is no God. He will have no other God before him. In his Sonship we believe he is the only begotten of the Father, full of grace and truth; and that of his fullness as the Son of God, all his people are partakers. Their spiritual eternal life is in him; it is his life as the begotten Son, so in him alone is their sonship and joint heirship; he is their wisdom, righteousness, sanctification and redemption. As he is the only begotten of the Father, none can be recognized as children of God or heirs of his glory only as their sonship is in his Sonship, and their spiritual life is hid with him in his own eternal Godhead. We never believed or spake or wrote of him as a creature or created being; but in his eternal Deity he is self-existent, and in his Sonship the only begotten Son of God. He is the Word which was with God, and he is the word which was God. We believe that this Word which was with God, and which was God, was, when the fullness of time was come, made flesh, and became incarnate by being made of a woman, made under the law, to redeem his people which were under the law. We do not believe that he existed in a body of flesh and blood until he became incarnate by being begotten and born of the virgin Mary. In his incarnation he took part of the same flesh and blood that his children were partakers of, and was thus made a little lower than the angels for the suffering of death. In that body which was prepared for him, we believe he was put to death for the sins of his people, and in it arose from the dead on the third day for their justification.

We believe that in his Mediatorial work it was as essential that he should partake of our nature for the suffering of death for our redemption, as

it is for us to partake of his divine nature to qualify us for that state of blessedness to which he has redeemed us. He sustains the relation of the Son of God and the Son of man, in his Mediatorial relation to both God and men. He is God, man, and the only Mediator between God and men.

The second specification of what we are charged of holding, as heresy, is too absurd to be entertained for a moment. We do not believe that the church, or the children of God which constitute the church of Christ, are a distinct people from the people of God; but we do believe that the people of God had their spiritual, eternal life given them in Christ before the world began, and that this spiritual life is in the Son or Sonship of Christ, and has there existed from everlasting, or as long as he has existed as the Head of the church, which is his body; and this we most sacredly believe, because it is declared in the record of eternity, borne by the three which bear record in heaven, the Father, the Word, and the Holy Ghost, and witnessed by the spirit, the water, and the blood, which agree in the same. "And this is the record, that God hath given us eternal life; and this life is in his Son."—1 John v. 11. And this life is not only in the Son, but the Son of God is himself the life of his people.

While we believe that the Son of God is the spiritual life of his body, we do not regard him as a *created* life; he has been the life of his church as eternally and as uncreatedly as he has held the relation of the only begotten Son of God, to which relation we can conceive of neither beginning nor ending. In their earthly life all the children of God, together with all others of mankind, were created in the earthly Adam; all stood alike in him, and sinned in him, and all the redeemed family of God were by nature children of wrath, even as others. In the *Watchman* of January 13th, 1879, a brother William C. Garnett says, in a pamphlet published by us in 1843 against the Two Seed doctrine, we took the position that the elect, as such, were not created in Adam, but that the non-elect were created in Adam. Brother Garnett is mistaken, for we have always held that all mankind were created in Adam, and all sinned in him, and death came upon all men by his transgression, or by our transgression in him. Our natural or Adamic life is as distinct from our spiritual life in Christ, as was the spiritual, eternal life of Christ from that body which was born of the virgin Mary. Our earthly life is developed by being born of the flesh; and this birth is the personal manifestation of all the elements of that earthly nature which Adam possessed after the transgression, including a natural but depraved body, soul and spirit: for as is the earthy, (Adam,) such also are they that are earthy.—1 Cor. xv. 48.

In the third count of the indictment against us we are charged with denying that the church or children of God ever bore any relation to Adam, "and consequently never fell

into sin by his transgression, and therefore are not subjects of redemption or regeneration by and through Christ, never having been separated from him by sin." Is it possible that a church, claiming to be a Primitive Baptist church of Christ, can make such wholesale charges against an humble servant of Christ, who has stood sustained by the fellowship of the church of God almost four score years, without the slightest foundation in truth? Have they never heard the thunder-tones of the law from Sinai, saying, "Thou shalt not bear false witness?" Or, pealing from the throne of God, the warning sound, "Touch not mine anointed, and do my prophets no harm?" May God forgive them, as we freely do; for in our heart we believe they know not what they do. It is true, we do not hold that their being the children of the earthly Adam makes them the children of God, for if it did, all the children of the flesh would stand in the same sacred relation to God. Our natural birth of the flesh only brings us forth as children of the flesh in our carnal, sinful nature. And Jesus says, "Marvel not that I said unto thee, Ye must be born again." As by our natural birth we are manifested in our fleshly nature; so we must be born of the Spirit to manifest in us that spiritual, eternal life which was given us in Christ, the second Adam, which is the Lord from heaven. We hold that it is in our earthly nature that we have sinned, and required redemption, and that our life which was preserved in Christ Jesus was preserved from all impurity. Christ is our life, and he is holy, harmless, and separate from sinners. This life is hid with him in God; but in our earthly nature we were vile and polluted, and could be cleansed only by the blood, and justified only in the righteousness, of our Lord Jesus Christ. Our spiritual life never was separated from Christ, because it never could be, for Christ himself is our life, and he could not be separated from himself; but in our life which is in the flesh, we have all sinned, and required to be redeemed.

In the fourth specification, or more properly, *fabrication*, we are charged with denying that man has a soul or spirit, or that he is a subject of regeneration. Those who have read the *SIGNS OF THE TIMES* will be astonished at the audacity of those who, in the face of all we have ever written or said, have made this charge. We have constantly affirmed our belief that all who are born of the flesh possess all the elements of their parentage, including soul, body, and the spirit of man; but until they are born of the spirit of God they do not possess that spiritual life which is born of incorruptible seed, by the word of God, which liveth and abideth forever. And we also believe that men possessing soul, body and spirit are the subjects of regeneration.

The senseless jargon in which the fifth specification is printed, is too obscure for our limited comprehension. We have expressed at sundry

times our belief that the life which the children of God received in regeneration, and which is manifested in them by the new birth, is the same life which raised up from the dead the crucified body of our Lord Jesus Christ; and this belief is based upon our understanding of Eph. i. 18-20, and Romans viii. 11.

The sixth item charges us with advocating the monstrous doctrine, that if Christ received any part of his body of Mary, her body would have been as efficacious as a sacrifice as his. We have never held nor advanced anything of the kind, nor have we ever known or heard of any one who did hold or advocate anything like it. We believe that the body of flesh in which God our Savior was manifested when he became incarnate, was begotten of God, and born of the virgin Mary; but that the body of Mary possessed no efficiency for a sacrifice at all, any more than the body of any other of the fallen children of Adam.

The Camden Church protests against such doctrines as she has thus untruthfully charged upon us, and so do we. She says, These doctrines we look upon as wholly unscriptural, and in direct opposition to the recorded and published faith of the Regular Baptist church of every age. We say the same; for we never heard of anything like them as being held or advocated by the Baptists, or by anybody else, since the world began, until we found them fabricated and charged on T. P. Dudley, G. Beebe, J. F. Thompson, and their followers, in the so-called "*Baptist Watchman*."

Should we know of any such absurdities being advocated by any who profess to be Old School or Primitive Baptists, we would as emphatically protest against them as do the Big Harpeth or Camden Churches.

That these churches have been imposed on by designing and wicked men, who have crept into our ranks privily, and whose slimy tracks may be traced to the commencement of their history, as greedy wolves whose retrospect course, if scrutinized, would disclose the fearful havoc they have made whenever and wherever they have been tolerated, we have no doubt; but still we hold them responsible, not to us, but to God, and to their own consciences, for having indorsed and published against us what they did not know to be true.

It is a reflection upon the intelligence of the thousands of Old School or Primitive Baptists who have sustained and read our widely circulated publications for almost half a century, to suppose that we could impose upon them such absurd and senseless heresies as we are charged with, and not be detected in it.

In conclusion, we freely and without the least mental reservation admit that we are but a poor, fallible being, and as liable to err as any of our brethren, and we have repeatedly warned our readers to scrutinize all that we write or say, and to receive nothing from our pen or tongue that is not sustained by the inspired scriptures of truth, and also to see that

they refuse nothing that God has spoken in his word, though presented even by us. We hope that what we have written may be satisfactory to brother Hassell, and to all others who have a sacred regard for the cause of truth and righteousness. Should he or they discover anything in our writings which they deem unsound, we will regard it as a kindness in them to call our attention to it in a brotherly way, as our desire above all things is that truth may prevail, and that our God may be glorified, and all his saints edified, comforted and built up in their most holy faith.

N. B.—Hereafter, if opportunity shall serve, we propose to give our understanding of the texts referred to by our dear brother, in Rev. iii. 14, in connection with Col. i. 15, 18.

P. S.—If there are any charges against us contained in the Manifesto of Big Harpeth Church, which are not embraced in that of the Camden Church's publication, if informed of what they are, we will give them due consideration.

STATED APPOINTMENTS.

THE regular monthly church meetings at New Vernon are on the first Saturday in every month, to commence at 2 p. m.

Stated days for the ordinance of the Lord's Supper at New Vernon, on the Sunday after the first Saturday in April, August and December.

Church meeting days at Middletown on the last Saturday in every month, and on Saturday before the second Sunday in June, at 2 p. m.

Stated ordinance days at Middletown, on Sunday after the last Saturday in February and October, and on the second Sunday in June.

This arrangement is published for the information of members of the two churches who live at a distance, that they may know when to come and enjoy the privileges of the churches in which they have their membership, and that members of sister churches of our faith and order who can may also be with us, especially on our ordinance days.

The time to receive members by baptism on profession of their faith, is whenever they may be led to make application; for the gates of the church of Christ shall never be shut by day, and there is no night there. They who do the commandments of Christ have a right to the tree of life, and to enter in through the gates into the city; and woe to him or them who shall forbid water that they should not be baptized who have received the Holy Ghost as well as we.—Rev. xxi. 25, & xxii. 14; also Acts x. 47.

G. BEEBE, Pastor.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

OBITUARY NOTICES.

NOT only as a tribute of respect, but also upon a special request, I am called upon as a solemn and mournful duty to write for publication in the SIGNS an obituary notice of a dear and kind mother-in-law, and if my own unworthiness does not forbid, a cherished and esteemed sister in the Lord, **Mrs. Cassey Elen Hughes**, was taken away from the evil to come, between twelve and one o'clock in the morning of April 1, 1879, after a protracted and extremely painful season of suffering for several months, from a complication of malignant and inveterate ailments, which until about a year ago were apparently latent. She was the affectionate and devoted wife of brother Elnor Hughes, and the daughter of Mr. Charles Bournan, and was born Sept. 11, 1828, near Georgetown, Vermilion Co., Ill., consequently her age was 50 years, 6 months and 20 days. Since her marriage, Dec. 19, 1844, she has lived near Perrysville, Vermilion Co., Ind. She was the fond and endeared mother of nine children, six of whom (three sons and three daughters) still survive her and reside in the same county. She was received into the fellowship of the Hopewell Church of Regular Predestinarian Baptists, June 26, 1852, and was baptized by Eld. John Vaughn, and remained a consistent, orderly and highly esteemed member of the same church through the remainder of her quiet and peaceful life. Although she had been suffering intensely a great portion of the time of her final and fatal sickness, and had received every assiduity that kind friends, affectionate and sympathizing relatives and skillful physicians could suggest and administer, yet the departure of her soul was sudden and unexpected to all her dear family and attendants. For to assuage as much as possible her extreme and continual pain it became necessary in some of her paroxysms of agony to assist her from her bed to a reclining chair occasionally, and on the unexpectedly last of these occasions, having been assisted by some kind lady friends from her chair to the bedside, and while on the bed, sitting supported by her attendants, she exclaimed, "I am smothered," and then expired in a moment, before she could be laid down upon the bed. She was an example of meekness and piety, and a pattern for the ministrations of kindness and sympathetic assistance to those in need and distress, and one of the few who have adorned the doctrine of God our Savior with an exemplary character, in holy conversation and godliness. She was a dutiful and affectionate wife, a tender and compassionate mother, and a sympathetic, quiet and amiable neighbor, whose cheerful concern and pleasure it was to administer lavishly to the necessities of the suffering, and especially to the comfort and enjoyment of all the household of faith and their friends whom her liberality could persuade to accept of her hospitable entertainment. Father Hughes is bereaved of a cheerful and comforting companion, and his loving children of a fond and devoted mother, and the church of a beloved and worthy sister, who always occupied a place in its assemblies when not prevented by sickness.

May it please the Lord in his infinite goodness and mercy to sanctify this mournful dispensation of his will to the resignation and reconciliation of the bereaved, and that when their cup of sorrow and suffering is full, and their earthly course is about to close, they may meet death as fearlessly and calmly as did our dear sister. Her mortal remains were taken to the meeting house within the inclosure of the burying-grounds where they were finally and respectfully deposited, to await the summons of the Lord with the voice of the Archangel and the trump of God, to be brought forth in the resurrection of life and immortality. A large, attentive and solemn congregation of people was assembled at the house, to whom was preached a funeral discourse from 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Yours in tribulation,

GEO. Y. STIPP.

HENNING, Ill.

DIED—At the residence of her son, at Northmoreland, Wyoming Co., Pa., Feb. 26, 1879, sister **Mariah Ellsworth**, in the 84th year of her age.

Sister Ellsworth united with the M. E. Church in the early part of her life, but in her riper years she became satisfied that she knew nothing about a change of heart, or of salvation by grace. One day while busily engaged in making preparations for the comfort of her family, a voice seemed to say to her, "You have got to die." She looked around, supposing some one had spoken to her, to frighten her, but saw no one, and the same words were repeated, which sent conviction to her heart that she was a great sinner in the sight of God, that she was going to die, and hell was her portion. Her conviction seemed to grow deeper and deeper, and she thought there was no mercy for her. She fell upon her knees, and said, "Lord, take me hence, to be here no more," when the Lord was pleased to speak peace to her troubled soul, and appeared to her as the Rock and God of her salvation. This affected such a change in her that the children ran to the barn and told their father that their mother was dying. He came to the house and said, "Mother, are you dying?" She replied, "O no; I am going to live forever. I have got a new life to live." She related her experience to a neighbor who called to see her, and who said to her that hers was an Old School Baptist experience. As there was no Old School Baptist Church within reach, she was induced to unite with the new order of Baptists, and walked with them several years, but finally became dissatisfied, and was baptized by an Old School Baptist Elder and united with a few of the old order of Baptist living in that vicinity, in endeavoring to organize a church in Northmoreland; but how far they succeeded in the organization, I am not able to say. I can only say that some of them have since died, others have moved to other parts, and the church, if ever properly organized, have disbanded. A few years ago sister Ellsworth united with the Old School Baptist Church at Vaughn Hill, and remained a member of that church up to the time of her death. She chose the text to be used at her funeral, (John xiv. 2, 3) and desired that Eld. S. H. Durand should preach. But the friends thought it was uncertain about finding him, and did not make the effort. She leaves a large family of children, with numerous friends and relatives to mourn their loss, which we trust is her eternal gain.

ELIZABETH LUTES.

DIED—At his residence in Fulton Co., Pa., March 20, 1877, **Jeremiah Mellott**, aged 81 years, 10 months and 22 days. The subject of this notice had been afflicted for several years previous to his death, so that he had not possession of his mental faculties, and could enjoy the society of his friends only to a limited degree. When in his right mind he delighted in the doctrine of salvation by grace, and his house was ever open for the people that knew the joyful sound. He had been a constant member of the Old School Baptist Church for many years, and was always ready to perform his duty as such. He served as deacon for many years. In his death the church has lost a faithful member, his children a kind parent, and the community a good citizen; but we confidently hope and trust that their loss is his eternal gain.

ALSO,

DIED—At her residence in Fulton Co., Pa., Dec. 2, 1877, **Sarah Mellott**, aged 83 years, 4 months and 9 days. The subject of this notice had been severely afflicted with a cancerous affection in the face, and suffered for several years, but bore her sufferings patiently, exhibiting the wonderful power of that sustaining grace that bears up the saints in afflictions, and enables them to kiss the rod of affliction and rejoice in tribulation. Sister Mellott had been an orderly member of the Old School Baptist Church for thirty-three years, and adorned the doctrine of God her Savior. Truly we can say that a mother in Israel is fallen. She had been married to Jeremiah Mellott for sixty years, and had ten children, seventy-seven grandchildren and thirty-one great-grandchildren. May the Lord enable us by his rich and reigning grace to bear our loss and realize that it is her eternal gain.

ALSO,

DEPARTED this life in Fulton Co., Pa., Jan. 10, 1878, **John Mellott**, at the advanced age of 91 years, 6 months and 29 days. He was born June 11th, 1786, and at the time of his death was the oldest man in this county. He was baptized by Eld. Joseph Furr about twenty-five years ago, and was a consistent member of the Old School Baptist Church until his death. He was an honest and upright citizen, neighbor and friend. Very few persons have retained their mental and physical powers to that great age as did he, nor passed through life with less sickness. His funeral was attended at his late residence, after which his remains were deposited in their last resting place, to await the summons from on high.

In hope of eternal life,

J. BEEMAN.

PLEASANT RIDGE, Pa.

BROTHER **James S. Guynes** departed this life at his residence in Lee County, Arkansas, April 14, 1879, aged 38 years, 1 month and 11 days. He was born in Scott County, Miss., and joined the Primitive Baptist Church at Damascus, in the summer of 1863, being baptized by Eld. J. G. Crecelius. The same year he moved with his family to Lee Co., Ark., where he resided till his death.

Our brother was deprived of hearing the gospel preached in its purity, for many years, but he was a constant reader of the SIGNS, and a strong advocate of the doctrine contained therein, firmly believing in the doctrine of Election, Predestination, and Final Perseverance of the saints. He has been afflicted for three years with that dreadful disease, consumption, and consequently was aware of the near approach of death; but it had no terrors for him. His only regret was in leaving his dear companion and many little children. His afflicted companion, our dear sister, writes me that he sung many sweet songs while on his death bed, of which I will name some, by repeating the first lines, viz: "Amazing grace, how sweet the sound," "Come, we that love the Lord," "There is a period known to God," "How did my heart rejoice to hear," and, "Am I a soldier of the cross?" &c. He was beloved as a neighbor and citizen, and was a kind husband and an affectionate father. May God in his goodness and mercy uphold and support his afflicted companion, and guide and direct his children through life, is the prayer of your unworthy brother,

J. C. MADDEN.

HARPERVILLE, Miss.

By request of my daughter, Mrs. E. Duley, of Livingston County, Ky., I write to inform our connection and brethren of the death of her little son, **John E. Duley**, who departed this life April 22, 1879, aged 4 years and 6 months. I was from home when I received intelligence of the sad event. I say sad, for it was so to my daughter and son-in-law; for he was their only son, out of a family of five children, and one of the smartest children of his age I ever saw. I visited them last August, and thought then that he was as healthy a child as common, and the idol of his father and mother. I cautioned them at the time not to dote so much upon him, as everything here is of a transitory nature, and liable to be taken from them at any moment. Little did I then think that it was so soon to occur. He was taken with membranous croup, and though the best of medical attendance was had, it all proved futile. The Lord had called for him, and he must go to the embrace of that dear Redeemer who has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." My daughter and son-in-law are continually grieving over their loss, and I hope that in the providence of God it may work for their good and his glory.

ALSO,

Please notice the death of another of our grandchildren, **John H. Gammon**, son of Thomas P. Dudley and Indiana Gammon, who departed this life on Thursday before the fourth Sunday in August, 1878, of what is called bold hives, aged 7 months and 2 days. I hope that the consolation of the gospel, which my son has for some years professed to love and serve, may bear them up and

keep them at the feet of our blessed Savior, and say in spirit and in truth, "Thy will be done." May the Lord look upon us in this dark and trying day, is the prayer of your very unworthy brother in the depths of tribulation,

JOHN H. GAMMON.

OUR sister, **Mrs. Julia Decker**, of Oakland Valley, Sullivan Co., N. Y., departed this life March 6, 1879, aged nearly 24 years. Her sickness was of very short duration, lasting only three days. Although the deceased was a member of the Methodist denomination, she has given me reason to believe that she was truly a child of God, being a lover of the SIGNS and of the doctrine they so strongly contend for. It has been my privilege to converse with her upon the glorious theme of religion, and I found her views to correspond with ours. I believe that if she could have had the opportunity, she would have been one of us. She often remarked that the SIGNS was very dear to her, and also very comforting. She never had the privilege of hearing a Baptist minister preach, but had desired it very much, and had made calculations on hearing one good sermon this summer; but it was otherwise ordered.

She leaves a sorrowing husband, and three lovely children, the eldest being six years of age, with other near and dear friends to mourn their loss; but we trust our loss is her gain.

Dear sister, will we no more see

That smiling face of thine?

Yet thy image e'er shall dwell

Within these minds of ours.

We trust that thou art happy now,

In the bright land of rest,

Where sorrow cannot shade thy home,

Nor pain disturb thy breast.

May we look to him for comfort and consolation in our tribulations, who alone can give true comfort and consolation.

In much tribulation your brother,

G. B. DECKER.

BROWNVILLE, Sullivan Co., N. Y.

DIED—At the residence of her father, in Warrick County, Indiana, Jan. 18, 1879, **Miss Christiana Posey**, daughter of Wm. Posey, aged 19 years, 2 months and 3 days. Before her death she expressed to some of her friends a desire to publish through the SIGNS OF THE TIMES her experience in passing from death unto life, but she had not the strength to write it, and I was requested to write a few lines on the subject.

She was born and raised in Warrick County, Ind. She was amiable and kind, and greatly beloved. She professed a hope in Christ Dec. 30, 1878, and from that time until her death enjoyed an assurance of faith. She told me several times that she was resigned to the Lord's will, to die or live, and that if she got well she desired to join the old order of Baptists. I was with her several days, and waited on her after she became unable to wait on herself. She said to me just before her death, that the Lord was with her, and she enjoyed his presence and the indwelling of his spirit, and the light of his countenance, and she was enabled to look forward to a sweet release from earth, and to the mansions of unfailing joy. In her last hours she welcomed death as a messenger to bear her home to enjoy the presence of him who had called her by his spirit and had given her a good hope through grace. Before she departed she requested me to sing, and she tried to join with me in singing, and extended her hand to bid me farewell until we shall meet where parting will be no more.

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep."

May the Lord sustain and comfort her bereaved father and mother, and sanctify the dispensation to their good. At her request brother Smith will preach on her funeral occasion, on the fourth Sunday in June, 1879.

Yours in love,

JOHN POWERS.

DIED—On the 12th day of May, 1879, at her residence near Duart, Ontario, sister **Mary Walker**, in the 84th year of her age.

Sister Walker, with her husband, Donald Walker, emigrated from Scotland about the

year 1819, and settled in Aldboro. They both united with the Covenanted Baptist Church, and were baptized by Elder Campbell. After some years they removed to Oxford, Kent Co., and settled on the farm where they both died. Shortly after uniting with the church, he was licensed to preach. He labored with his own hands to support his family, and for many years preached the gospel in the Gaelic language to his countrymen. He died many years ago, leaving the subject of this notice with a young family. For some years past she was afflicted with blindness, which affliction she bore with patience and resignation to the will of her heavenly Father. She could adopt the language of the poet and say,

"E'en down to old age all my people shall prove

My sovereign, eternal, unchangeable love."

The funeral was attended by a large concourse of friends and relatives, and Eld. Wm. L. Beebe preached a suitable discourse from the words, "Remember the word unto thy servant upon which thou hast caused me to hope." The remains were followed by her dear family and friends to the cemetery, where she lies until the resurrection of the just. Yours in hope,

D. T. MCCOLL.

DIED—March 28, 1879, **Mrs. I. B. Power**. Sister Power was a member of the Old School Baptist Church. She had been a great sufferer for many years, and died with the hope of being released from suffering clay, and clothed with immortal glory. She was born in Pennsylvania, Dec. 4, 1821, came to Illinois in the fall of 1855, and was married to Samuel Ridgeway Feb. 19, 1843, and lived with him three years, when he died. She was married to John K. Power June 10th, 1849, who died Sept. 10, 1856. Since her widowhood she has resided with her parents, until they both passed away. When her mother (Mrs. Phebe Sharer) died, Aug. 4, 1878, she said she had nothing more to live for, and did not wish to remain longer. She was partially paralyzed for over two years, and was suffering from an abdominal tumor. The last four months of her life she seemed to be passing away gradually, and waited patiently for her change to come, expressing but one desire, which was to depart and be at rest. We miss her, as we also do the dear parents who went before; but we mourn not as those without hope, for we know she sleeps in Jesus, and we shall meet again.

A SISTER.

MODENA, Ill.

We copy the following obituary from the Minutes of the Siloam Association, of Oregon:

"A tribute of respect to the memory of **Elder A. T. Beebe**, who departed this life on the 5th day of June, at his residence in Marion County, Oregon, aged 64 years and 3 days. Brother Beebe was a beloved brother, a member of the Union Church. He had been complaining for more than a year, and about one week before his death he took a relapse, and soon closed his eyes in death. Thus one by one the children of God are called home. He leaves a beloved wife and numerous relatives, together with the church of Christ, to mourn their loss. He was a kind husband, father and friend, and a worthy member of the church. We desire to bow to the will of God."

Elder A. T. Beebe was, we believe, a native of New York State, and moved to Oregon from Sullivan County, in this state, some years ago. He has numerous relatives in this vicinity, who will sadly feel and mourn the dispensation by which they are bereaved; but they will not mourn as they who have no hope.

If Elder A. T. Beebe was a relative of the publishers of this paper, it was so distant that we cannot trace it.—ED.

DIED—At the residence of her husband, at Keene, Jessamine County, Ky., on the 26th of June, 1879, after a painful and protracted illness, which she bore with great patience and fortitude, our beloved sister **Sidney Sal-lee**, in the 73d year of her age, in full hope of the better resurrection. She was married to brother Jacob Sallee, who survives her, in

the year 183. She obtained a hope in Christ and was baptized in the fellowship of what she supposed to be of the same faith and order of the Particular Baptists. She had not been with them long before she found that although they had substantially the same confession of faith, they did not maintain the doctrine in preaching. She became satisfied that she was not at home among them, and consequently asked for dismissal, and joined the church at South Elkhorn, in the Licking Association. She subsequently joined the church at Bryans, of which she continued a beloved member until death closed her career on earth.

Sister Sallee left a devoted husband, three daughters, one son, and a large number of warmly attached relatives and friends, together with the church at Bryans, who mourn their loss; but they sorrow not as those who have no hope.

I was called to preach on the occasion, to a large assembly of attentive listeners, whom I addressed, using Rev. xiv. 13.

Affectionately as ever your brother,

THO. P. DUDLEY.

LEXINGTON, Ky., July 1, 1879.

DIED—At Millersburgh, Bourbon County, Ky., after a protracted and painful illness of consumption of the lungs, on the 4th day of July, instant, our beloved sister **Etta Collier**, in the 38th year of her age.

Thus has passed from this to another, and, as we trust, to a higher and holier abode, within a few months, three members of the family, our dear brother Wm. F. Collier, a grown son, and our beloved sister, leaving three sisters and many warmly attached relatives and friends to mourn the loss of those so dear in life, and whose memory will long be cherished, now that they sleep in Jesus.

I baptized our sister in the fellowship of the church at Elizabeth, in October, 1877. She rests from her labors, and her works do follow her.

God grant that the surviving sisters may realize his sustaining hand to bear them up under this their heavy bereavement. May they find comfort in the reflection that the beloved ones who passed away are where sickness, sorrow, pain and death are felt and feared no more.

As ever, with true affection your brother,

THO. P. DUDLEY.

LEXINGTON, Ky., July 15, 1879.

OUR little daughter, **Maud Vail**, died of cholera infantum, August 11, 1875, aged 11 months and 5 days.

ALSO,

OUR only son, **Noah B. Vail**, died June 1, 1879, of scarlet fever, aged 2 years, 11 months and 9 days.

God hath given, and God hath taken;

Blessed Lord, thy will be done.

MARVIN & SARAH VAIL.

WAVERLY, N. Y.

APPOINTMENTS.

In compliance with a request from the Salem Old School Baptist Church in Philadelphia, we will, if the Lord so permits, preach for and break bread to the church at their place of meeting in that city, on Sunday, August 10th, at their usual hours of meeting.

The brethren at Alexandria are at liberty to make an appointment for us on Monday evening, August 11th, if they desire it, as we expect to spend that night with them on our way to the Corresponding Meeting at Bethlehem, which is to commence on the Wednesday following.

G. BEEBE.

If not providentially hindered, Eld. R. T. Webb will be at Overton, Texas, on Thursday evening before the fifth Sunday in August, on the south bound train, and will endeavor to preach at Concord Church, Rusk Co., Texas, on Friday, the 29th, and at Henderson (the county site) on Saturday, the 30th and Sunday, the 31st, (fifth Sunday.)

Your brother in the bonds of the gospel,

NOAH T. FREEMAN.

JULY 12, 1879.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will be held this year with the Bethlehem Church, Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, and continue three days.

The Tygart's Valley River Association will meet with the Little Bethel Church, Barbour Co., W. Va., at 11 o'clock a. m., on Friday before the last Sunday in August, 1879.

The Lexington Association is appointed to be held with the church of Olive & Hurley, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1879.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

The Maine Old School Baptist Association is appointed to be held with the church in Whitefield, commencing on Friday, Sept. 5, 1879, and continue three days.

Come, brethren, to our yearly feast, and bring a few able ministers with you. The visiting brethren and friends will be met at Gardiner, on the Maine Central R. R., on the day before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church in North Berwick, York Co., Maine, commencing on Friday, August 29th, at 10½ a. m., and continue three days. All who wish to meet with us are earnestly invited to do so. There will be teams at the depot at North Berwick on Thursday before the meeting, to take all who come to the meeting.

WM. QUINT.

The Spoon River Association will meet, if the Lord will, on Friday before the first Sunday in September, at 10 o'clock a. m., with Henderson Church, Knox Co., Ill., near Rio, on the St. Louis & R. I. R. R., where persons will be met the same morning, and the evening before, from the north and south; those coming from the west will change at Monmouth for Rio; those from the east will come via Galva to Woodhull, and inquire for Milam Thomas, or via Peoria to Galesburg, on Thursday evening. All these lines are run by the C. B. & Q. Brethren, come and see us.

I. N. VANMEVER.

The Mt. Pleasant Association of Regular Old School Baptists will meet, the Lord willing, with Beech Creek Church, Shelby Co., Ky., on Friday before the first Saturday in September, 1879, and continue three days. Brethren and sisters are cordially invited to meet with us, and especially do we hope to have a goodly supply of ministers.

Those coming by rail will stop at Bagdad, on the Louisville & Lexington R. R., where arrangements will doubtless be made to convey them to the place of meeting. Trains pass both ways both a. m. and p. m.

J. M. DEMAREE.

The Cub Run Old School Baptist Association will meet with the Cub Run Church, of Fairfax County, Va., on Friday before the third Sunday in August, 1879, and continue three days.

The Beulah Old School Baptist Church will hold her annual meeting at the Beulah Meeting House in Washington, D. C., commencing on Saturday before the first Sunday in August, 1879, and continue two days.

We hope to meet as many of the brethren as may be able to be with us.

JOHN BELL.

The Cany Fork Association of Old School Baptists will meet on the fourth of September, near the house of John F. Hancock, of Monroe, Overton Co., Ten.

The Tallahatchie Association of Primitive Baptists failed to hold their annual session last September, in consequence of the prevailing epidemic in the country at that time. The next session is appointed to be held with the church at Chewalla Meeting House, ten miles south-east of Holly Springs, Marshall Co., Miss., to commence on Friday before the third Sunday in September, 1879, and continue the three following days.

WM. P. MOTHERSHEAD, Mod.

BENJ. POWELL, Clerk.

The Licking Association of Particular Baptists have appointed to meet this year with the Elizabeth Church, in Bourbon Co., Ky., beginning on Friday before the second Saturday in September, and continue three days.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

The First Regular or Old School Baptist Association called Kansas, will be held with the church at Little Hope, near Tonganoxie, Leavenworth Co., Kan., to commence on Friday before the last Saturday in September, 1879, at 10 o'clock a. m.

The White Water Regular Baptist Association will meet, the Lord willing, with the Sugar Grove Church, Union Co., Ind., on Wednesday before the second Saturday in August, 1879, and continue three days.

All coming from the west on the Cincinnati, Hamilton & Indianapolis R. R., will stop at Liberty. Those coming from the east will stop at College Corner and inquire for Eld. G. Harlen. Those from the west will come on Tuesday evening, and those from the east on Wednesday morning, arriving at 9.40. There will be conveyances at each depot to take the brethren and friends to the place of meeting. A cordial invitation is extended to ministers and friends. Come and see us.

JAS. MARTINDALE.

The Salem Association of Old School Baptists is appointed to meet with Little Hope Church, in Owen County, Ky., on Wednesday before the fourth Friday in August, 1879. Those coming east or west will get off the cars at Glencoe Station, on the L. C. & L. R. R. By order of the church,

J. W. EDWARDS, Clerk.

YEARLY MEETINGS

OUR yearly meeting will be held with the church at Rock Springs, Lancaster Co., Pa., on the last Saturday and Sunday in August, to commence at 10 a. m. on Saturday.

Friends coming from Philadelphia will be met at Rowlandville, Cecil Co., Md., near noon on Friday. From Baltimore and Wilmington in the evening of the same day. A cordial invitation is extended to ministering and other brethren and friends generally.

GEO. JENKINS.

The Old School Baptist Church at Cow Marsh, Kent Co., Del., will hold their yearly meeting on Saturday, Sunday and Monday, the 23d, 24th and 25th of August. A cordial invitation is extended to ministering and other brethren generally.

Those coming by railway will be met at Woodside with conveyance during the meeting. Train going north will arrive at 10 a. m., going south at 11.31 a. m.

J. B. MEREDITH, Church Clerk.

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MERCER COUNTY, N. J.

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MISS E. H. BOGGS, Principal.

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Our assortment of the small books embraces

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., AUGUST 15, 1879. NO. 16.

POETRY.

SAY NOT 'TIS NIGHT.

Say not, my soul, 'tis night;
The sun, the source of light,
Beams evermore.
The clouds that intervene,
Shut not his glories in,
But from the heights serene
His splendors pour.
Say not, my soul, 'tis night;
In God, the source of light,
No darkness dwells.
From him, a single ray
Drives every cloud away;
Turns darkness into day,
And night dispels.
Say not, my soul, 'tis night;
The sun, the source of light,
Shall ever shine.
The transient cloud that flies
Across the summer skies,
Shuts not from eager eyes
The light divine.
Say not, my soul, 'tis night;
God's truth, forever bright,
Flings light abroad.
Who its pure precept knows,
In grace and goodness grows,
And on his pathway glows
The light of God.

CHRISTIAN CONFLICTS.

Strange the person of the christian!
Every hungry, ever fill'd;
Daily dying, yet existing;
Sorely chasten'd, yet not kill'd.
Sword in hand, he's marching onward,
Quite unknown to passers by;
Steadfast, gazing upward, homeward,
With a longing, wistful eye.
Often doubting, halting, limping,
Wondering what himself can be;
Sometimes weeping, wailing, thinking,
That the wretched man is he;
Doing always that he would not,
Ever striving for the good;
Here seeking, though he finds not,
Save in Jesus and his blood.
There he reads a heavenly title,
Passing him beyond the skies;
Saved from sin, there's his acquittal,
There the christian never dies.
Saved in Jesus, how enduring!
Who would not such glory see?
Solemn thought! my soul pursuing!
Can such glory be for me?

B. MARTIN.

MY GOD WILL SUPPLY YOUR NEED.

My God he will supply your need,
Although the way seems dark indeed;
'Tis he can chase the clouds away,
And turn our darkness into day.
The habitations of mankind
Were fixed in the eternal mind,
Before he did creation frame,
Or Adam's sons were called by name.
When God commands, then we must go,
However hard may seem the blow;
O may we in submission bow,
Nor say to him, What doest thou?
He marks our footsteps here below;
Where he appoints, there we must go;
Though rough the way, and thorny, too,
He gives us strength to bring us through.
Though we are scattered far and wide,
'Tis God alone that can provide;
And he who hath the ravens fed,
Will also give his children bread.
He feeds our souls with heavenly food,
And does withhold no thing that's good;
To living fountains he doth lead,
And will supply your every need.

MARY POLLARD.

WARWICK, Orange Co., N. Y.

CORRESPONDENCE.

THE VICTORY OF FAITH.

Scattered abroad through all the nations of the earth a peculiar people, speaking a language unknown to their enemies and taught only by one Teacher, have in all ages of recorded time been engaged in warfare which cannot be compromised, and which can only terminate in the utter destruction of the enemies, who now appear to possess overwhelming advantages over them, and often cause them to groan bitterly under the cruel bondage of corruption. Much of their time is worn away in this bondage, so that their bones are burned as an hearth and cleave to their skin, their smitten heart is withered like grass, they forget to eat their bread which is turned to ashes unto their taste, and tears are mingled with their drink, their days are like a shadow growing deeper and wider as it declineth. Language is inadequate to the description of their affliction, and nature can afford but faint comparisons to illustrate their intense and protracted sufferings. Yet, while sinking under the weight of severe afflictions and bitter trials they feel cast down, and the tempter tauntingly asks, "Where is the God in whom you trust?" they cannot accept deliverance, that they may obtain a better resurrection. When persecutors have given their bodies to the prison, to torture and to death, they have even then received the victory, gloriously rejoicing to be counted worthy to yield their mortal life for the testimony of Jesus, and so to know all that is given to created beings to know of the fellowship of the sufferings of their crucified and glorified Redeemer. As on the cross of Calvary the Lord of glory achieved the victory over the last enemy, and through death destroyed him that had the power of death, that is, the devil, so he gives that victory to every one to whom it is given in the behalf of Christ not only to believe on him but also to suffer for his sake. In the inspired record we have a long list of those who gloriously demonstrated the power of faith in their victorious conflicts with death, even joyfully praising their Lord with thankful songs, while praying that their tortures be not laid to the charge of their cruel tormentors. And besides those named, the record tells us of a host whom time is insufficient to speak of, but every one of whom is written in the imperishable book of the eternal Word of God. They are enrolled in the testimony of the inspired record for our learning, that

we through patience and comfort of the scriptures might have hope. Not only has their ultimate triumph been given to comfort all in succeeding ages who have obtained like precious faith, but their conflicts and trials are minutely detailed, the evidence that they were in every respect tried as we are, and that their own strength was utterly insufficient for their support and defense, the weakness of the flesh, the rebellion of their carnal minds, their impious doubts, their earthly affections, their heart-wandings from God, all are with severest accuracy written by the pen of divine truth, and all for our learning. Nor could we afford to have one item of the whole record stricken out. Does our own conscience witness the justice of the accuser's charge that every sin denounced by the holy law has found a welcome home in our polluted heart, and has our practical conduct attested our devotion to sin and hatred to the holiness of God? Then how precious do we find the record that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." With trembling comfort then we read that those dear favored servants of the Lord were sinful worms like ourselves, and the amazing grace of God wrought mightily in them, subduing their carnal enmity, and causing them to stand as everlasting memorials of his almighty love and unchanging faithfulness. Our reason would account that Elijah, in the full vindication of his divine authority, having consigned to death the false prophets after the fire of the Lord had answered his prayer, would never more doubt or tremble at the enmity of sinners; but directly he is fleeing and weary of his life at a word from Jezebel. So David, after Saul was delivered into his hand, cries out, "I shall now perish one day by the hand of Saul." And so the warfare is continued in the experience of the saints to this day, and so it will be while there remains one of them subject to the vanity of the body of this death. In this way they learn their weakness and utter destitution; and the perpetual experience of these conflicts must continually drive them to their strong tower, even the name of the Lord, in whom they have righteousness and strength.

But the natural man can never find this sure refuge; and as that which is born of the flesh is in scriptural language called *flesh*, in distinction from that which is born of the Spirit, which the Lord calls *spirit*, it necessarily follows that *reason*, by which

alone the natural mind can receive any impression, can never receive the witness of spiritual truth; but this truth is revealed by *faith* alone, which is the fruit of the Spirit, and therefore spiritual. Now, as both the natural mind and the mind of Christ dwell in the saint, who has been born of the flesh, and born again of the Spirit, there must be a perpetual conflict between the opposite principles. It is by faith only that the comfort and assurance of salvation by grace is received; therefore the natural mind even of the christian himself cannot apprehend that truth; and only when by faith he sees things hidden from human wisdom, can he exult in the sweet fullness of perfect assurance. Often, when he would measure the evidence of his hope by the standard of reason, the decision is so overwhelmingly against him that he would sink in despair but that the imperishable evidence of faith asserts its power; and hope, like a beclouded star, shines dimly through the misty clouds of unbelieving fear and gloomy doubts. Being an abiding principle, this hope saves the troubled and down-cast soul from despair; and in the darkest depth of trial, faith looks toward the holy temple; and, as in the case of Jonah, the Lord speaks deliverance in such a way that the helpless captive is reminded ever that "Salvation is of the Lord." If Jonah could have succeeded in going to Tarshish, he might well have ascribed his success to the fare which he had paid and to the ship in which he took passage; but when he was beyond the reach of creature help, faith could only look to God who was able to deliver him. So the wandering saints are often brought so low in their experience that reason can suggest no possible salvation; and then, when cut off from all hope in themselves, they are prepared to trust in the Lord and to glory in his salvation. Having found the vanity of all other dependence, the perishing trembler can clearly see that deliverance is from the Lord, and therefore all praise is due to him. This is the important result of tribulations. Nothing can be added to the infinite perfection of our glorious Lord; but to us who suffer, all the profit results in showing us the sure support of the everlasting arms underneath and surrounding us, keeping us by his power, and protecting us by his grace.

Oppressed with conscious unworthiness and continually burdened with a sense of weakness and sin, the tempest-tossed wanderer thinks of victory as a hopeless aspiration far

beyond possible attainment to one so utterly overwhelmed with sin and sorrow; and by any effort of his own it is indeed impossible. Even the apostle found this to be true in his own case. When he would do good, evil was present with him, causing him to cry for deliverance. Yet he says, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

The victory is not dependent on the strength and fortitude of the poor, weak child; it is already secured by the Captain of our salvation; and it is through him that all his redeemed are more than conquerors. He giveth us the victory. Conscious weakness is assurance of strength. To be entirely driven out of self is the victory that overcometh the world, even our faith; against which not even the mountains of our transgressions can stand.

Among men, confusion and garments rolled in blood precede the victory, and terminate when it is secured; but in the conflict of the spiritual warfare the victory is secured and all enemies are under the power of the Captain of our salvation before we know anything experimentally of the strife. Our Leader by his own unaided arm conquered every enemy; and, with all power in heaven and on earth in his hand, has gone up with a shout. At his will wars cease to the ends of the earth. Yet he gives to his followers to feel in limited measure the suffering he bore for them, that they may be qualified to partake of his glory. Our strength would not endure even the little trial of light affliction given us in love; but by his grace we are armed and protected by that faith which overcomes the world of opposition, and works by love, from which it is inseparable. Being the fruit of the spirit of life, this faith can never die; and abiding in unity with hope and charity, it can never be removed or uprooted from the soil wherein it is planted by the hand of God. That belief which is not united with love and hope, is not sustained by faith; and such belief causes terror. But that belief which results from faith, while it causes the confession to God of conscious sinfulness, is overwhelmed with love to his holy perfection, and sees hope nowhere but in the precious blood of Jesus which cleanseth us from all sin. "This is the victory that overcometh the world, even our faith."—1 John v. 4. May the dear children who love the name of Jesus, be ever enabled to rejoice in this glorious victory, to the praise of his grace, and glorify him in our body and spirit which are his.

WM. L. BEEBE.

LONGWOOD, Ontario, Canada, July 18, 1879.

HOWELL'S DEPOT, Orange Co., N. Y., }
June 24, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I hardly know what excuse to offer for troubling you so soon again with my scribble; but it has been deeply impressed on my mind to write, yet I know not why, for it does seem to me I can say a little

that will be of any comfort to the tried and afflicted children of our God. But we are told to comfort one another, and to strengthen the weak, and who is weaker than myself? I have been able, until the present time, to put away these feelings, knowing my own weakness; but I find myself at last constrained to comply with the promptings of my mind. I must plead incompetency to anything like formality, as I am keenly alive to my ignorance by nature, and much more so of spiritual things. Could I but wield the pen as readily as some of the writers for your paper, who are called of God to send such rich communications, which prove such manna to the hungry soul, and rest to the weary, I would often use it in lighting up the pathway of the weary travelers. But the question arises, Who makes us to differ? If but little is given, but little is required. And now, Elder Beebe, I leave this entirely to your better judgment, knowing so well your forgiving—I was about to say, nature; but I think I have been taught a better lesson than to say that, or to expect anything good from nature; for by nature we are children of wrath even as others; and I am confident that if you were walking after the inclination of nature, you would not at this time be taking so freely of the Spirit and feeding the sheep and lambs of God's flock. But I am getting somewhat in advance, and will return.

While about my work, these words came to my mind, and so plainly did they appear to me that I saw them as plainly as if they had been in print before me, nor is it in my power to control these feelings: "For as many as are led by the Spirit of God, they are the sons of God." Nor can I find it in my heart to refrain, and at the same time fulfill the law of God, to obey in all things whatsoever he commands. But dare one so vile as I hope to be so highly favored as to be guided by the Holy Spirit? If left to myself, I surely will be able to do nothing; but, as one of our dear brethren said, at our union meeting in Middletown, "He giveth more grace." How those sweet words have rung in my ears, "He giveth more grace," and that, too, when it is most needed. O for the spirit of meekness and grace to guide me in this, and at all times. O how much do we, who are cast out in this world of sin and temptation, need his spirit to guide us. The leading question in my mind is, Why can't I walk more after this spirit? O why can't I live more to the honor of God and to his cause? Why, O why can't I live up to the standard that I have imagined all of God's people did live up to? For I have thought them such, a pure and holy people, always rejoicing in their Redeemer. But this was before I was called by the grace of God, as I humbly hope and trust I have been; before I was made to know the weakness of the flesh. Little, then, myself I knew. O how little I knew of the power of Satan. I was so willing to fall in with all his plans; hence we never had any conflicts. But

when it pleased God, in his own time he showed me that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And if we have not the spirit of God we are none of his, nor can we please him unless we do worship him in spirit and in true holiness; for without holiness no man can see the Lord. Holiness. This is a very important word, I think, in the mind of every awakened sinner; and it brings the conviction to my mind, if holiness is required, where must I appear, who am so prone to sin and unrighteousness? And we all know that sin is the very opposite of holiness. "Your righteousness is of me," says the Lord, and that at once settles the question in my mind. O how willing I find myself at times to lean on my Savior, and feel that he does indeed love to have me trust in him.

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to his foes."

I have passed through some of those sweet seasons, and O how sweet it is when we can have the evidence, the witness in ourselves, the Spirit bearing witness with our spirit, that we are indeed his; when we can say in truth, "I know that my Redeemer lives." I have sometimes been so sweetly guided by his spirit as to feel that the Lord had a peculiar love for me, and looked on me with an eye of pity, when called upon to endure some severe trial. It is then I can bow in sweet submission, and say, O my soul, pass under the rod; for the Lord does not willingly afflict. And I have felt that he so loved me that he would not long compel me to stay in this world of sin and pollution, to be clogged by this prison-house of clay, but would soon burst the earthen vessel that holds my happy spirit, and let me fly away and sing with rapture and surprise his loving-kindness in that house which he has prepared for all those who love his appearing. O happy thought, well worth all the hours of pain and suffering we have to endure in this unfriendly world; for what are all my sufferings here, if I be counted meet of the Lord, when this mortal shall have put on immortality, to join the enraptured throng, and worship, and see my Savior as he is? I desire to hold the things of this world with a very loose hand. But when I reflect that it takes three hundred and sixty-five days to make one year, and three score years and ten to make the time allotted unto man, I think, "Who is sufficient?" Shall I not faint by the way? For we know it is not in man to order his steps, nor of him that willeth. But, "My grace is sufficient," says God; and why need we fear, so long as it is written, "As thy days, so shall thy strength be?" O for willingness to suffer all my three score years, if that be the number of my days; or, if by reason of strength they be four score years; till my Deliverer comes, and wipes his servant's tears away, and takes his exile home; for I confess that I am a pilgrim and a stranger, and seek a country, and I feel to say, Come on, my partners in

distress, my comrades through this wilderness. Our glorious Leader tells us that the prize is at the end of the race.

One would judge, from what I have written, were they to seek me, that they would find me perfectly submissive and obedient; but O how little is known of the inward workings of my rebellious nature. I am not always found in that frame of mind; that is only the bright side; and we all know there is a bright side and a dark side in things pertaining to nature; and the child of God knows from experience that it is even so in grace. When the Lord has withdrawn himself, how often do I have it cast at me by the tempter, "Where is now thy God?" and I have to confess that they have taken him away, and I know not where to find him. It is then I go about, inquiring, Saw ye him whom my soul loveth? It is when thus left to myself that I turn my eyes within, and cry, "Unclean, unclean." And I often think, Is it any wonder that Paul was made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" But he knew who was able and would deliver him. And I know, if I am ever permitted to say, "I know in whom I trust," it is only through the abounding mercy of our covenant-keeping God. So hard at times has the enemy tried to shake that confidence, that I have been led to repose in my Savior, and his arrows fall so thick and fast around me, I fear that I shall one day fall a victim to his power. We should be compelled to relinquish all hope, did not God in these latter days speak to us by his Spirit, saying, "This is the way, walk ye in it." We feel there is so much dross to consume, that the process must be very severe; and we think we can realize in part the sufferings of the children of Israel while in Egyptian bondage, when compelled to make their compliment of brick without straw. Sin is our taskmaster, and we feel that we are in a strange land. Those same people, when captivated, were asked to sing a song. Their answer was, "How can we sing the Lord's song in a strange land?" But when led into our native country, we find that we have returned just in the time of the singing of birds, and the voice of the turtle is heard.

But I fear I am running this to a greater extent than will be acceptable, and I may as well close at once, by saying, let us hold fast the profession of our faith, having our loins girt about, and our feet shod with the preparation of the gospel. And being thus clothed, I would ask, who is not ready for the battle?

If, after being read by you, this shall fail to appear in your columns, do not fear that I shall be made more sensible of my short-comings, for I need no one to teach me this. If I have failed to make myself understood, (for I have a blundering way of expressing myself) I have at least an opportunity of seeing what a wretched wandering mind I have. But when

"Weary of wandering round and round,
He bids me cease to roam,
And fly for succor to his breast,
And he'll conduct me home."

Finally, in much love for the household of faith, I subscribe myself your humble sister in hope,

ABBY CODDINGTON.

OTEGO, N. Y., July 15, 1879.

DEAR ELDER BEEBE:—I would again ask your kind forbearance in thus troubling you once more to publish, if you deem proper, a few lines which I desire to write to the dear household of like precious faith. This feeling has been continually with me since I returned from the Warwick Association. I have tried to lay it aside, but still it remains. I have a few leisure hours, and feel like using them in this way, desiring that the Lord may direct my mind in the good old way, to speak of his honor and of his power to save; also of his justice and mercy, as King in Zion. Our God is in the heavens, and does whatsoever he pleases. We, his creatures, feel as nothing before his great majesty, having no offering to bring sufficient to remove the great transgression under which we, as the descendants of Adam, have fallen; and in that sin-polluted state we all must have remained, and sunk in endless woe; but he that made the worlds, who created all things, who declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure," chose a people for his own glory, gave them in covenant to his only begotten Son, who was to redeem them by the shedding of his own precious blood, to ransom them from the fall. He has said to his Father, "Thine they were, and thou gavest them me." And in whispers of love he says, "Thy sins and iniquities I will remember no more forever." Are the objects of this divine favor to be blamed for the choice of God? No, no. They wonder, all through their pilgrimage, how God could have had such thoughts of mercy towards them. I know the Lord's people must suffer persecution, but happy are ye when all manner of evil is spoken against you falsely, for his name's sake. There is a willingness in our hearts to be made worthy to suffer reproach; and O that it may always be falsely spoken. May we be kept as in the hollow of his hand and under the shadow of his wing, being in the world, but not of the world, always looking for the footprints of the dear Redeemer. And I would say to any of our dear brethren and sisters who are passing through deep trials, as I was reading last evening in the SIGNS of July 15, "Stand fast, be firm." Those restless spirits have always been in the world to mar the peace of Jerusalem; but still she is a quiet habitation; they cannot break one of her cords, nor move one of her stakes. Dear kindred, keep in the old paths in which the prophets and apostles trod, and our heavenly Father says he will not leave or forsake any of his little ones. In all our trials may we be enabled to trust wholly in the arm of his strength. Now my mind goes

back to the Warwick Association, where I was permitted to enjoy so much of the presence of my heavenly Father, and to see so many of the dear children of God. To be in their company, so unworthy as I often feel myself to be, seems too great a favor. Yet it pleased the Lord to grant it to us. We were so kindly cared for by the dear friends with whom we tarried, and all that I can say to them is, Come and visit us and we will do likewise. What a favor to see our dear brother and father in Israel, Elder T. P. Dudley, and you, dear aged brother, leading him. I could only think of two school-boys. Your hearts were so closely knit together, like David and Jonathan, it truly made our hearts soft to witness it, and I trust we share in such strong expressions of love and fellowship. None but the children of the living God know aught of this unbroken cord of love. With what harmony our dear brethren spoke, as they were enabled to unfold the wonders of the gospel. I could but admire the different gifts, but all of one spirit. Like a well-tuned instrument of music, each could give the exact sound, which made a perfect tune, "Salvation is of the Lord." How satisfied my poor heart was, and how many beautiful expressions have come back to me since I parted with you, my dear friends. It seems to me I never can forget one night after our return. I could not sleep. The first discourse of Elder Dudley's came with great force to my mind, Isaiah xliii. 1-4, especially the fourth verse, "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." I can never express the great joy I had given me, neither could I realize that I was at my home again. I think I was carried above all earthly scenes. Who is like unto this people, saved by the Lord? Does the tongue of the people of God tire in speaking of the wonders of his grace? I think not. It is because they are touched by a live coal from off the altar of our God, and they will continue to speak as long as time lasts. No matter how much is said against the truth, it will stand forever, neither can the gates of hell prevail against it. We have enjoyed very precious visits from our dear brethren since our return. Elder Smoot stopped with us a few days, much to the comfort and satisfaction of our dear pastor, as well as the church. We greatly enjoyed his preaching on the fifth Sunday, and we hope he may be directed to call on us again, when in the providence of God he is led this way. Last week our dear brother S. H. Durand stopped with us and spoke from Daniel vii. 9-15. We feel that the Lord is very good to this dear little church, and it is an honor conferred upon us by our heavenly Father, to have such able defenders of the pure gospel call on us. We hope we appreciate the great blessing, knowing that it comes from him, and we desire a continuation of such great favors. When we would count his

mercies over, they are beyond our comprehension. At our July meeting it pleased the Lord to bring two of his trembling ones to tell in Zion the wonders of his love in saving them with an everlasting salvation, and in putting it into their heart to ask for a home with the people of God, by following in his appointed way. So they continue to come from the east, west, north and south, to sit down in the kingdom of our God, no more as strangers or guests, but like children at home. We praise his great and holy name, for his continued blessing and loving-kindness to us.

I would like to say to Elder J. N. Badger, I believe the Lord directed his mind and pen in that, to me, wonderful poem. My soul was so filled while reading it, I could hardly contain the joy that filled my heart, nor repress the tears. My desire for a long time has been to see our dear brother, and now a greater desire than before has got hold of me. I hope that ere long I shall have my wish granted.

As I write, our dear brother Bender comes into my mind. I feel to mourn his departure, yet well knowing that our loss is his great gain. We have many times taken sweet counsel together. He truly was a teacher in Israel, and O how we miss him. But it is the Lord who has done it, and in this we can praise his holy name. We called on our dear sister Bender in her now lonely home, and found her blessed with the presence of her dear Savior, and trusting in her God for support and comfort, feeling sure that he would continue to be with her in this trying hour. It was wonderful to see how grace reigned in the heart of our dear sister. She is very dear to us.

To dear sister Dutton I would say, I was glad that, as she was still on the footstool, she had not forgotten the language of Canaan. I hope we shall see her name again in the SIGNS.

Elder Beebe, I will not trespass longer on your time, nor that of the brethren. May it please the Lord to send you here again. We would be glad to hear your voice again in Otego, and to welcome you to our home. May the richest blessings be bestowed upon you. I know that ere long the Lord will call you home, when the blessed entrance to immortal glory will be given you.

Your sister in hope,
CHRISTIANA L. FRENCH.

DELPHI, N. Y., April 23, 1879.

MY DEAR FRIEND AND SISTER:—I have just received your long-expected letter, and you request a long letter for a short one. Somehow, I felt when reading yours that I wanted to sit down and talk with you. I am quite smart, but have not as much strength as before. What I most desired to talk about is the church; not in this place particularly, but of Zion generally, the family of the redeemed. Nothing rejoices my heart so much as to hear from any of the dear members. I feel unworthy to be reckoned among them, who am the least of all. But would I have such a deep love

for them if I were in no way related to them? It is written, "He that loveth him that begat, loveth him also that is begotten of him." I have a hope that a little of the good leaven is hidden in this corrupt flesh, which will one day leaven the whole lump, and I shall shout victory through the blood of the Lamb. How anxiously I am looking forward to the time when Elder Vail will be here again. O that the dear Lord may open the way for him to come occasionally. There are some here who are very anxious, like myself. I do not wish to murmur at my condition, but if I only had the means that some have, how I would help him to go to and fro. But I must leave all in the hands of the Lord, who can make the way plain. You ask me if I do not wish I lived in E—. How I would like to be there and meet with those whom I esteem better than myself. How it would rejoice my heart to see the lovers of the truth gathered in this place; to see them united and desiring to meet for the worship of God. When I contrast the present with the past, my heart sinks within me. I often wonder why we should mourn the departure of friends, when we know they have entered the haven of eternal bliss. And if the spirit of Christ dwells in us, we shall soon join them in singing endless praise "unto him that hath loved us and washed us from our sins in his own blood." The flesh is weak; this I am continually learning. I sometimes think it was to teach me more my dependence, that the Lord hid his face from me while I was sick; and though he has promised that he will be with his children and not forsake them, yet he will be inquired of by the house of Israel to do these things for them. "Ask, and ye shall receive." If not deceived, it has been my privilege to sometimes come to him believing that he is, and is truly the rewarder of all such as diligently seek him. But for this, "O to grace how great a debtor" I am. The psalmist says, "Draw us; we will run after thee." If it were not for this drawing, none would ever seek after God.

How much comfort I receive from the SIGNS OF THE TIMES. I feel that the kindness of the editor's is more than I deserve. I would like to thank them, but I dare not trespass on their time to read it. I do feel unworthy of the fellowship they have extended to me. They have not seen all my evil nature. Well, Paul says, "When I would do good, evil is present with me." How many times, while writing bitter things against myself, has the experience of Paul raised me up. In the last letter of Kate Swartout, how many of my feelings during the past winter has she told. I was surprised when I read it. Could it be possible that she had such feelings? And had she penned them down to comfort such a little one as I?

Now I have answered your letter promptly, and perhaps have written too lengthy. I shall now be looking for one in return, though it is not worthy a reply; but I hope you will consider how lonely I feel as regards

the company of dear brethren and sisters. You know a little of the cold state of things here. When I go to meeting I see the three that were there when you were here. If I stay at home, I see no one for perhaps two months, or until Elder St. John comes again, or some one else. I feel to say, "Lord, revive us; all our help must come from thee." Give my christian love to your mother, and may the dear Lord be with her in her last days. I feel that she will be gathered home like a shock of corn fully ripe. And while you miss her godly conversation and teaching, may the Lord open to your understanding the scriptures, and lead you in the way everlasting, is the desire of your sister in affliction,

A. M. FUGGLE.

DELPHI, N. Y., June 6, 1879.

MY DEAR SISTER IN HOPE:—I received yours on Friday eve, and I will answer it at once, as you request. At the same time I feel incapable of saying anything that will afford comfort or consolation to any of the tried and tempted ones of my Father's family. I have seen times when I could say, with the psalmist, "It is good for me that I have been afflicted." But how soon I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. If I did not think I could trace some of my exercises in those of the saints which are left on record, I should have no hope; for I believe the work of the Spirit to be the same now as in the days of the apostles. Though there are diversity of operations, it is the same spirit. In the early part of my experience I often said I would not believe my feelings to be the work of the Spirit, unless I had some great revelation like that to Paul; but I was afterwards made to accept of just what was given. I saw that I had been asking for my natural mind to be satisfied; but the natural man receiveth not the things of the Spirit; neither can he know them, for they are spiritually discerned. And I learned that the same God that multiplied the loaves and fishes to feed a multitude, could so increase my faith that I could say, Abba, Father. But O how much stubbornness and rebellion there is to overcome; and our heavenly Father knows just what trials are necessary for us, to bring about an answer to our petitions, and to enable us to walk as obedient children. I have been made to rejoice in the truth that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." How it soothes the sorrows of God's dear children to know that all these chastisements are dealt out to them by the hand of their loving Father, and that he will so overrule all things that they shall work for their good. I was glad to see an inquiry in the SIGNS after brother Kidwell. Like the inquirer, I have received much comfort from his letters. I am very glad to hear that so goodly a number of God's servants were at the Chemung Asso-

ciation. I often feel to ask, Has the Lord reserved a few here who have not bowed to the image of Baal, and whom he will gather in his own time, and cause the vine to again flourish in this place? I do not know what to say in regard to my letters. I feel very unworthy of the fellowship extended to me by those who have read them. I surely thought, the first time I saw my name in the SIGNS, that Elder Beebe could have nothing else to publish; but since reading that so many letters have to be laid aside for want of room, I greatly fear that mine have excluded better matter. Love to mother Shephard.

Yours in affliction,

A. M. FUGGLE.

HALCOTTVILLE, Delaware Co., N. Y.,
July 22, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—With your permission, I will comply with the request of many brethren to give a brief account of my late journey, through your columns. Myself and wife left home May 24th, attended an appointment in New York City, preached twice on Sunday for the Ebenezer Church, and went from thence to the Delaware River Association, which was held at Hopewell, N. J. There we met with Eld. Wm. J. Purington, and many other Elders and brethren. This meeting was well attended, there being fifteen ordained and three licensed preachers present; but we missed our late beloved Eld. P. Hartwell, who has laid his armor by and entered into rest. Throughout the three days of this meeting the trumpet gave a *certain sound*, and perfect harmony prevailed in all the preaching and business.

From Hopewell we went to Southampton, Pa. This church is at present without a pastor. I preached to them twice, with such ability as the Lord gave. The dear brethren cared for us kindly, and brother Hellings conveyed us around among the brethren and friends, and we greatly enjoyed the interview. Thence we returned by way of New York City, and on to the Warwick Association. Here we met with Eld. Wm. Pollard, who has recently become pastor of the Warwick Church. We were kindly cared for by his wife and daughter. Here also we met our venerable brother, Eld. T. P. Dudley, and Elders Theobald and Moore, from Kentucky. Elder Dudley preached the introductory sermon, greatly to the satisfaction of all present. The meeting throughout was harmonious and edifying. Here we also visited sister Conklin, widow of the late Elder Gabriel Conklin. From Warwick we went to Middletown, where we spent the second Sunday in June, with Elders Dudley, Theobald and Moore, and Eld. G. Beebe, pastor. The meeting was very interesting.

Thence we went on to the Chemung Association. A goodly number of ministers were present, and here also union and harmony prevailed. I tried to preach at each of these associations.

From thence we went on to the

Conference at Riker's Hollow, N. Y. The introductory sermon was preached by Eld. S. Danks, of Ohio. Elder Smoot, of Virginia, and I also, preached. This meeting was well attended, and was a season of comfort to many. The meeting was continued on Monday, and was a precious privilege to those who can only meet once in a year.

From Riker's Hollow we went on in company with brother Prior, of New York, and sister Rumney, of Niagara Falls, and sister Carrick, of Buffalo, to the residence of the latter, and spent the night at her house. She is dissatisfied with her baptism, and is waiting an opportunity to follow her Lord. On the next day we crossed the Suspension Bridge, into Canada, and saw the Falls, and were filled with amazement in contemplation of the wondrous works of God. We proceeded on to Mount Brydges, Ontario, where we were met by brother J. C. Bateman, who took us to his house, where we were kindly entertained, and taken to the Quarterly Meeting at Ekfrid, where Elder Wm. Pollard labored for many years. Here we met Elders Wm. L. Beebe, S. H. Durand, G. Beebe and Wm. Pollard. Being the greatest stranger present, I was called on to preach the introductory sermon, which I did from Eph. ii. 19, "Now therefore ye are no more strangers and foreigners," &c. At this place Eld. Wm. L. Beebe labors in word and doctrine. We had a very pleasant meeting and a large attendance. We were very kindly received and cared for by the brethren and friends wherever we went. I preached a number of times in Ontario, and enjoyed our visit beyond what we had anticipated.

From this place brother Bateman took us to the cars. We stopped at Windsor, and visited Mr. Butterworth, where we were kindly entertained by himself and family. Next morning Mr. B. conducted us to the boat, and we crossed over to Detroit, and thence to Woodstock, Michigan, on the 27th of June. The brethren had an appointment for me on the 28th, and we were received with much affection. Brother Abraham Avery, who was formerly a member of Second Roxbury Church, and all the brethren, greeted us with so much emotion that we wept for joy. Twenty-six years had passed with anxiety for me to meet them again and proclaim the unsearchable riches of Christ. At that time they were isolated, and did not know of the separation that had taken place among the Baptists; but at that time, we trust, the line was so clearly drawn between truth and error, grace and works, law and gospel, as to make a complete separation, and from that time they have contended earnestly for the faith. The SIGNS OF THE TIMES was then introduced among them, and is still taken by them. The New School Baptists, whose meeting house is near that of our brethren, are bitterly opposed to them and the doctrine they hold, so that they have much to contend with. We received considerable information

in regard to the state of the churches from brother Carpenter, who is clerk of this church. While with them we preached about six times, and trust the presence of the Lord was with us. The brethren and sisters seemed to rejoice and take courage to go on their way rejoicing. Elder Swartout witnessed that it was the same gospel he had endeavored to preach. We preached our farewell discourse on the first Sunday in July, and took leave of the brethren, commending them to God and to the word of his grace. We then visited Dr. Ball, whose wife is a sister to my wife, and after spending two days with them, returned into Ontario and visited Mr. George Errett, at Chatham, where we were kindly cared for, and on the morning of July 11th took the cars for Riker's Hollow, N. Y. On Saturday, the 12th, there was a general gathering of the descendants of my wife's father, David Weld, at the old homestead. One hundred and one were assembled, but of his descendants there are one hundred and forty-seven, viz: sixty-two grandchildren, eighty-one great-grandchildren, and four great-great-grandchildren.

On Sunday I preached for the church, and on Wednesday, the 15th, we returned home, and found all well, having traveled about two thousand miles, and preached about nineteen times. We have great cause for gratitude to God for his abounding goodness and mercy in preserving us from dangers, seen and unseen. May his blessing rest on the dear brethren, sisters and friends who so kindly cared for us.

On our way homeward from Riker's Hollow we called at Middletown, and spent a night very pleasantly at the house of Dr. Emory, and found them enjoying improved health, and in the morning had a short interview with Eld. G. Beebe and family.

Your brother in the bonds of the gospel,

ISAAC HEWITT.

CARROLLTON, Ky., July 6, 1879.

BRETHREN BEEBE:—Our Savior said to the Jews, "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36.

This language clearly shows that those whom he was addressing were then or had been in bondage. He had just said to them, "If ye continue in my word, then are ye my disciples indeed." To which they replied, "We be Abraham's seed, and were never in bondage to any man." His response was, "I say unto you, Whosoever committeth sin, is the servant of sin." They did not comprehend or understand the great truths that he was urging. He said, "Ye seek to kill me, because my word hath no place in you." If his word had no place in them, they were the servants of sin; and their being Abraham's seed did not relieve them from that condition, nor make them free. They said to the man to whom our Savior had given sight, "We are Moses' disciples." Then they were basing their claims to freedom upon the ground that they were the de-

scendants of Abraham and the disciples of Moses. They were descendants from Adam, and he was of the earth, earthy. Of his descendants the psalmist says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." And the prophet says, "The heart is deceitful above all things, and desperately wicked; who can know it?" And the apostle says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This applies to all the descendants of Adam; hence it is clear that those Jews, alike with all of Adam's race, were the servants of sin, unless made free by the adorable Son of God. There is nothing new or strange in the language of those Jews, or in the foundation on which they were basing their claims to freedom. The experience of the saints of all ages has been that they were looking to something of an earthly character for freedom from sin, till they were made to realize that "there is no other name under heaven given among men whereby we must be saved." When they realized that great truth, and not till then, could they say, "Salvation is of the Lord." Not till then could they have a well grounded hope that they were free indeed. Before they had that hope they were looking to their own works, looking to the law; they were the disciples of Moses, not realizing that by the deeds of the law no flesh living shall be justified, nor that they were in debt ten thousand talents, and had nothing to pay. But when enabled by divine grace to realize that they were in that awful condition, they were made to know that they could not be made free from sin by their good works, or on account of their being descendants of Abraham or the disciples of Moses, but if made free it must be through the atoning blood and righteousness of the Lord Jesus Christ. It was then they realized that they were carnal, sold under sin, and that the wages of sin is death, and that they had been led captive by the devil at his will. But now they rejoice to know that Christ is the end of the law for righteousness to every one that believeth; and when they learn that great truth, they can appropriately say, "If the Son therefore shall make you free, ye shall be free indeed." But many of our race vainly conclude that they are not only free themselves, but by their power can contribute to the freedom of others. That idea is entertained and acted upon by the *litirati* of the world. Then how true, how infinitely true it is that the natural man understandeth not the things of the Spirit. How vain, how exceedingly ignorant are those who hold that vain man, the tenant of an hour, enslaved by passion, and corrupted by power, can by his power contribute towards bringing into spiritual existence those who are dead in trespasses

and sins. Surely among the vast millions marshaled upon the plains of earth, none can be found who will deny that man is corrupt; and we are taught by heavenly authority that "a corrupt fountain cannot send forth pure water." Then all the efforts of natural men to contribute to the emancipation of their fellows from the thralldom of sin, the curse of the law, and the sentence of death, must prove abortive, and only tend towards placing them upon a level with themselves, who instead of being free, are carnal, sold under sin. Then surely none but the adorable Son of God can make any of the fallen sons and daughters of Adam free from the awful consequences of sin. But they greatly rejoice when they are enabled by divine and sovereign grace to know that all power both in heaven and earth is given to him, and that he is able to save to the uttermost all who come unto God by him. It is then they realize that "If the Son make you free, ye shall be free indeed." Yes, "free indeed." Their condition before they were made free is forcibly and clearly described by the apostle, who says, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But to those Ephesian brethren the apostle then triumphantly said, "But now in Christ Jesus ye who were sometimes afar off, are made nigh by the blood of Christ." How nigh? The apostle says, "In Christ Jesus." Then if in him, surely they were free. He had met in his own glorious person all the demands of the law which they had violated, and for them and in their room he had fulfilled every jot and tittle of that law. He suffered its penalty, which was death. He was laid in the tomb, but it was impossible for him to be holden of death. His bride, his church, his people were in him. The apostle says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." But he triumphantly says, "But now is Christ risen from the dead, and become the first fruits of them that slept." Again he says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Then they were quickened together, raised up together, and made to sit together in heavenly places in Christ Jesus. He is their all in all; he is their High Priest. The apostle says, "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Then if he hath obtained eternal redemption, those for whom he obtained it are made free indeed from the curse of that

law which they had violated, and his great and glorious mission on earth, announced by the angel to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins," was completed. They were sanctified by God the Father, preserved in Christ Jesus, and called. In speaking of their being saved and called, the apostle uses this language, "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Then surely they were made free indeed; and when he is revealed in them the hope of glory, they are enabled to realize something of that freedom. But while here below they are assured that the Lord is a sun and shield, that he will give grace and glory, and will withhold no good thing from them that walk uprightly. And the psalmist says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." While in the mansions prepared for them, they have these heavenly and glorious promises and assurances left on record for them, and in which to rest. Their freedom will not be fully realized until they are called to lay aside these tabernacles of clay. That time will soon come, soon they will be called to pass through the valley of the shadow of death; but they are assured that he who hath made them free will be with them, that his rod and his staff will comfort them. Then their emancipated spirits will be made free from sin, from sorrow, from pain, disease and death, and will join the redeemed millions in loud hallelujahs of praise to him who hath made them free indeed. But their bodies are still held in the cold confines of the tomb; yet he who hath made them free is the resurrection and the life, and on that glorious morning they shall hear his voice, and come forth to the resurrection of life. Then they will be free indeed. Looking by faith, while here below, away to that infinitely glorious consummation of the mission of the blessed Jesus to earth, they can with the poet sing,

"I see the Lord of glory come,
And flaming guards around;
The skies divide to make him room,
The trumpet shakes the ground.
"I hear the voice, Ye dead arise!
And to the graves, Obey;
And waking saints with joyful eyes
Salute the expected day."

Then will their freedom be made complete, and all by the glorious Son of God, to whom, with the Father and ever blessed Spirit, be glory forever.

Please dispose of these poor lines, and believe me, affectionately yours,
H. COX.

SNICKERSVILLE, Va., June, 1879.

DEAR BROTHER BEEBE:—While reading the "Acts of the Apostles" a few years ago, I got the idea that Matthias is one of the twelve judges of Israel.—Acts i. 26. Whether this idea was given me by the Spirit which leads into all truth, I cannot say. But this I say, that subsequent views

have strengthened the idea I then received; and as it continues with me, I feel inclined to submit it to your consideration, and if you deem it expedient, to the readers of the SIGNS.

This appears to have been the first act of the apostles after the ascension of Jesus; and as it occurred before the day of pentecost had fully come, it is thought by many that the apostles erred in appointing Matthias to fill the vacancy occasioned by the fall of Judas. That they and others did sometimes err in things pertaining to the kingdom, is evident from the record; but that they erred in this act, to me, lacks the proof. To appoint one to sit on one of the twelve thrones as judge, was a *very important matter*; and if the apostles erred in this act, it doubtless would have been noticed and annulled by the apostles afterward. The error of Moses, in smiting the rock contrary to the commandment of God, and of David, in causing Israel to be numbered, with other cases, were left on record for our warning.—Num. xx. 7, 13; xxvii. 14; 2 Samuel xxiv. 1-18. But I know of no place where the act of setting Matthias apart is called in question or annulled. On the contrary, the account given of it, together with other testimony, rather confirms it. After the Savior ascended, the apostles returned from Mount Olivet to Jerusalem, where they and other disciples continued in prayer and supplication. And in those days Peter stood up and said, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." After referring to the circumstances under which it was fulfilled, he again quotes from the Psalms, "Let his habitation be desolate," &c., "and his bishopric let another take." It appears from these scriptures that it was just as necessary that another take his bishopric, as it was that Judas should fall; and from what follows, the bishopric must be taken by one who had been with them (Jesus and the disciples) all the time, from the baptism of John unto the day that Jesus ascended. "Wherefore," continues the apostle, "of these men that have companied with us all the time the Lord Jesus went in and out among us, must one be ordained to be a witness of his [Christ's] resurrection." This seems to be in accordance with what Jesus said unto them before his crucifixion: "And ye also shall bear witness, because ye have been with me from the beginning."—John xv. 27. Again, "Ye that have followed [companied] me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28; Luke xxii. 28-30. Notice, they were to sit upon *twelve* thrones; no less, and no more. And it was to commence when he (Christ) sat in the throne of his glory, which occurred when he ascended. It is evident from the record that the apostles were fully commissioned on the day

of pentecost to go into all the world, judging the twelve tribes of Israel, which could not have been the case without Matthias, as we have no account of any other to fill the vacant throne *at that time*. If Matthias was not one of the judges, the organization was incomplete, as there would have been one vacant throne—one apostolic gift lacking. But according to Luke's testimony, he was recognized as one of the twelve, for he says that "Peter stood up with the eleven" on the day of pentecost; and afterward that "the twelve" called the disciples together, and directed them to select "seven men," whom they (the twelve apostles) would appoint to "serve tables."—Acts ii. 14; vi. 2-6. Remember, this apostolic act occurred before Paul (who is supposed to be one of the twelve judges) was called; for we find him persecuting the church after this. He consented to the death of Stephen, who was one of the seven appointed by the twelve.—Acts vii. 58; viii. 1, 3; ix. 1, 2; xvi. 10. And Paul's testimony agrees with Luke's. In his letter to the Corinthians he speaks of twelve, in distinction from himself and others.—1 Cor. xv. 5-8; see also Acts xiii. 31. These two witnesses, to say nothing of others, recognize, and to my mind confirm, Matthias' apostleship. The chief objections I have heard to this transaction are, first, its being done before the day of pentecost, contrary, as is supposed, to the command to tarry in Jerusalem; second, the manner in which he was set apart, viz., casting lots; and third, that we hear no more of Matthias. As to the first objection, it has occurred to me, since I commenced investigating this subject, that the few (ten) days intervening between the ascension and the day of pentecost, were given that this matter might be set in order, so that the organization would be complete, and ready to be commissioned on the day of pentecost. And the apostles did not depart from Jerusalem, but did this act *in* Jerusalem. As to the manner of setting him apart, it was a custom with the Jews to decide matters "by lot;" and as the day of pentecost had not *fully* come, I can see no objection to that manner of setting him apart. The other objection, viz., that "we hear no more of Matthias," would rule some of the others out, as we hear nothing directly from them. But we do hear from every one of the twelve, through Peter, on the day of pentecost; and afterwards from the twelve themselves, in calling the disciples together, as I have shown. There was generally a chief speaker among them, which was frequently Peter. Not that only Peter held "the keys," for each one of the twelve, I understand, had power to loose or bind things pertaining to the kingdom.—Matt. xvi. 19; xviii. 18. And this is one reason why I think Paul was not one of the twelve judges. If he had been, he could have settled the difficulty concerning circumcision, in the church at Antioch, without being sent up to Jerusalem to the apostles.

—Acts xv. 2, 3. That Paul was an apostle, and one too who had a great work to do, I admit, for so the record states; but it does not necessarily follow that he was one of the twelve judges, because he was an apostle. Barnabas also was an apostle, but not one of the twelve.—Acts. xiv. 14. I understand Paul and Barnabas, from the manner in which they were set apart by the church at Antioch, to represent the gospel ministry.—Acts xiii. 1-3. They labored together, first among the Jews, and afterward among the Gentiles.—See Acts xiii. 46, 50; xiv. 12, 14, 20; xv. 2, 3, 12, 22, 35; 1 Cor. ix. 6. A part of the work of the ministry then, and ever since, has been to deliver the decrees which were ordained of the apostles and Elders which were at Jerusalem.—See Acts xvi. 4. I am aware, brother Beebe, that it is the generally received opinion that Paul filled the vacancy occasioned by the fall of Judas, and it may be the correct view; but having this different view, I submit it to your ripe judgment, hoping, if I am wrong, that I may be taught more perfectly. I have had views on other subjects which I thought were right, but afterwards found they were wrong, and it may be the case with this; but perhaps if I am wrong, I may become wiser by exposing my ignorance. Yours in hope,

E. C. TRUSSELL.

(Editorial remarks on page 188.)

KOKOMO, Ind., June 18, 1876.

MY DEAR AND PRECIOUS SISTER EDITH:—Another day of rest finds me a sojourner among strangers, and far away from my loved family and friends. I said a day of rest; it indeed bears the name, but though it be crowned with the Lord's bright sun and summer breezes, and beautified with the charms of nature so fair and fragrant, it will be but an empty name unless the Father's quiet peace comes into the heart, to drive away the unrest and sorrow that seem by force so much of the time to possess a habitation that should only be the Lord's. Until the blinding spell is broken, and our hearts are melted at the Spirit's touch, we shall be as the children sitting in the markets, cold, insensible and dead, feeling no joyousness from their fellows' piping, nor answering with lamentation their mourning. The rest our souls delight in is that given to the dear believer, who is glad to flee from his own polluted works, and go as a laboring and heavy-laden sinner to a kind Savior's open arms. I have so long brooded over my sinfulness and folly, that like Peter my eyes have become riveted on the angry waters around me; and worse, I have almost forgotten his cry, "Lord, save, or I perish." But to-day I think I have experienced an unusual joy and peace in looking to the dear Fountain filled with blood, drawn from Immanuel's veins. I seem to have realized anew its precious power to cleanse every hateful stain, and to make the poor prodigal accepted in the Beloved. I heard a *preacher* say to-day, that if

he got to heaven, he thought he would first hunt up Paul, and ask him what he meant by the eighth chapter to the Romans. If he could have known what wonderful joy has come into my heart, and doubtless to hundreds of others, by reading and feasting on its heights and depths, his great anxiety to know might have been partially relieved. Can anything in this sin-stained world give more consolation to those who are tried in the furnace, than the assurance that all things work together for good to them who are the called according to his purpose? And tell me, if you can, my greatly esteemed sister, you who, as one of the redeemed, are helping to fill up the afflictions of Christ that are yet behind, tell me the value to the suffering band of that proud challenge of Paul to tribulation, distress, persecution, famine, nakedness, peril and the sword, to separate us from the love of Christ. All these terrible agencies have done their worst, and all of them combined shall never pluck the least or weakest lamb from the Shepherd's fold. They cannot, because the Father is greater than all, and none can pluck them out of the Father's hand. They shall follow the Lamb whithersoever he goeth; and if it be asked in astonishment of the shining throng, What are these which are arrayed in white robes, and whence came they? the surprising answer shall be, "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Here then is the secret of the saints' security. No separating death shall ever come where this precious blood marks the threshold. O I wish we could be grateful as we ought, and forget the little trials we are called to endure, knowing that God chooseth them in love. Sometimes we need the proud heart broken, sometimes we need adverse circumstances, sometimes the chastening rod; and however sore and mysterious these providences may now appear, by and by all will be plain as the noonday sun.

Dear sister, it is long since I heard from you. I sometimes wonder if you are tired of my letters. Glad will I be when for the darkened glass shall be the perfect light of eternal day, when we shall see as we are seen and know as we are known. To that dear time, my sister, let us look forward with undiminished faith and untiring hope. Pray for me and mine, and may the blessing of the dear heavenly Friend be ever yours.

Your brother, as of old,

S. B. LUCKETT.

EAST PITTSFIELD, Maine, July 15, 1879.

DEAR FATHER IN ISRAEL:—After wandering thirty years in the wilderness, I trust the Lord has led me out, and brought me to dwell in the land of Canaan, where the pure milk and honey of the gospel of Christ flows in rich abundance. My journeying, both in natural and spiritual things, has seemed dark and thorny, and my soul has been faint and weary, hun-

gering for food and rest, but finding none. I sat down by the waters of Babylon and wept, but at times the Lord has shed upon me the light of his presence, and overshadowed me with the wings of his love, and caused me to feast upon the sweet promises contained in his word; then I was made to lie down in green pastures, beside the still waters. Then I have felt the application of the assurance that he would not turn away from me, but would put his fear in my heart, that I should not depart from him. Are there not times, tell me, Christians, who know the Lord, when you are weary of mortal life, and find no enjoyment in the things of this world, and when you feel to bow down in prayer, and cry, O God, be merciful to me, a sinner? Are there not times when the old Adam in you clings tenaciously to its mother earth, and the immortal seed implanted in you by the power of God earnestly desires spiritual food from heaven? In such hours of darkness you were compelled, like Israel at the Red Sea, to stand still and see the salvation of the Lord. At such times we are taught experimentally to know that salvation is only of the Lord. Our daily experience teaches us that all earthly things are empty and vain; we are thus taught to look alone to the Lord for all that we need, both of temporal and spiritual things. Truly the Lord is good, a stronghold in the time of trouble, and he knoweth them that trust in him. How could we hope to stand before God, if we did not believe also in Christ as the one Mediator between God and men, and as the only name under heaven given among men whereby we must be saved? We must believe in Christ as our Mediator, even as we believe in God as the Father of our Lord Jesus Christ, and the Father of our spirits in Christ. How despondent were the disciples when Jesus was taken and put to death, and his crucified body was laid in the tomb; even so are his disciples despondent at this day when his sensible presence is withheld from their faith. In his absence how can we approach unto God and not be consumed? He is the way and the truth and the life, and no man cometh unto the Father but by him. As Christ and the Father are one, even so Christ and his church are one. The Father is in Christ, and Christ is in the Father, and Christ is in the church, and the church is in Christ. How then could we believe in the Father without believing also in the Son? If we believe in God, the same faith will assure us that Christ is our Advocate with the Father, and the propitiation for our sins, by whom we have access unto God by the Spirit. He is a very present help in all our trouble. He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." In God have I put my trust; I will not be afraid of what man can do unto me. I am like a broken vessel, for I have heard the slander of many. Fear was on every side, but I trusted in the Lord. I said, Thou art my God;

my times are in thy hands. O how great is thy goodness which thou hast laid up for them that fear thee.

About two weeks ago I was so happy that I called on sun, moon and stars to praise God with me; but now I feel cast down. For three days I was so happy that I could say, I know that my Redeemer liveth, and I thought I never would doubt again; but,

"Till God revealed in flesh I see,
No comfort can I find;
The holy, just and sacred Three
Are terror to my mind."

Brother Beebe, this is from a sinner saved by grace, if saved at all. I ask for the prayers of all the saints. It is my heart's desire to know and to walk in the right way, and that God may direct all my steps. I send love to all God's redeemed family, and would encourage all the writers for the SIGNS to continue to write; for their epistles of love are comforting to me, unworthy though I am. And may God spare you long, brother Beebe, for the truth's sake. Sometimes my way is so dark that I fear I never knew the Lord, and I have to cry out, Lord, save, I perish. And then again I can say, Though he slay me, yet will I trust in him; and though I walk through the valley of the shadow of death, I will fear no evil: thy rod and thy staff they comfort me. But salvation is all of grace from first to last. I have never done one good work to merit salvation, or to prepare me to inherit that kingdom which God has prepared for them that love him. But I often ask myself,

"Do I love the Lord, or no?
Am I his, or am I not?"

Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and I hope I do love him.

E. F. BAILEY.

MARSHALL, Minn., June 7, 1879.

DEAR BROTHER BEEBE:—I want to say to you, and to all the dear brethren and sisters, as the Lord in his providence has seen fit that we tarry here, we feel that our hearts are with you, and feel the need of your prayers, that we may have the grace of God to keep us in that strait and narrow path that is cast up for the redeemed of the Lord to walk in. As the SIGNS is all the preaching we have, we should not know how to do without it. We feel that the Lord will in his own good time send some one here to give the gospel trumpet the certain sound, for we feel that he has a people here that know not the way perfectly. We feel impressed to say, that if there is any servant that has it in his heart to hide the gift which the Lord has given him, and wishes not to let his light shine, he had better think of us poor, lonely pilgrims, and come and search us out, that he with the grace of God may be a comfort to us in our declining years, and also to be ready to give an account of his stewardship when the Lord shall call him hence. We have also felt a desire to give an invitation to all who are emigrating west, to try and make it in their way

to give us a call; and if some minister would see fit to settle here, it would be a comfort to us, as there are only four of us who claim to be Old Baptists. This is poor encouragement for any to come, only as they come trusting in the Lord.

Now, dear father Beebe, our prayer is that your last days may be your best days, and that you may long be spared to wield the sword of the Lord and of Gideon.

OLIVER PATTERSON.

TANGIER ISLAND, Va., July 10, 1879.

DEAR ELDER BEEBE:—You will please change my address from Onancock, Accomac Co., Va., to Tangier Island, via Crisfield, Somerset Co., Md. If it is not asking too much, please insert this notice in the SIGNS, that my friends and kindred in Christ may know of my change of residence, if I dare to claim kin with the children of God; but I trust we have been made near by the blood of Christ, which cleanseth from all sin and uncleanness. I often wonder what part I am to perform, or what place to fill; for I am so weak and insignificant, and can do nothing of myself to merit the favor of God, the one supreme and eternal Being, whom I wish to love and serve with my whole heart and life.

In much weakness, and love for the church of Christ, I subscribe myself, the very weakest of all the children,
M. S. MOORE.

ALDIE, Loudoun Co., Va., July 23, 1879.

DEAR BRETHREN BEEBE:—I just noticed the publication in the SIGNS OF THE TIMES of July 15th, a notice of the meeting of "Cub Run Association," and also a meeting of the "Beulah Church" in Washington, (colored) signed by John Bell. You could not have been aware that through gross disorder and immoral conduct John Bell has lost all standing and recognition among and by the Old School Baptists in Washington and Alexandria, and in the bounds of the Corresponding Meeting of Virginia. Fellowship has been withdrawn from him, and from *all who sustain him*. I presume he is still recognized by, and is serving colored churches in the Cub Run Association, so-called, and also in Washington. I feel that a notice of his standing should be published, since his notice above mentioned has appeared in the SIGNS, lest brethren abroad may be misled.

As ever, your brother in hope,
J. N. BADGER.

POOLESVILLE, Md., May 6, 1879.

DEAR ELDER BEEBE:—Although a member of another church, I know of no one of whom I would prefer asking spiritual advice to yourself. I have a great desire to hear your views on Matt. xv. 22-28, and also, if you please, on Matt. xix. 13, 14. I have always sanctioned infant baptism, but do not feel to fully believe in it now. My faith has been based upon the passages mentioned.

Your answering through the SIGNS or otherwise, would be most gladly received by your friend,

MRS. S. E. W.

(Editorial reply on page 189.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1879.

THE BEGINNING OF THE CREATION OF GOD.

(Rev. iii. 14; Col. i. 15, 18.)

In a former number of the SIGNS we promised our esteemed brother Hassell, and our readers generally, that we would, if so permitted and enabled, publish our understanding of the scriptures referred to in the heading of this article; in fulfillment of which promise we submit the following to their prayerful consideration. Having been charged with denying the supreme Godhead of our Immanuel, and of representing him as only a created being, we desire to disabuse the minds of those who have been led by our accusers to misapprehend our sentiments on this most vitally important subject.

The last book of the New Testament is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." As the recipient of gifts from God, our Lord must be regarded in his Mediatorial character; for as the Mediatorial Son of God, and Head of his mystical body, the church, he, in making this revelation, by his angel or spirit, of himself to his servant John, says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." As this testimony cannot apply to his Godhead, which was never dead, it must refer to him as the once crucified but now risen and exalted Son of God, of whom it is written, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32. It was therefore the Son of God, who was made under the law, by being made of a woman, by taking on him the seed of Abraham, and who in the flesh of his people was put to death, and was raised from the dead by the Spirit, that could and did say, "I am he that was dead; and behold I am alive forevermore." Having been "delivered by the determinate counsel and foreknowledge of God, and crucified and slain; whom God hath raised up, having loosed the pains of death."—Acts ii. 23, 24. Having done and suffered all that he came to do and suffer in the flesh, he is now risen and exalted far above all heavens; having led captivity captive, he has received gifts for men. He has obtained eternal redemption for his redeemed people, and all spiritual gifts are securely treasured in him which they can possibly need for time or for eternity. Among all the other gifts for the members of his body, the church, is the gift of the revelation of himself by his angel, or spirit, to his servants, as he himself pro-

claims, "I, Jesus, have sent mine angel to testify these things in the churches. I am the root and the offspring of David, and the bright and morning star." And again, "He that hath an ear, let him hear what the Spirit saith unto the churches."

This crucified and risen Redeemer, in making the revelation which God gave him to his servant John, who, in writing what is called the gospel and his three epistles, bore record of the Word of God, and of the testimony of Jesus Christ, and of all that he saw, and now bears witness of what is revealed to him by the angel or spirit of the risen and exalted Savior, and in obedience to the command which was given him, sends the same to the seven churches which were in Asia, proceeds to reveal himself in some of the expressive titles which he bears as the Mediatorial Head of his church. First, he is described as him which is, and which was, and which is to come, in all the radiant glory of the seven spirits which are before his throne. If we had ability, the limits of this article would not allow us to dwell elaborately on all the titles which are applied to him in this revelation. He is and was and shall continue to be one with the Father, and one with his church. He is and was and is to be the Word of God, the Word which was with God, and the Word which was God. The Son of God, and the Son of man, God and man, and Mediator between God and men. Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of peace. The anointed Savior, the faithful Witness. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. All we can know of God must be revealed to us in and by the Son of God; for "No man knoweth the Father but the Son, and he to whom the Son will reveal him."—Matt. xi. 27; Luke x. 22. He is the brightness of his Father's glory, and the express image of his person.—Heb. i. 3. "Who is the image of the invisible God." The light of the knowledge of the glory of God shines in his face, and nowhere else, and all the attributes and perfections of the Father shine in all their resplendent glory in the face of our exalted Redeemer. He who was once humbled in our flesh, and crushed beneath the load of our sins, told his disciples that they should thereafter see him coming in the clouds of heaven with power and great glory, and now verifies the declaration; for it is now said of him, "Behold he cometh with clouds, and every eye shall see him." And the voice of God sounds out in his identification, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. xvii. 5. And through the bright cloud of his witnesses, which he has made his chariot, and in which he rides upon the heavens in our help, and in his excellency on the sky, he proclaims, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the

Almighty." Alpha and Omega are the first and last letters of the Greek alphabet, and correspond with the other titles which are explanatory of them, the beginning and the ending. The scriptural import of these two words or titles, as claimed by our Lord, are what we proposed more especially to dwell upon in this article. The frequent repetition of them in this revelation of Jesus Christ as our Lord, is calculated to impress our mind with a sense of their important signification, as applied to our Lord Jesus Christ. Alpha and Omega, Beginning and Ending, are, if we rightly understand their interpretation, explained by the angel or spirit of Jesus to mean that he is the First and the Last in the mystery of godliness, in the purpose and grace of God, and in all that pertains to the salvation of his people and the glory of God. As the First, he is the Beginning. The Beginning of what? Of all things; for it pleased the Father that in him, as the Son, and Mediatorial Head of the body, the church, all fullness should dwell, and that in all things he should have the pre-eminence. The beginning of anything is the origin of it; it is the starting point, beyond which nothing can be traced. And we are informed that the Son of God is the image of the invisible God, in that he is the first-born of every creature. Not that he is a creature, but that he is the first being that was ever born from the dead. Others had been miraculously raised from the dead, or called back to the life which had been suspended for a time; but their resuscitation was not a birth. Christ is the first begotten from the dead, and the first born from the dead; for he was raised by the glory of the Father, in fulfillment of the decree declared in the second Psalm, "Thou art my Son; this day have I begotten thee."—Acts xiii. 33. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father, that in him [the head of the church, and Creator of all created things in heaven and in earth] should all fullness dwell."—Col. i. 16-19. He is the beginning of the church of God, which is the church of the First Born, and she has her origin in him as the Son of God; and her origin can be traced no further back than to him. It is by him as the Son of God, and heir of all things, and head of the church, that God made the worlds.—Heb. i. 2. And as "All things were made by him, and without him was not anything made that was made," (John i. 3,) he cannot be himself included among the things which were made or created, in that sense of the word; for "he is before all things, and by him all things consist."

"For his pleasure all things are and were created."—Rev. iv. 11.

The words addressed to the angel of the church of the Laodiceans, (Rev. iii. 14,) wherein he is called the beginning of the creation of God, we have and do understand to present him as the Son of God, by whom God in the beginning created the heavens and the earth; and that the creation was by the Word of God, which title is given to Christ; and things created cannot be traced beyond him, for he is before all things, and by him all things consist.

The creation of the heavens and earth, with all they contain, in the sense in which we have thus far used the word *create*, with its derivatives, was begun and finished in six days. "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Gen. ii. 1, 2. In this application of the word, nothing has been created subsequently to the six days of creation, and all the ages and generations to the end of the world are required for the development of the things, the creation of which was finished from the foundation of the world. But as the things of nature are used in the scriptures to illustrate spiritual things, so it has pleased God to speak of the creation of the new heavens and the new earth; not in the sense of making them out of nothing, as in the creation of the universe, but in a metaphorical or figurative way, by bringing into manifestation that which had an existence in Christ from everlasting. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people," &c. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxi. 17-19, and lxvi. 22. In fulfillment of this prophecy, John says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."—Rev. xxi. 1. And in the same chapter, 5-10, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. And he shewed me that great city, the holy Jerusalem, descending out of heaven from God." He that sat upon the throne in the new heaven and new earth, which is the new Jerusalem, coming down from God out of heaven, bears the same titles in the new as in the old creation. "I make all things new." "It is done: I am Alpha and Omega, the beginning and the end." The origin of the holy Jerusalem is in him: it can extend back no further, for he is the beginning; and this new creation is not only by, but it is also in him.

The inhabitants or citizens of this new heaven are the workmanship of God in Christ. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." As in the creation of the natural world, the life and nature of all mankind were created by the workmanship of God in the earthy Adam, who is the figure of Christ, and ordained to be manifested in the subsequent ages by generation or procreation, so by the workmanship of God, that spiritual, eternal life which was with the Father, and was begotten of God the Father, and given to all the members of Christ in him before the world began, as sanctified (or set apart) by God the Father, and preserved in Christ Jesus, and ultimately called with a holy calling, not according to or by virtue of our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began.

Now, if to assert that the church of God was created in Christ implies that Christ is a *creature*, would not the declaration that the new man is after God created in righteousness and true holiness, equally imply that righteousness and true holiness are creatures which did not exist until brought into existence by creation? That the members of Christ's body did exist in Christ, and were blessed in him with all spiritual blessings, according as they were chosen in him, before the foundation of the world, or in eternity before time began, is clearly asserted in the scriptures, especially in Eph. i. 4; and what we trace back into the ancients of eternity to Christ, we trace to him as the beginning, antecedently to whom the church has no record or history. As Christ in his Sonship is the Mediatorial Head of the church, and as such is, according to our understanding, the only begotten of the Father, and as the begetting of the head is invariably the begetting of the body and members of the head, so we hold that all the body and members of Christ, as the Mediatorial Head and life of his body, the church, were begotten in him; and their life, sonship and heirship are in his life, Sonship and heirship. While we also firmly believe that in his eternal Godhead he is the supreme, self-existent, independent, underived, unbegotten God, and that beside him there is no God. As the Son, and Mediatorial Head of his body, he is the Word that was with God, and in his eternal Godhead he is the Word that was God. This is what we understand is the true God and eternal life. "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols."—1 John v. 19-21.

These views we have given as the views of a fallible man; we do not

present them with any desire that they should be received, only so far as they shall be found sustained by the infallible scriptures of truth. May the word of inspired truth be the man of our counsel, standard of our faith, and rule of our practice, and the angel or spirit of our Lord, which was sent to instruct John, be our instructor, interpreter and guide, and the God of all grace defend and deliver us from all that is contrary to the word and the spirit of truth and holiness, and unto the only wise God our Savior be honor and power, might, majesty and dominion forever and ever. Amen.

MATTHIAS: WAS HE AN APOSTLE?

Remarks on brother Trussell's letter, on page 185.

That Matthias was numbered with the apostles, and by them intended to supply the place vacated by Judas, there can be no reasonable doubt, for we are so informed in the scriptures; and that he may have continued to be numbered with them until the calling of Paul, we have no positive testimony; but that he occupied one of the twelve apostolic thrones, is in our judgment far less probable. But as we have no record of any decision made or work performed by him officially as ruling in judgment, it seems unnecessary for us to scrutinize his credentials. But while we are informed that Matthias was numbered with the apostles by the will or election of the eleven, and probably with the concurrence of the one hundred and twenty which were with them at Jerusalem, before any of them were endued with power (authority) from on high, we are informed in the most positive language that Paul (is) an apostle of Jesus Christ by the will of God.—Eph. i. 1; Col. i. 1. And in 1 Tim. i. 1, it is further written that he is an apostle of Jesus Christ by the commandment of God our Savior; and in 2 Tim. i. 1 we are told that he is an apostle of Jesus Christ, (not only by the will of God, but also) according to the promise of life which is in Christ Jesus. And in Titus i. he claims to be "an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching, which was committed unto me according to the commandment of God our Savior." These, with many other passages, affirm that Paul is an apostle by the will and commandment of God, while other testimony of the word informs us that Matthias was numbered with the apostles by the *will* and appointment of the disciples at Jerusalem, before they were endued with apostolic power from on high. Paul supposed himself to be not a whit behind the very chiefest of the apostles; but what Matthias supposed on that subject we are not told, nor can we see that it could benefit us in the least to know. We presume that Matthias, and all the other disciples unto whom

Christ appeared after his resurrection from the dead, were competent witnesses that he was so risen, but not more so than was Paul; for although Paul had not been with the disciples from the days of John the Baptist, and in that respect was as one born out of due time, yet last of all he was seen of Paul also, as the risen and exalted Prince and Savior of his people. He said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and this grace [by which he was made an apostle, and equal to the very chiefest of them] which was bestowed upon me was not in vain; but I labored more abundantly than they all."—1 Cor. xv. 8-10.

Now, as by far the greatest share of the apostolic rules and decisions in judgment for the order and faith of the church of God which are given us in the New Testament are from the mouth and pen of Paul, it seems to us of vital importance to know which of the two, Matthias or Paul, was really seated upon one of the twelve thrones. Neither of them occupied one of these thrones at the time when the disciples numbered Matthias among them; for it was not until the regeneration, when the Son of man should ascend and sit upon the throne of his glory, that they who had followed him should sit upon twelve thrones, judging the twelve tribes of Israel.—Matthew xix. 28. Therefore, when he gave commandment unto the eleven, he commanded them to tarry in Jerusalem until they should be endued with power from on high.—Luke xxiv. 49. They had no power from on high to elect or cast lots for an apostle, when they took on themselves the responsibility without power from heaven to make Matthias an apostle. Nor had they any authority from heaven to do anything officially, until the King should receive his coronation, and take his seat upon his Mediatorial throne. If they, before they were endued with such authority, could officially act in making an apostle by election and lottery, why have not the disciples of this day as good right to supply themselves with ministers, and so heap to themselves teachers? There were but twelve thrones to be occupied, but twelve stars to appear in the crown of the Head of the church, but twelve foundations in which were the names of the twelve apostles, as the holy city, New Jerusalem, came down from God out of heaven; and if Paul was one of the twelve, as the city came down from God, then Matthias, although numbered with, was not one of the twelve divinely appointed or recognized apostles, which are empowered to rule in judgment in the kingdom of Christ. And if Matthias is seated upon an apostolic throne, then Paul is not what he supposed and repeatedly affirmed that he was. If Matthias, instead of Paul, occupies a throne of judgment, Paul lacks much of being equal to the very chiefest of the apostles, as he, if that be so, neither sits on one of the

twelve thrones of judgment, nor is his name in any one of the twelve foundations of the holy Jerusalem (the gospel church) which came down from God out of heaven. And if Paul was not an inspired apostle of Jesus Christ, would not his decisions be stripped of much of their binding authority on the church of God?

The simple word *apostle*, which signifies one *sent forth*, may be applied to any one *sent forth*, whether as an apostle in the sense in which the twelve were, or not. Apollos was *sent forth* by the church to accompany Paul, as the Holy Ghost commanded, and Silas and Timothy also were; but these are nowhere called apostles of Jesus Christ by the will of God. We think there were but twelve divinely endued apostles, clothed with apostolic authority to sit on thrones, judging the twelve tribes of Israel, to whom the keys of the kingdom were given, that what they bound on earth should be final and irrevocable, being bound also in heaven. As nearly all the judgments, decisions and rules for the observance of Gentile churches were delivered to them by Paul, and as we have not a word from Matthias, it would be a serious thing to divest Paul of his apostolic authority. Judas Iscariot was chosen to take part of the apostleship, and undoubtedly fulfilled the design for which he was chosen; but he fell by apostasy, and went to his own place, before any of the apostles were endued with apostolic power from on high, or baptized with the Holy Ghost, and consequently before the regeneration, in which the Son of man ascended the throne of his Mediatorial glory in the organization of the gospel church, in which the apostles were to sit upon twelve thrones, judging the twelve tribes of Israel. So it is clear that Judas Iscariot, though once numbered with the twelve apostles, never sat upon any one of the twelve thrones of judgment. But Paul did fill and magnify his office, and labored more abundantly in the apostleship than all his eleven fellow-apostles, and was not a whit behind or inferior to any of them. All the saints of the gospel dispensation are witnesses of the resurrection of Christ from the dead; but the twelve apostles were endued to rule in judgment, and to sit on thrones of judgment. But even the endued apostles were invested with no power to legislate—to make any laws, but simply to judge, or interpret to us, the laws and ordinances, and to define unto us the faith and practice required by the laws of the King of saints, whom God has set upon his holy hill of Zion.—Psa. ii. 6. God, by his Holy Spirit, could command the church, saying, "Separate me Barnabas and Saul for the work whereunto I have called them;" but we have no instance recorded of the apostles, after they were baptized with the Holy Ghost, and enthroned in apostolic power, ever attempting to make ministers or apostles or christians, but their testimony is that God has set the members in the body, the church,

as it has pleased him. And that only the ascended Lord, who led captivity captive, received and gave gifts unto men. "And he gave some apostles, and some prophets, and some pastors and teachers." But all these places and positions shall be given to them for whom they are prepared of our heavenly Father.—Matt. xx. 20-23.

MATTHEW XV. 22-28, & XIX. 13, 14.

Reply to "Mrs. S. E. W.," on page 187.

We confess our inability to discover any allusion in either of these passages to the subject of baptism, either infant or adult. In the first we are informed of a woman of Canaan, a Gentile woman, probably a descendant of those Canaanites which were surreptitiously preserved by Joshua from the general destruction of the other nations which were driven out of the land which God gave to the children of Israel by covenant, which he made with their Father Abraham. The faith and persistent importunity of this woman, her deep humility, and settled conviction that none but Jesus could give her relief, were in evidence that she was a child of God and an heir of glory; while the severe test to which her faith was subjected, made the power of faith which God had given her more clearly manifest. The final answer to her petition displayed not only the ability of Christ to cast out devils; but also the power of that faith of which he is both the author and the finisher. It is encouraging to the tried and tempted saints to know that every prayer that is dictated by the faith which subdues kingdoms, quenches the violence of fire, stops the mouths of lions, and out of weakness makes it possessors strong, will most assuredly be graciously answered in due time. And although for a season the answer to the prayer may be delayed, and the Lord may for a time answer not a word, and though we be reminded that we are but as dogs, and not entitled to the children's bread, yet all this is for the trial of our faith, and that in the end the prayer of faith will be fully answered. This poor woman, no doubt, felt that as a poor Gentile sinner she had no right to expect the same privileges which were sent to the lost sheep of the house of Israel; still she had faith to believe that he who was sent to the lost sheep of Israel was able to scatter some precious crumbs for those who, being humbled under the mighty hand of God, ardently desire to eat of the crumbs that fall from the Master's table.

The other passage, in chapter xix. 13-15, has often been referred to by those who practice what they improperly call infant baptism. But their reference to this passage goes rather to betray their utter destitution of scriptural support for the popish institution, than to sustain their practice; for if they had even one text enjoining or approving their theory, they would cling to it, and not rely on a passage that makes not the slightest allusion to baptism, or *rantism*, or anything of the kind.

"Then were brought unto him little children." For what? Was it that he should baptize or sprinkle them? Not at all; "that he should put his hands on them and pray." He did lay his hands on them, and departed thence. There were brought to him many that were sick, palsied, leprous, halt, blind and maimed, and he healed them; but in no case are we informed that he baptized or sprinkled water on them. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven; and he laid his hands on them, and departed thence."

All who are admitted into the kingdom of heaven, receive that kingdom as little children, as helpless, dependent, new born babes, who desire the sincere milk of the word, and how many are called by grace in early infancy we are not informed; but we know that all who do see and enter the kingdom are born of the Spirit, for "Except a man be born again, he cannot see the kingdom." The disciples are not allowed to forbid any, whether they be infants or adults, to come unto Jesus; for he has said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—John vi. 37.

In conclusion, we boldly assert that there is not in all the bible a single precept or example for infant baptism, or infant sprinkling, and we challenge the world to successfully controvert our assertion; while the precepts and examples for believers' baptism are so numerous and so plain in the New Testament, that any child of ordinary intelligence can easily see and clearly understand, if not blinded by tradition, that believers are required to be baptized by the command of Jesus, in the name of the Father, and of the Son, and of the Holy Ghost.

TO OUR DELINQUENTS.

WE have from time to time given notice to our delinquent subscribers of the importance of their endeavoring to be as prompt as possible with their remittances, until we fear we shall weary those who are in the habit of keeping their subscription paid up, with the frequent appearance of the notice, and on that account we have refrained for several months from calling on our delinquents; but we are certain we will be excused when we inform our patrons that there is such a general tardiness in remitting subscriptions this year that for the last few months the SIGNS has been published at a loss of several hundred dollars to the publishers. With many the failure to remit is mere thoughtlessness, and when their attention is called to the matter they will make the remittance, and we do now most earnestly request that our subscribers will examine the date opposite their name on the pasted slip either on the wrapper or on the margin of the paper, and if they find they are in arrears, if they possibly can, to immediately remit the amount due, for we do assure our friends that at no time since the late war have we been so pressed for funds to meet the current expenses of the publication, as at present.

CHURCH CONSTITUTED.

THE following brethren and sisters, to wit, James Shelburne, Stephen Shelburne, Thomas W. Shelburne, John C. Rigg, Wm. Russell, Wm. T. Ritter, Lucy Rigg, Elizabeth Russell, Mary L. Shelburne, Julia A. Shelburne, Lulie Cheek and Nancy Ritter, were granted letters of dismission from the Regular Baptist Church at Beech Creek, Shelby County, Ky., at her meeting for business on the third Saturday in May, 1879, for the purpose of, and with authority to constitute themselves into a church, at the house of brother J. C. Rigg, in Shelby County, near Spencer County line; in pursuance of which, they proceeded to invite helps from the following churches, to wit: Beech Creek, Bethel, Little Flock, Mount Pleasant, and Eld. N. A. Humston, of Cane Run, to meet at the above named house, on the 26th of June, 1879. The churches responded to the request, and the brethren and sisters were met at the time and place appointed, by the following brethren:

From Beech Creek, M. Hedden and J. Lepton.

From Mt. Pleasant, Eld. J. M. Demaree, G. W. Yount and H. Sparks.

From Bethel, Eld. J. F. Johnson and G. Duvall.

From Little Flock, Eld. J. E. Newkirk, Wm. H. McClain and T. Rogers.

From Cane Run, Eld. N. A. Humston.

After a sermon by Eld. J. E. Newkirk, followed by some remarks by that venerable and able defender of the truth, Eld. J. F. Johnson, the council organized to consider the propriety of constituting the above named brethren and sisters into a church.

1. Chose Eld. J. F. Johnson Moderator, and Eld. James E. Newkirk Clerk.

2. Took the names of the brethren as stated above, composing the council.

3. Inquired of the brethren and sisters desiring to be constituted if they were of the same mind as when they took their letters of dismission from the mother church.

4. Being answered in the affirmative, the council called for their letters of dismission, which were examined and found to be in order.

5. Called for their Articles of Faith and Rules of Decorum, which were examined, and after making one addition to the Articles of Faith, and one alteration in the Rules of Decorum, were approved by the council and adopted by the brethren and sisters.

6. Praise, and prayer by Eld. N. A. Humston.

7. Right hand of fellowship by the whole council.

8. Charge by Eld. J. F. Johnson, after which they were declared by the Moderator to be a regularly organized Old School or Primitive Baptist Church, ready to transact business for herself.

This little body of humble follow-

ers of the Lord then gave their church the name of ELKHILL.

Dear brethren, it was truly comforting to witness the manifest love and unity that so closely binds this little band of believers together. One may behold it in their soundness in doctrine and practice; for their manifest desire seems to be that their brethren may know, and also that the world may see and know, that they care nothing for the things of this world, but that they may be found contending earnestly for the faith once delivered to the saints, having no fellowship with the unfruitful works of darkness. May God so rule in the hearts of this little band that they may ever continue in the unity of the Spirit and in the bond of peace.

Written by request of the council.
Yours in hope of eternal life,

W. T. RITTER.

ORDINATIONS.

THE church at Emmaus met according to previous arrangement, on the second Saturday in June, 1879, in Sumner County, Miss., to take into consideration the subject of, and if thought proper, to set apart brother W. M. LITTLE to the full work of the ministry.

After praise and prayer by W. M. Little and Eld. S. C. Johnson, the church called a presbytery composed of the following named brethren: Elders S. C. Johnson and T. J. Norris, of Buttahatchie Association, Elder C. E. Virell, of Little Black Association, with the deacons of this church.

The presbytery proceeded to organize by appointing Eld. S. C. Johnson Moderator, and E. Duke Clerk.

Brother Little came forward and gave a relation of his christian experience and call to the ministry.

The examination being completed, and full satisfaction given by the candidate, the ordination was proceeded with.

1. Prayer by E. Duke.

2. Ordination prayer by S. C. Johnson, and laying on of the hands of the presbytery.

3. Charge by Elders T. J. Norris and C. E. Virell.

4. Right hand of fellowship by the presbytery and the church.

Closed by singing an appropriate hymn.

S. C. JOHNSON, Mod.

E. DUKE, Clerk.

"Primitive Pathway" please copy.

NOTICE.

IN order to facilitate correspondence among brethren, I respectfully suggest that Old School Baptist Associations throughout the United States hereafter publish with their Minutes the names and post-office address of all their ministers, whether ordained or licentiates.

C. B. HASSELL.

WILLIAMSTON, N. C.

CORRESPONDING LETTERS.

The Old School Baptist Conference of Western New York, in session with the church at Riker's Hollow, N. Y., June 15th and 16th, 1879, to the associations, conferences, &c., with which she corresponds, sendeth greeting.

DEAR BRETHREN:—Another year with all its changes has rolled around, and many who have met with us heretofore we shall meet no more on earth. We have been enabled, under the good hand of our covenant-keeping God, to meet again in annual conference, and receive with no small degree of gladness your ministers and messengers, who have come with the blessing of the gospel of Christ, which has caused our heart to burn within us, and to thank God and take courage. Although some of us have come a great distance to attend this meeting, we have found it a Bethel to our souls, and, as it were, "the house of God and the gate of heaven."

Dear brethren, it is a consolation to know that the counsel of our God stands sure, and that no weapon formed against Zion shall prosper. Also, it is joy inexpressible when our dear Savior sometimes gives us to "read our title clear to mansions in the skies;" that when life's journey is over, after a few more trials and troubles, a few more joys and sorrows, he will take his weary bride home to himself, to chant his praises forever and ever. We esteem it a great privilege to be remembered in your correspondence, by the coming of your ministers, messengers and minutes.

I. HEWITT, Mod.
H. C. OLNEY, Clerk.

APPOINTMENTS.

CHANGE OF APPOINTMENT.

HAVING learned that the second Sunday of this month is the time of the communion of the Southampton Church, and that brother Pollard is to be with them on that day, I have thought best to change my appointment at Philadelphia to the third, instead of the second Sunday of this month, especially as the Salem Church left it wholly with me to decide whether to be with them on the second or third, and it will suit better on the third.

We have also recalled our appointment at Alexandria for August 11th, as we cannot reach that city before the 12th.

G. BEEBE.

I EXPECT, if the Lord will, to be with the church at Burdett on the fourth Sunday in August. Church meeting at 2 o'clock on Saturday.

Also, with the brethren at Brookdale, Susquehanna Co., Pa., on Wednesday and Thursday after the fourth Sunday. Meeting at the school-house near brother H. H. Roe.

SILAS H. DURAND.

ELDER Balas Bundy will preach for the church at Utica, N. Y., on the second Sunday, and Eld. S. H. Durand on the fifth Sunday in August. The covenant meetings at both times, and preaching on the Saturday evenings preceding both.

MARRIAGES.

At the residence of the bride's parents, in Brooklyn, July 31, 1879, by Eld. G. Beebe, Mr. James A. Byxbee, and Miss Mary V., daughter of Wm. A. Vreeland, all of Brooklyn, N. Y.

OBITUARY NOTICES.

Mrs. Mary McCowen, wife of Duncan McCowen, departed this life March 5, 1879. She was born May 18, 1800, making her age 78 years, 9 months and 17 days.

About three years ago she was stricken down with paralysis in her right side, from which she was a great sufferer up to the time of her death. We thought at the time she was attacked that she could live but a few days, her speech being so effected that she could not talk so as to be understood; but she gradually got better, and recovered so much that she could talk, and get about the house and yard.

Last November she was again attacked while at the breakfast-table, seemingly as well as usual. She had to be helped to her bed, from which she was never able to get up any more, only to be lifted, having lost the untire use of one side, and also her speech, so that she could only say yes or no, making her as helpless as a child, and was a great sufferer. She was a woman of no little energy, and took much interest in what was going on.

Five or six days before she died, she seemingly had another stroke, from which she never after moved her head, though she was conscious till the last. Thus she suffered until the evening of the 4th of March, when she became perfectly quiet, and we saw that the time of her departure was near at hand. We stood around her bedside, and about 10 o'clock that night we saw her breathe her last.

She left an afflicted husband, over 80 years of age, together with six children, one brother, nearly forty grandchildren, and eight or ten great-grandchildren, and many friends, to mourn their loss.

Mother has been a consistent member (together with her husband) of the Primitive Baptist Church for nearly fifty years, during which time her walk was such that no one could say aught against her. She delighted in going to her meetings, and in entertaining her brethren and sisters when they visited father's house, as long as she was able to do so. Her chief delight in this world was the welfare of her children. During her illness none of them ever went in to see her but what her eyes would fill with tears, and seemingly she would say, I can't be with you long; live right. The good Lord has taken her to himself, and we have every reason to hope and believe that our dear mother is now enjoying that rest that remains for the people of God, where pain, sorrow and affliction never come. And while it seems so hard to the flesh to give her up, yet why should we wish to have her back in her affliction, knowing that what God does is best? O that we all could say, Thy will be done.

Brother W. C. Cleveland preached on the occasion to a large circle of relatives and friends, from the words, "For all the promises in him are yea, and in him amen, unto the glory of God by us," connected with, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." After which the friends deposited her body in the family grave-yard, to await the morning of the resurrection, when the grave shall give up the sleeping dead, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and the saints shall see Christ as he is, and be like him.

Yours in affliction,

D. G. MCCOWEN.

DEPARTED this life in the city of Baltimore, on the 21st of April, 1879, in the 28th year of her age, **Delia M. Cotton**, wife of G. W. Cotton, and daughter of the late Hon. Asa Biggs of North Carolina. In the very prime of life she was called to the mansions prepared by her Savior. The life of this devoted christian woman was like an alabaster box of ointment, shedding its heaven-directed fragrance.

grace upon all who came within her blessed influence. It was with her all the time to live in the glorious anticipation of the summons to come up higher, and even here to have a foretaste of the joys of the heavenly home. It has been remarked by those who knew her intimately, that for the past few years she was ripening in a very perceptible manner for the glorious change, when the mortal should put on immortality. Her every thought was about the goodness of the Lord, and her conversation was such indeed as becometh the gospel. Affectionate, loving and devoted, as a wife, mother, daughter and sister, she was supremely devoted to the comfort of the saints, and never let an opportunity pass to speak a word about her Savior. She died peacefully and calmly, as she had lived, in the full triumph of her faith in the all-atoning merits of the Savior, and is now wearing the crown of rejoicing in the "better land beyond the river, where the surges cease to roll." To have known her here was a blessed privilege, and many will for a long time to come remember her, as she would often gently speak of the gracious promises, and utter words of encouragement to cheer the distressed and sad-hearted. It was the writer's pleasure to know her well, and with a heart filled with emotions of love he recalls her christian graces, and pens this tribute to her memory. Like Mary, she early chose the better part, and was only happy when in sweet converse with some kindred spirit. She would speak of the "Sweet by-and-by," when "we shall meet on that beautiful shore," when pointing some weary and troubled one to the Lamb of God. But why attempt to write of her, when words cannot tell how she loved the Savior, or how she feasted on the promises; cannot tell how perfect was her faith, or the christian life she led?

Her precious father, and her little ones, and a darling sister, went before her to the land where angels dwell. She leaves behind her a husband and three children, a mother, sister and brother, who, while weeping over her departure, yet sorrow not as those who have no hope.

"Asleep in Jesus! O how sweet!"

To the many readers of your paper who knew her father, I have thought this imperfect tribute to her worth would not prove uninteresting.

C. W. KELLINGER.

BALTIMORE, Md., May 31, 1879.

OUR dear and much esteemed sister **Mary Hoyt**, wife of John H. Hoyt, died May 6th, 1879, aged 60 years. Her maiden name was Small. Her first husband's name was Coleman. After his death she was married to Mr. Hoyt, and moved from Howell's Depot, N. Y., to Waverly, N. Y., where they have been living for quite a number of years. She has left a husband and several children, with many friends, to mourn their loss. For her, we believe, to die was gain; therefore we mourn not as those who have no hope. We believe she is now where sorrow, sickness nor death can ever enter.

She was baptized by Eld. S. H. Durand in the fellowship of the Particular Old School Baptist Church of Waverly, in February, 1872, of which she remained a consistent, orderly and very useful member until her death, always very punctual in attending all the meetings of the church, when not providentially hindered, and always ready to assist when duty called. The last two months of her life she experienced much enjoyment in meditating upon spiritual things; but before she experienced this sweet peace and enjoyment, she had been, as she expressed it, in prison for several months. But after listening to Elder Durand's preaching from the words, "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many," &c., her mind was set free, and from that time until she died the scriptures seemed to be flowing into her mind with sweetness and comfort, and she was enabled to tell the brethren and friends of some of the wonderful blessings that God had bestowed upon her in her last days. All through her sickness, which lasted about nine weeks, attended with a great deal of suffering, she seemed to be perfectly reconciled to the will

of the Lord. She said she was willing to live or to die, as the Lord saw fit. Toward the last of her sickness, as she revived from a state of partial paralysis, which she had been in for three or four days, she said she was in hope that the Lord was going to take her, and seemed to feel somewhat disappointed that she was still living; yet she said that she felt to leave all things in the hand of the Lord, and let him do what seemed good in his sight.

In this dispensation of God's providence the church has lost a worthy member, one who was firm in the truth, ready to contend earnestly for the faith once delivered to the saints, and to give a reason of the hope that was in her, with meekness and fear. She died in the triumphs of living faith.

May the blessing of God rest upon the lonely companion and children, and mourning friends. May they experience in this bereavement that the grace of God is sufficient for them, and bow in humble submission to the will of God.

The funeral was held at the house, by quite a large company of the relatives and friends, and the writer tried to talk a little on the occasion from John vi. 37.

May the God of all grace comfort all who are called to mourn the loss of near and dear friends, is the prayer of the writer.

MARVIN VAIL.

WAVERLY, N. Y.

ANOTHER SOLDIER DISCHARGED.

DIED—On the 27th of April, 1879, at 10 o'clock a. m., in the 91st year of his age, **Elder Allen Samuel**. He had been suffering with a cold for some time, but was up and about, most of the time, until the day before his death. He began to lose his speech, and showed signs of a speedy dissolution, and retained his mind until the last, and had a great desire to depart. He said, "Tell brother McKenzie all is well. Not a cloud hides my view of the rest that remains to the people of God."

Elder Samuel had been over sixty years in the ministry. He was born in the state of Maryland, and when quite young removed with his parents to the state of Illinois, where he lived until he was eighteen years old, when he moved to Lawrence County, Arkansas. When about twenty-eight years old he met with a change, and united with the Regular Baptist Church, and was baptized by Henry McLemon. He commenced preaching about two or three years later, and after a short time was ordained by a presbytery composed of Henry McLemon and Wm. Kellet. After preaching for that church two or three years, there was a call for an evangelist to go and preach at destitute places, which work he was engaged in for thirteen years, during which time he traveled over a great portion of the states of Missouri and Arkansas, and constituted a great many churches, baptized many persons, and suffered many hardships and privations.

He married a Miss Wells, and with her removed to Texas in 1836, when it was a wilderness, and settled in Montgomery County. There was no other minister of the Primitive order in all this county. He commenced preaching, and soon saw fruits of his labors. He organized the first church of the Primitive order in this portion of Texas, near the town of Montgomery. He traveled and preached a great deal in all the surrounding country. He, with others, organized the San Jacinto Church, in or about the year 1844, and remained its pastor until his death.

For several years past he has not been able to preach much, yet he would go far and near to meeting, where he could meet and mingle with the brethren, whom he dearly loved, and did more chimney-corner preaching than any one I ever knew. He was extensively known, and loved by all who knew him; even the children loved him, and loved to see him coming. Although he was a strong, unflinching Primitive Baptist, yet he was loved and respected by all professors; for he was mild and loving, and did not abuse or ridicule any one. Like all other faithful ministers of the gospel, he had his share of persecution, but he possessed to a remarkable degree the spirit of forgiveness, and even when insulted he did not seek revenge, as the following in-

stance will show. As he stepped out of the house one day, after preaching, a man spat a mouthful of amber in his face. He said not a word, but washed his face and went on his way. Six months afterwards he baptized the same man. He was a great peacemaker and lover of peace. We greatly miss him, but he had such a great desire to go home that we cannot grieve for him. He was a companion in travel with the writer, we were much together, and very much attached to each other. When we last parted, two weeks before he died, I asked him if he would be at our meeting two weeks off. He said that he hoped to be in his grave; and he died that day.

He had spoken to the writer to preach on the occasion of his death, and to send a notice of his death to brother Beebe, for publication in the SIGNS, and thank him for his most precious paper, which had so much comforted him in his old age.

His widow, and one son and one daughter, with many relatives and friends, mourn their loss; but as we know that he is at rest, we cannot sorrow.

The writer preached on the occasion to a large and deeply sympathizing congregation, at the church-house near where he is buried, on the second Sunday in July, 1879.

His daughter was the last one he baptized, being in his 90th year. O how much good it did do him. She sends you a letter which she wishes you to publish, if you see fit.

Yours in tribulation,

A. W. MCKENZIE.

WALKER CO., TEXAS, July 15, 1879.

DIED—In Sanford, Maine, May 25th, 1879, **Mrs. Fanny Applebee**, aged 88 years and 6 months. She died very suddenly. I was informed by one of her children that she experienced a hope in Christ a great many years ago, at the time that Eld. Nathaniel Lord was preaching here, where I now am preaching. She was a good companion and mother, and was under the faithful care of one of her daughters in her old age.

I preached at her funeral to a large number of people, from the words in Isaiah li. 6. It was a solemn meeting. She leaves a number of children to mourn, but not without hope.

ALSO,

DIED—At North Berwick, Maine, June 19, 1879, **Miss Ella M. Ford**, daughter of Mr. Stephen Ford, aged 15 years and 9 months. Her disease was consumption. A short time before she died she told me that for some time she had enjoyed her meetings, at times well. She then told me that two or three years ago there was a change in her feelings, which caused her to enjoy her meetings as she had; that she had a hope that Christ was her Savior. I then asked her, as God had wrought such a change in her, and given her a hope, if he should take her soon to himself, if she felt it would be all right. She said, Yes. I saw her again, soon after, and found her weak, but she said her Savior was with her. She had her mind and power of speech until the last. A little time before she died she asked her father in what part of the burying ground he should lay her remains. She then talked to them all, about her hope in Christ, and said she was ready and willing to go the way she should not return, and bade them all good-by. The last she said, as she looked and saw them in tears, was, "Let me go." She was naturally one of the most amiable girls that ever lived, so that she was pleasant in health, pleasant in sickness, and pleasant in dying. It was wonderful, when it was developed, how perfectly God in his own way had fitted her for herself, and how willing she was to go and be eternally with him.

She has left a kind and loving father and step-mother, one brother, and a grandmother with whom she had lived from infancy, and who loved her as her own child.

It is thought that as many as four hundred people attended her funeral, on which occasion I preached from the words in 1 Cor. xv. 57. It was a solemn meeting.

May God bless the father, mother, brother, and our dear old sister Ford, the grandmother, for his name's sake.

WM. QUINT

NORTH BERWICK, MAINE.

DIED—At his residence near Gray's Summit, Franklin Co., Mo., June 29, 1879, **John M. Crews**, aged 68 years and 11 months. He was born in Amherst County, Va., and in his boyhood removed with his father and family to Henry County, Va., where he lived chiefly until 1866, when he came to Missouri. In 1870 he settled, with an aged sister who accompanied him from Virginia, on the farm on which he died. He bore his final sickness, which was long and distressing, with the patience and resignation of a christian, and died in the full belief of a blessed immortality.

The last sad tribute of respect was paid to his memory by a large concourse of friends and neighbors. It may be truthfully said of him that he was an exemplary citizen, intelligent, pleasant and hospitable, and beloved by all who knew him.

MINUTES

Of the 22d annual session of Old School Predestinarian Baptists of Western New York, held at Riker's Hollow, Steuben Co., N. Y., June 15th and 16th, 1879.

SUNDAY, June 15th.

Introductory sermon by Elder S. Danks, from Hosea ii. 22, 23.

After a recess of one hour, Elder Wm. M. Smoot preached from Titus ii. 11-14.

Closed by benediction, to meet to-morrow morning at 9 o'clock for the transaction of business.

MONDAY, June 16th, 9 a. m.

Organized by choosing Eld. I. Hewitt Moderator, and H. C. Olney Clerk.

Received correspondence from associations as follows:

Kehukee, N. C.—Minutes.

Baltimore, Md.—Minutes and messenger, Eld. Wm. M. Smoot.

Delaware River, N. J.—Minutes and messengers, Elders Smoot and Hewitt.

Warwick, N. Y.—Minutes and messengers, Eld. I. Hewitt and Dea. J. Prior.

Chemung, N. Y.—Minutes and messengers, Eld. I. Hewitt, and brethren J. Prior and W. Reed.

Corresponding Meeting, Va.—Minutes and messenger, Eld. Wm. M. Smoot.

Western Corresponding, Mo.—Minutes.

Licking, Ky.—Minutes.

Lexington, N. Y.—Minutes and messenger, Eld. I. Hewitt.

Passed the usual vote for messengers to corresponding associations and meetings.

Appointed brother Augustus Weld to prepare a Corresponding Letter, to be published with these minutes in the SIGNS OF THE TIMES.

Our meeting to be held next year with the church at Riker's Hollow, to commence on the Sunday following the close of the Chemung Association.

Adjourned.

Ministers present.—Elder S. Danks, Ohio; Elder Wm. M. Smoot, Virginia; Elder Isaac Hewitt, N. Y.

I. HEWITT, Mod.

H. C. OLNEY, Clerk.

ASSOCIATIONAL.

The Red Stone association will convene, by divine permission, with the Meadow Run Church, in Greene Co., Pa., on Friday before the first Sunday in September, 1879. A cordial invitation is given to all lovers of the truth to meet with us.

I hope our ministering brethren will not forsake us. There will be conveyance at Fairmount Station, West Va., on Thursday, to meet the cars and convey our friends to places of entertainment and to the meeting.

ADAH WINNETT.

The Lexington Association is appointed to be held with the church of Olive & Harley, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1879.

A cordial invitation is extended by the brethren and friends of this church to ministers, brethren and friends from sister churches. We say, Come and see us. Those from the east will please stop at Olive Branch, and those from the west at Shokan, where they will be met and conveyed to our homes and to the meeting, both the day before and the day of the meeting.

A. BOGART, Church Clerk.

The Mad River Association will be held with the Jennings Creek Church, eight miles

from Delphos, Van Wert Co., Ohio, commencing on Friday before the second Sunday in September, 1879.

Those coming on the cars will be met at Delphos on Thursday. A cordial invitation is extended to all.

J. R. MILLER.

The Indian Creek Old School Baptist Association will be held with the Caezer's Creek Church, Greene Co., Ohio, commencing on Friday before the third Sunday in September, 1879, at 10 o'clock a. m., and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us, especially the brethren in the ministry. Those coming by public conveyance will come by way of Xenia, and there take the Dayton & South Eastern Narrow Gauge R. R. to Jamestown, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

The Corresponding Meeting of Virginia will be held this year with the Bethlehem Church, Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, and continue three days.

The Licking Association of Particular Baptists have appointed to meet this year with the Elizabeth Church, in Bourbon Co., Ky., beginning on Friday before the second Saturday in September, and continue three days.

The Tygart's Valley River Association will meet with the Little Bethel Church, Barbour Co., W. Va., at 11 o'clock a. m., on Friday before the last Sunday in August, 1879.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

The Maine Old School Baptist Association is appointed to be held with the church in Whitefield, commencing on Friday, Sept. 5, 1879, and continue three days.

Come, brethren, to our yearly feast, and bring a few able ministers with you. The visiting brethren and friends will be met at Gardiner, on the Maine Central R. R., on the day before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church in North Berwick, York Co., Maine, commencing on Friday, August 29th, at 10½ a. m., and continue three days. All who wish to meet with us are earnestly invited to do so. There will be teams at the depot at North Berwick on Thursday before the meeting, to take all who come to the meeting.

WM. QUINT.

The Spoon River Association will meet, if the Lord will, on Friday before the first Sunday in September, at 10 o'clock a. m., with Henderson Church, Knox Co., Ill., near Rio, on the St. Louis & R. I. R. R., where persons will be met the same morning, and the evening before, from the north and south; those coming from the west will change at Monmouth for Rio; those from the east will come via Galva to Woodhull, and inquire for Milam Thomas, or via Peoria to Galesburg, on Thursday evening. All these lines are run by the C. B. & Q. Brethren, come and see us.

I. N. VANMEYER.

The Mt. Pleasant Association of Regular Old School Baptists will meet, the Lord willing, with Beech Creek Church, Shelby Co., Ky., on Friday before the first Saturday in September, 1879, and continue three days. Brethren and sisters are cordially invited to meet with us, and especially do we hope to have a goodly supply of ministers.

Those coming by rail will stop at Bagdad, on the Louisville & Lexington R. R., where arrangements will doubtless be made to convey them to the place of meeting. Trains pass both ways both a. m. and p. m.

J. M. DEMAREE.

The Salem Association of Old School Baptists is appointed to meet with Little Hope Church, in Owen County, Ky., on Wednes-

day before the fourth Friday in August, 1879. Those coming east or west will get off the cars at Glencoe Station, on the L. C. & L. R. R. By order of the church,

J. W. EDWARDS, Clerk.

The Cany Fork Association of Old School Baptists will meet on the fourth of September, near the house of John F. Hancock, of Monroe, Overton Co., Ten.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

The First Regular or Old School Baptist Association called Kansas, will be held with the church at Little Hope, near Tonganoxie, Leavenworth Co., Kan., to commence on Friday before the last Saturday in September, 1879, at 10 o'clock a. m.

The Tallahatchie Association of Primitive Baptists failed to hold their annual session last September, in consequence of the prevailing epidemic in the country at that time. The next session is appointed to be held with the church at Chewalla Meeting House, ten miles south-east of Holly Springs, Marshall Co., Miss., to commence on Friday before the third Sunday in September, 1879, and continue the three following days.

WM. P. MOTHERSHEAD, Mod.

BENJ. POWELL, Clerk.

YEARLY MEETINGS

OUR yearly meeting will be held with the church at Rock Springs, Lancaster Co., Pa., on the last Saturday and Sunday in August, to commence at 10 a. m. on Saturday.

Friends coming from Philadelphia will be met at Rowlandville, Cecil Co., Md., near noon on Friday. From Baltimore and Wilmington in the evening of the same day. A cordial invitation is extended to ministering and other brethren and friends generally.

GEO. JENKINS.

The annual meeting to be held with the Bryn Zion Church, Kent Co., Del., is appointed for the third Sunday in August, including Saturday and Monday; commencing Saturday at 2 p. m., and Sunday and Monday at 10 a. m. Brethren and friends from abroad are affectionately invited.

Those coming by rail will take tickets to Clayton, on the Delaware Rail Road, Saturday morning, where the trains from all directions will be met.

E. RITTENHOUSE, Pastor.

The Old School Baptist Church at Cow Marsh, Kent Co., Del., will hold their yearly meeting on Saturday, Sunday and Monday, the 23d, 24th and 25th of August. A cordial invitation is extended to ministering and other brethren generally.

Those coming by railway will be met at Woodside with conveyance during the meeting. Train going north will arrive at 10 a. m., going south at 11.31 a. m.

J. B. MEREDITH, Church Clerk.

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., SEPTEMBER 1, 1879. NO. 17.

POETRY.

JEREMIAH XXXI. 3.

"Yea, I have loved thee with an everlasting love."

WHAT shall we say of love so great, so free,
Which ever was, and evermore will be?
From everlasting did this love abound;
No date to dateless love can e'er be found.
For God is love, the sacred records show,
The truth of which both saints and angels know.

But why are fallen sinners loved of God,
And wash'd from sin in the Redeemer's blood?
The will of God has caused his love to flow;
No other WHY but this can sinners know.
Why are some loved in Christ and saved by grace,

And others left to run the downward race?
Why some, through grace, eternal bliss attain,

While others reap, through sin, eternal pain?
Are questions hard indeed to flesh and blood.
Each answer is, So is the will of God.

How sovereign is the love of God to man!
How wise and wonderful salvation's plan!
In love the Father gave his Son to die;
The Son, in love, did willingly comply.
In love the Spirit will his work maintain,
And by his power shall each be born again.

When lost in Adam's fall the chosen lay,
And all from God, like sheep, had gone astray,
No love to him, but hatred, filled their heart.
Yet still he loved, nor could his love depart.
The everlasting arms were still beneath,
And Jesus' love was stronger found than death.

Yes, in the circle of eternal grace
The chosen have a never-failing place.
Eternal love their sins on Jesus laid,
And he in love remains their covenant Head.
He did engage to put their sins away,
And by his blood their ransom price to pay.
The vengeance due to them, upon him fell,
Thus they are saved from sin, from death and hell.

God in his love has fix'd the day of grace,
When all he loves shall seek the Savior's face;
And though he seems to meet them as a foe,
When they are taught the holy law to know,
Yet 'tis in love he makes his justice known,
To lay them low in dust before his throne;
And thus they see and feel they are undone,
And none can save but God's eternal Son.
Love leads them to the fountain of his blood,
To purge their sin, and find sweet peace with God,

And clothe them with Immanuel's righteousness,
Designed to be their everlasting dress.
Love spreads its sacred banner o'er their head,

And to the house of wine each one is led,
To eat and drink, and bless the sacred Three
For the provision made, so rich and free.
Each one, while feasting here, forgets his woe,

And thirsts and pants more of this love to know;
While each exclaims, "O Love, how rich thy store,

That makes such beggars kings forevermore!
O may we feel love's mighty power within,
To keep us from the dangerous way of sin;
To lead us in the true and living way,
Till night gives place to never-ending-day."

The subject is so deep, so high, so grand,
I feel my thoughts completely at a stand;
I can but merely of its surface tell,
And own 'tis love that's inexpressible.

CORRESPONDENCE.

ROMANS XIV. 1-4.

"I will call on that dear brother, Elder Wm. J. Purington, to preach a little through the SIGNS OF THE TIMES from the first four verses of the fourteenth chapter of Romans. From a poor unworthy brother, as I hope,
PETER MOWERS."

REPLY.

The scripture to which reference is made reads thus: "Him that is weak in the flesh receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand."

In compliance with the request of brother Mowers, I will briefly state what I understand to be involved in the declarations of scripture to which he has referred; and, in so doing, what remarks I may make will be simply my views of the subject, with no other desire than to comply with my brother's request, and he and all others who have patience to read them can test what is said by the scriptures, and, if found to be erroneous, reject them.

Him that is weak in the faith, receive ye. In this chapter, and a part of the next, the apostle, as in the eighth and tenth chapters of first Corinthians, is setting forth in cogent language, and establishing in a very positive manner, the duty of mutual forbearance among the children of God; and although the subjects causing controversy often vary, yet the principles laid down by the inspired judge are always the same. The inspired apostle knew "that an idol is nothing in the world, and that there is none other God but one;" consequently, any things offered to idols were not thereby polluted, because the idol had no power, as such, to pollute what had been offered. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Although such was the truth, and remains so yet, still we are informed that such knowledge in the apostle's time was "not in every man; for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their

conscience being weak, is defiled. But meat commendeth us not to God; for neither if we eat, are we the better: neither if we eat not, are we the worse." The apostle, knowing such to be the case, and that "whatsoever is sold in the shambles, that eat, asking no questions, for conscience's sake; for the earth is the Lord's, and the fullness thereof;" but the knowledge of the apostle did not lead him to separate himself from his weak brethren, for said he, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Such an example of forbearance toward weak brethren, and such refraining from what was lawful for him, rather than do anything to wound the conscience of a weak brother, or lay in the way anything that might "become a stumbling-block to them that are weak," cannot be too carefully heeded by all lovers of the truth; for said Paul, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." *Eat, my brother seems to be used in direct reference to the doctrine of the gospel as a whole, for improper views of it, in any of its principles, generally imply something defective with respect to the doctrine itself; but it is seldom that the "infant in grace" has so clear a view of the truth, though such one may be three score and ten years of age when brought to a knowledge of the truth, as in after years; yet in the incipient state of his experience he is made to see clearly and understand fully that "salvation is of the Lord." When one is constrained out of love to God, love to the organized church, love to the brethren, to ask for a home in the church, and gives evidence that he has experimentally died to the law, that he has passed from death unto life, though he be in a condition of weakness as to many of the deep things of the gospel, yet if his words, his appearance, and previous course, in attending the stated meetings of the church, are such as to show he is a child, receive such an one, and not reject him, and not say to him, *Stay away until you understand all that the doctrine of the gospel embraces; for if that had to be the test, we should soon cease to have any visibly organized churches, for we only know in part while here in the flesh.**

But not to doubtful disputations. A number of just inferences may be adduced from this phrase; but one obvious meaning doubtless is, that a weak brother should be received, without pressing him to receive views

which as yet are not clear to him, by harassing discussions on the points of doctrine into which his mind has not clearly been led. Such a course will tend to wound his feelings, instead of enlightening and edifying him; and should he acquiesce, without understanding what has been pressed upon his mind, it would be no satisfaction to him, for disputation amongst brethren seldom, if ever, begets unanimity. If a statement concerning the will of Christ, quoted directly from the scriptures, has not the effect to settle his mind, and produce conviction of the truth of the position, a lengthy discussion will be more likely to confuse him than to resolve the doubt. The Holy Ghost must give the true meaning and just interpretation of divine truth, and as there is a growth in grace, the various principles of the truth will appear more plain. Aged and talented brethren may not always agree in every particular thing pertaining to the gospel; yet if there be harmony of views upon the great and fundamental principles of the doctrine, their fellowship should remain unbroken, and examination and recrimination should not be indulged in by such brethren. It is only when gross error is contended for, contrary to the positive teaching of the scriptures, that reproving and rebuking should be resorted to, and, if needs be, sharp disputation and indignation manifested, because the honor and glory of God should be fearlessly contended for; but there is, in my judgment, a vast difference between being weak in the faith, and contending, with much carnal zeal, for sentiments that are unscriptural.

To attempt to push one forward faster than he is taught by the word and spirit of God, will cause such one to stumble, and will prove an injury to him instead of a benefit. The children of God seldom argue one another into their views, for in arguments it is too often the case that a desire for victory becomes the leading principle, instead of receiving instruction; and such controversies sometimes end in leaving each party more fully confirmed in his own opinion that he is right and his brother wrong. When it is necessary to show the weak brother his errors, it is the better way to exhibit in calmness, kindness and faithfulness, the truth in its evidences, by a direct appeal to his own experience, and then give him affectionate instructions drawn directly from the scriptures; and as such one becomes stronger in the faith and riper in his judgment by the teaching of the Comforter, the

Holy Ghost, his mind will become more clear upon the various principles embraced in the doctrine of the gospel. The apostle does not admit that the views of them who differed so widely among themselves are equally well founded, but that they were all brethren, having in view the honor and glory of God; and notwithstanding their defects in knowledge, and the difference in their conduct, they certainly ought not to be any the less forbearing to one another.

For one believeth that he may eat all things. The Jewish law, in its ritual of ordinances, was abolished before this time, for otherwise neither Jew nor Gentile had any just ground for any such belief. Under the legal dispensation, by express command of God, the Jews were prohibited from eating certain kinds of birds, beasts, blood, &c., which fact certainly had a typical meaning; but after the death and resurrection of our Lord Jesus Christ, those prohibitions no longer were binding upon the followers of Christ. The apostle Paul, in a most remarkable declaration to the saints at Colosse, shows clearly that the disciples were no longer under Judaism, but completely freed from that ritual; for said he, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come: but the body is of Christ." Also the apostle shows that it was no trifling matter that such was the freedom of the church, but he manifests a great anxiety in the matter, being thus led by the Holy Ghost; for he says, "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." The apostle being led into the truth by the spirit of God, well understood that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

Another, who is weak, eateth herbs. The law of Moses did not restrict the Jews to herbs; but doubtless direct reference is here made to one so weak in the faith, and whose conscience was so tender, not having as yet had his mind so illuminated as to see that the dumb idol had no power to pollute the meat offered to it, in order not to violate his conscience, would refrain from eating any meat whatever, fearing it might have been offered to an idol; for this does not

refer to the distinction of meats by the law, but to the pollution of meats by being offered to idols; for, in the view of such weak one, it affected the meats allowed by the law as well as the meats prohibited. Therefore the opinion of the pollution of meats by the mere circumstances of having been offered to idols as a sacrifice, might be entertained by Gentiles as well as Jews in that early age of the gospel church; and the thing that those weak ones seemed to be guarding against was not the breach of the law with respect to the distinction of meats, but the pollution of meats by their having been offered to idols.

Let not him that eateth, despise him that eateth not. Here, in this connection, it appears that the peculiar error or sin to which each party was liable is distinctly pointed out, for sometimes the pride of our carnal hearts is such that there is a great proneness to look upon and hold the ignorant in contempt, which sin is not sanctioned in the scriptures as pertaining to brethren; and it would seem that such a state of things might exist amongst the brethren at Rome when Paul wrote, which needed correction by his reproving them in the manner he did. They who could eat everything, without exception, were strong, because they had just views on the subject, and the temptation was to despise their weak brethren. Let us carefully notice, it is the brethren they were forbidden to condemn, and not the thing which they did, for they must condemn the thing as wrong which they did; but I do not understand that they were to condemn them who did such things, as though they performed them from improper motives.

And let not him which eateth not, judge him that eateth. This clause of the text under consideration shows that the weakness of ignorance is as liable to pass a sentence of condemnation on those who, from more enlightened views of divine truth, are not in the least affected by their scruples; for they who were weak thought it unlawful to eat certain things, because they had inadequate views of the subject, therefore they were under the temptation to judge unfavorably of the views of their strong brethren. And it is sometimes the case now that weak children of God are troublesome, by ascribing the conduct of their stronger brethren to improper motives; and it is clearly evident from the apostle's words that the weak are as liable to judge improperly as the strong are to despise. Therefore how important that all should heed the apostolical injunctions, which are equally binding upon both classes, for by so doing we shall inculcate brotherly love.

For God hath received him. It appears plain that God hath received both the weak and the strong, as righteous in his sight; not because of anything they, as men, had done or had not done, but through the righteousness of his Son Jesus Christ. It clearly appears to my mind that the receiving here being asserted of the one, and not mentioned of the

other, must respect the thing in which he is condemned by the weak brother; and if so, it clearly implies that the distinction of meats, with all the ritual ordinances of the law of Moses, was abolished, for the conduct of Christians, so far as it conflicted with the law they were under to Christ, could not be accepted of God. Then the receiving here spoken of must have reference to the particular conduct in question, for the strong were received in their using things prohibited by the law, because the law, pertaining to meats, drinks, carnal ordinances and divers washings, was abolished; and if the word "receiving" had not this reference, it would be as applicable to the weak as to the strong, whereas it is here affirmed of the strong only. Though the weak are accepted with God through the righteousness of Christ, yet their weakness, in the matter under consideration, is not commended as a just principle to be inculcated by brethren, but to be borne with on account of their weakness.

Who art thou that judgest another man's servant? It is generally supposed by brethren that the person who condemns here is the strong believer, and the party or persons who are condemned are the weak; but the context, or previous declarations, show it to be otherwise, for it was the weak who condemned the strong, and not the strong who condemned the weak, as clearly shown in the third verse; for it says of the strong that they were liable to despise the weak. Therefore in the fourth verse the apostle, in a very emphatic manner, asks, *Who art thou that condemnest, or judgest, another man's servant?* It certainly must apply to him or them who were previously represented as having condemned the strong; for had it referred to the strong, it would not have been said, *Who art thou that condemnest?* but *"Who art thou that despisest?"* It appears that the weak were prone to condemn the strong, as though they were not all believers; but in so doing they were justly blamable, for they assumed the prerogative which belongs to God, who is the righteous Judge of his own servants.

To his own master he standeth or falleth. As the standing in the end of the verse appears to have direct reference to his standing in the profession which he has made, it certainly must have direct bearing upon his course of conduct while here in the flesh; for of the servant it is said he stands or falls to his own master, because he is accountable to his own master.

Yea, he shall be holden up. This person who is condemned as an unbeliever, or one who would soon waver and fall from the faith, would be held up or made to stand by the almighty power of God, and not the observance of the precepts of the Mosaic law; therefore the just conclusion is that the improper views each class might entertain of the other would not effect their final destiny, although much confusion might be caused in the visibly organized church by such an unjust judgment.

For God is able to make him stand. The certainty and finality of his standing is rested on God's ability to hold him up, and not on the creature man's ability to stand in his own strength; for the strong are as liable to fall as the weak, for nothing can hold up either but the power of God. This is very important, for it shows that a man's standing is not in himself; for said the prophet Jeremiah, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." And it is also important, as it secures the standing of all true disciples beyond the possibility of a failure; for this standing is as sure as God's power, because the great matter rests upon God's, and not man's, ability. And although there may be dissensions, ill feelings, and various difficulties in the church in her militant state, but to say, on account of such things, that any of God's chosen people will finally fall and eternally perish, is to say that their heavenly Father is not able to hold them up, which is openly and positively denying God's power.

I expect that brother Mowers wishes something said about the weak and strong in our day, for there are weak and strong now; but there may not be the same things literally to cause differences as when Paul wrote his epistle to the Romans, but there are matters involving the same principles; and now the admonition of Paul, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," is just as binding as when written. There are some weak brethren to-day who are somewhat entangled in legality, for we sometimes meet some who think that the first day of the week is in some way rather better than any other day, that it is wrong and sinful to have any means of public conveyance upon that day, that there should be no mails forwarded, &c. Now such weak minded ones, in those things, should not be dealt with in a harsh manner, but should be dealt with in a kind and loving manner, and the errors which they cling to be shown them in bible language; and as long as they introduce nothing into the church to cause any trouble, such weakness should be borne with. On the other hand, they who have such scruples about certain things upon the first day of the week, should be very careful not to condemn them who have not such scruples; for "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Another lamentable weakness is sometimes manifested by some who are ministers, and stand as watchmen, for frequently, when with their brethren, they have a vast amount of fault to find with their brother ministers; one is too "nervous" when he speaks, another's appearance in the pulpit is "repulsive," another speaks too "loud," another is very "prolix" in his remarks, &c. Now those who pursue such a course exhibit a great weakness and a peculiar

infirmity; but they are to be borne with, and when there is a proper opportunity, should be reproved. Another weakness is jealousy because more persons will assemble to hear one man than another, and remarks like the following are made, "I cannot see why all do not receive the same attention," &c. That feeling shows a great weakness, and is to be borne with, and not made a test of fellowship. Another weakness is that there are certain buildings in which the church ought not to assemble for worship. The writer of this article has occasionally spoken for the Salem Church, in Philadelphia, in a room in which nearly all kinds of societies meet during the week, and their "mottoes" are hanging upon the walls; but because such is the fact, it no more pollutes the room than the dumb idol did the meats. He has often spoken in a hotel on Sunday afternoons to large congregations, and once in a theatre, because the church could get no other place to assemble; but he does not feel to make a test of the matter, because some weak brethren think such rooms have been polluted. Neither is it just to condemn him for speaking in such places; for when members are so situated that they can obtain no other suitable place in which to assemble, the servant of God is justified in proclaiming the gospel in those places, as much as he would be in a hundred thousand dollar meeting-house.

These remarks might be extended to a great length, but I have already said enough to give you an idea of what my views are on the subjects involved in the scripture to which you called my attention, brother Mowers, and it may be that the few thoughts penned down may cause your mind to have enlarged views upon the subject, and, if so, I shall not have written in vain.

WILLIAM J. PURINGTON.

SOUTHAMPTON, Pa., July 31, 1879.

WHITESBORO, N. Y., March 4, 1879.

DEAR ELDER DURAND:—Feeling some inclination in my mind to address a few lines to you again, I make the attempt, conscious of my inability to write or say anything that will tend to the edification of any one, unless the Lord by his spirit guides and prepares. Our Savior said, and we learn it by painful experience every day, that without him we can do nothing. "The preparation of the heart in man and the answer of the tongue is from the Lord." After reading, some time since, that precious piece of rich experience from your pen, "Blessed are the meek," and feeling some little going out of soul to the dear Lord, for his great goodness to usward, unworthy, undeserving creatures, in raising up and filling the hearts of his dear servants with his rich heavenly treasure, and enabling them to communicate to us, I sat down, thinking I would write you a little account of my troubles. But I had written only a few words when I found it impossible to proceed, such a sense of guilt and shame filled my

mind, with harrassing and distressing thoughts intruding. But thinking, for the past few days, over the year that has passed, with its many changes, its storms and calms, trials and deliverances, as I humbly trust, I feel constrained to make another attempt, though I find adverse feelings fighting against it, which would lead me to keep still and not let the deceit and hypocrisy, which causes so much contention within, come out and manifest itself to you. O the depth of wickedness there is in my nature! Like Job, I am often compelled to say, "Behold, I am vile," and to put my mouth in the dust, if so be there may be hope. And blessed be his dear name, he does, I trust, give me moments when I can feelingly rise above, and all my enemies are found liars unto me, and in the name of the Lord I can tread upon all their high places. These are times when he revives my fainting hope, softens my hard, impenitent heart, and my soul is melted at his feet, from a sense of his great goodness to such a vile creature as I am. In tracing what I hope is the Lord's work upon my heart, passing over a few years, and commencing with the time I first heard you preach the gospel, it seemed like an awaking, a reviving, or renewing, as it were, of my mind to the solemn realities of those things which pertain to my never-dying soul; having sensibly departed from, and grown cold and indifferent to them, though at times, while in that condition, my mind would be so wrought upon as to cause much anguish and pain; but now it was brought home effectually to my conscience, as I trust. My deplorable condition before God was made manifest to me, filling my mind with dismay. It seems to my mind that the truth of that scripture was to some extent verified in my experience afterwards, "If thy children forsake my law and walk not in my statutes, then will I visit their transgressions with the rod, and their iniquities with stripes." My mind became more and more uneasy, and desiring to hear you again I went to Utica, (some fifty miles) but was disappointed, as you was unable to fill your appointment. At that time did I find such a going out of soul, such a drawing toward the people there, as I had never felt before in exactly the same sense. I was permitted to make the acquaintance of some of them, and staid with them till the following morning. To describe my feelings during this short stay would be impossible. It seemed as though all my past life of sin, backsliding and wandering was formed into a vast mountain before me, and I felt in my very heart its whole weight pressing me down, and like a mighty barrier in the way of my access to God. I felt to groan under it, scarcely daring to think of prayer. I retired to bed, but not to sleep much. In the morning the burden was gone, to a very great extent. As my mind had been somewhat occupied in relation to moving near there, it was now even more so. My mind became like that of a little child, not knowing which

way to take, but desiring in my inmost soul that the Lord would lead me. And, indeed, in looking back upon that time it has given me occasion to admire the wonder-working hand of the Lord in leading me, as I humbly hope, in paths of righteousness for his name's sake, though so unworthy. For some time thereafter I enjoyed a quiet and trusting frame of mind. Obstacles to my moving, which to my natural mind at ordinary times would seem insurmountable, were taken away. At least, though they remained in fact, they were so taken from my mind that I could make no trouble of them; although, previously, to my mind it was most absurd to think of, and as throwing away my daily bread to undertake it. I commenced immediately the work of preparing for the change. In settling up my business affairs, the Lord prospered me exceedingly, far beyond my expectation, which I felt to take as another evidence of his leading. But the trial was in reserve for me. I was no sooner settled in my new home, and commenced business, than the quiet, resting-frame of mind I had enjoyed was swept entirely from me, and was succeeded by the most trying season I ever realized or felt in all my life. It would be impossible for me to relate the trouble of mind and soul I was plunged into. Whereas temporal matters had gone smoothly with me, now everything was apparently working to my disadvantage; so much so that at times I could not, however much I tried, see anything before me but destitution and the loss of everything. Yet it did seem to me that I could willingly bear all this, could I but realize in my soul that the Lord had forgiven my sins and transgressions; but my hope seemed perished from the Lord. My condition, as presented to my mind, was most appalling. My base backslidings from the Lord, and the exceeding sinfulness of my corrupt heart ever before me, boiling over, as it were, with all manner of sin, made me at times to tremble, and wonder that he did not cut me down as a cumberer of the ground. For me, so vile and base, who had so foully sinned against light and knowledge, and done despite to the spirit of grace, there could be nothing but a certain fearful looking for of the fiery indignation of the Lord, and surely I was feeling it then in my soul. I sought in vain for evidences of a work of grace on my heart in days that were past; and if, as sometimes was the case, some past evidence of the loving kindness of the Lord to me would come into my mind, and I would try to take comfort, that as he had blessed me in times past, he would in his own time again, it seemed as if it was instantly torn from me, as not belonging to me. I could not claim it, and it would seem to recoil on my heart as another of my awfully presumptuous sins. At times I was filled with rebellion, and haunted by hard thoughts of God, my heart issuing forth blasphemy against the God of heaven, till all seemed to overwhelm me. Nothing but groanings

could escape my lips. Having no access to the throne of grace made it heartrending; my prayer was shut out. The pangs of hell got hold upon me, and in feelings I drew near unto the gates of death. Many times I could neither eat nor sleep. While in such distress, I would seek some secluded spot, thinking to cry aloud to the Lord; but all I could tell him was, "Lord, thou knowest;" and I realized that he knew me just as I was. My desire being always before him, was sometimes sweet beyond expression. What a sense of the equity and justice of God I felt at times in my very soul, which would close my mouth against all murmurings, and force from me the confession, "O Lord, righteousness belongeth unto thee." My inmost soul assented to the equity of his dealings, should he never regard my case, and consign me to eternal banishment from his presence. But to the honor of his dear name I have to say, He hath not dealt with me according to my sins, nor rewarded me according to mine iniquities. He has graciously permitted even such a vile creature as me to approach him, by giving me a spirit of prayer and sweet access to his mercy seat. Then how did I plead with him for his sweet mercy, for the forgiveness of all my sins, and the healing of all my backslidings. O, it is sweet to be enabled to pour out our soul to him. There seems to be a measure of his forgiving love imparted to us in the very feeling of approach. How, at such seasons, has my soul plead with him to speak peace to my soul through the precious Christ. How sensible I was of my utter helplessness, and my proneness to wander and to turn aside. I felt such a fear of myself, of my treacherous heart, that it made me cry and beg of the dear Lord to guide and keep my footsteps, feeling it to be a fearful thing to depart, as I had, from the Lord. Sinning, that grace may abound, I am sure is not the language of one who fears God.

My mind was also much exercised in relation to casting in my lot with God's people, and the subject of believers' baptism troubled me much. I did not have a question as to its being the command of our blessed Lord and the sweet privilege of his saints, that being a matter settled in my mind before. But the question of my being a proper person to partake of it, was indeed a very serious one to me. I felt many times that I would gladly follow him, but I could not go just as I was; I must have another token for good, some conspicuous manifestation to me, settling it to my mind beyond doubt. But as I had often found that the Lord's ways were not my ways, so in this case. The thought of making a public profession of the Lord Jesus, and then to bring disgrace upon his cause, and thus prove to all what was so often my fear, that I knew nothing experimentally of him, was piercing to me. Yet at times my mind would be so occupied, notwithstanding my condition, that ere I was aware I would cry out, "O Lord, I will follow thee;

but grant me one token of thy love to my soul. How can I go as I am?" And in this way there seemed to be a secret power impelling me in that direction. One time in particular I will mention. While riding out alone these words came forcibly to my mind, "I am not ashamed of the gospel of Christ." They brought with them much humility and confession before the Lord. Shame filled my mind that I had been ashamed to own him, and I secretly resolved that at the next meeting I would tell the church and leave the matter with them and with the Lord. One of the brethren was spaking at one time about choosing a new place to baptize, and suggested a place near by me. I had occasion to pass the water almost every day, and the water always looked good to me. Yet this was a most severe trial to me. Satan would picture me as coming to the water, (should I take that step) in the presence of a number of persons, both of the world's people and the Lord's children, and then, instead of manifesting to them that I was a follower of the Lamb, should I manifest to all that I was a base deceiver and hypocrite, my mind would be so filled with a sense of the displeasure and wrath of the Lord that, like as Cain said, my punishment would be greater than I could bear, and I should be compelled to cry out and own my presumption right there, and thus in that open manner bring such a disgrace on the cause of truth as none ever before had. Thus was my mind terrified night and day. O how it drove me to the Lord with strong crying and tears! What a searching time! What groaning before him who knew all my desire! But blessed be his holy name forever, though overwhelmed with trouble and sorrow, he hears the cry of the destitute, and will not despise their prayer. Sometimes my heart was melted at his feet, and I felt such a sweet and blessed drawing towards him, when some precious word would come into my mind, and my faith would view him as adapted and suited to all my need. Then I could tell him, as a little child, all my fears and troubles. But alas! I would soon return to my own sad place, and Satan would seem to terrify me more than ever.

But I must draw this letter to a close ere I exhaust your patience. My mind got no rest permanently. The time for covenant meeting came, and I felt, as I said before, impelled to go. It was late when I got there, and meeting had commenced. You were not there. I felt almost ready to sink. I thought now, most surely, this was a proof that I was not in my right place, and I could not and would not say a word. A part of the time my heart seemed to run over with enmity against them, so that instead of loving them, hatred seemed to dwell in my heart towards them. These feelings were terrible to me. However, after hearing the brethren and sisters tell of their troubles, my heart again felt drawn towards them, and I tried to tell them some of my troubles; but in this I felt to have

signally failed. I was favorably received, but this did not give rest to my mind; it was yet more severe to my feelings. Now that which I had greatly feared, would surely come upon me. The temptations that assailed me and the insinuations in my mind that it was not from what the church had heard me say at their covenant meeting, that they received me, but that I had by hypocrisy and deceit biased their minds in my favor beforehand. Thus was my mind, as it were, torn in pieces without ceasing. But on the following morning, as I was to be baptized, I was enabled to take my burden to the Lord and cast my burden upon him. I felt a calm in my mind, a resignation to him, and I could leave my whole concern in his hands, it seemed to me, come what would. All the terror I had felt, was gone. Nothing looked more sweet to me than when I saw you descend into the water. I felt that of all persons I was the most unworthy of the privilege; but those fears which had been so terrible to bear were all gone, so that inwardly I could rejoice over mine enemies, for they had fled. When coming up out of the water, these words came into my mind, "Rising in newness of life," and brought some little sweetness in meditation. I felt no great joy or manifestation, but the answer of a good conscience.

Thus, dear Elder, have I given you, in my stumbling way, a very brief and imperfect account of what I hope have been the Lord's gracious dealings with me, a poor, vile sinner. May the Lord graciously enrich your soul continually with his manifest goodness, and preserve and make you an honored instrument in comforting his poor and sorrowing children is the desire of yours in hope,

JOHN BRIMSON.

P. S.—I have not written this to have you publish it, but as you expressed a desire I have tried to comply, feeling many times that my troubles were not such as the Lord's people have, they appear so strange to me. I should be pleased to hear from you by letter, if you deem this worthy of an answer.

J. B.

LEXINGTON, Ky., July 29, 1879.

MY DEAR BROTHER BEEBE:—I have listened to the reading of the allegations against you and myself, as adopted by a body calling themselves the Camden Baptist Church, of Mississippi, the reading of which brought to my recollection a sentence I read somewhere, in which it was charged that a certain party claiming godliness, as do the Camden Church, had "stolen the livery of heaven to serve the devil in." That the spirit of iniquity presided at the meeting at which the allegations were fulminated, will appear manifest when it is known to thousands who are acquainted with my ministry for nearly seventy years, that there is not one word of truth in the charges, or either of them. The good book tells us, he that speaketh a lie, speaketh of his own, for he is a liar, and the father of it.

But what will the four churches to which I have preached from forty-seven to fifty-eight years say, suppose you? Can it be supposed that the testimony of the slanderer can stand a moment when confronted by these four churches and thousands of others in various parts of our common country to whom I am personally known, and who have been acquainted with my ministry for largely over half a century? Would not the false witnesses be adjudged guilty of perjury, and subject to confinement in the penitentiary as a just punishment for their crime? In vain might they plead, I did not speak of my own knowledge, but from information received from others. The apostle Paul has aptly described the Camden Baptist Church of Mississippi, the Big Harpeth Church of Williamson County, Tennessee, with the "Baptist Watchman" of Tennessee: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Again, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron."

But why are these calumnies thrown at us? Is it because of the union, harmony, love and sweet fellowship that are manifest among those with whom we stand identified, without one ripple on the waters? While they have given abundant evidence of the want of such union, in their organ, the retailer of slander, the "Baptist Watchman." Or is it because of the doctrine their Elders propagate, poisoned by wild gourds, which has been detected by some among them who have "tasted that the Lord is gracious," and to whom their heterodoxy has begun to show itself unbearable, so much so as to threaten mutiny in their camp? Or is it because of the stubborn bible truth we propagate, supported by "Thus saith the Lord," and which they feel an inward consciousness of incapacity to successfully controvert? If this be not so, why do they resort to misrepresentation, denunciation, taking detached sentences and perverting their meaning? Why thus skulk, and not stand up as God-fearing men, and attempt to show a want of harmony between what we preach and the divine word? Why, when one of their ministry is asked by a young sister for one text which says the soul literally is born again, attempt to relieve his embarrassment by saying "the bible is full of them," and does not attempt to name one?

That church, and all others, have quite as much fellowship for the six slanderous allegations which they charge on us as we have, and I strongly suspect much more, as I am entirely confident I never heard of one till I heard them read in your paper.

I am now in the 88th year of my age, and the 59th of my ministry, but am not too old to repel base slanders when thrown at my brethren in my person. Who that is not void of common sense and common honesty

would believe that four churches, having an existence as gospel churches for a period of nearly one hundred years, and have fair standing in our Lord's spiritual family, would believe they would tolerate a minister holding and propagating such abominable heresies as these slanderers have charged on me? I trust that these enemies of the cross may be taught a little common sense and common decency at least, and if they have been taken captive by the devil at his will, that God in much mercy may break his galling chains, give them to realize their wickedness, and give them repentance for the same, if his will be so, and to his name be all the glory.

Your brother in hope of the better resurrection,

THO. P. DUDLEY.

LEXINGTON, Ky., Aug. 4, 1879.

DEAR BROTHER BEEBE:—I do not know how the spirit of anti-christ could be shown more demonstrably than in the false and slanderous attack made on you and myself by the so-called Primitive or Old School Baptist Churches of Camden, Mississippi, and Big Harpeth, of Williamson County, Tennessee. These churches seem to assume the name to cover their turpitude and give weight to their calumnies. I am very certain that I never heard of either of these so-called churches until I saw in print their calumnies, nor did I ever hear of any, save one, of their calumnies, and that the first against you, and that a base slander, which has again and again been refuted. That the father of lies presided at the meeting where those slanders originated, will be made manifest when thousands of God-fearing christians who have known each of us in our ministry for nearly sixty years, bear testimony that there is not one word of truth in the calumnies. But when we consider the unenviable character of the leaders and abettors, we should not be surprised at anything mean and contemptible which emanates with them.

It would seem that these anti-christian bodies sought notoriety, and I think they are in a fair way to gain an infamous notoriety by slandering those who are known and approved as ministers of Christ. And who are their leaders? One of them was excommunicated from the church to which he had belonged, *twice for grossly immoral conduct*. He subsequently came to Kentucky, a stranger to most of our people, and *professed* to believe the doctrine maintained by us, especially the doctrine of the oneness of Christ and his people, and yet more especially the doctrine contained in the Circular on the Christian Warfare, and obtained membership with one of our churches, and the pastorate of that church. After a very brief period the confidence of the brethren was withdrawn from him, and he became loud in denouncing the doctrine he had professed to believe. If report be true, he has been guilty of other misdemeanors which are enough to disgust honest, correct people with him. I will add, I proved

by his father, in the presence of a living, intelligent witness, that he was guilty of palpable falsehood. I do not believe there are five orderly Baptists in five counties in which he occasionally preached while in Kentucky, who knew him personally, who had any confidence in him. I include in this a number of his relatives by blood.

Another of their leaders stands pledged by letter to the belief of everything that had appeared in the SIGNS OF THE TIMES over my signature, up to the year 1850. He had, as I believe, endeavored to enlist me in his unchristian attack on better men and more able expositors of divine truth than himself; but finding himself unsuccessful, and I ministering a reproof of his course, that letter closed the correspondence. Shortly after this he stultified himself by charging me with Arianism. I could not believe him on oath were he to say he believed me to be an Arian. I had, in the columns of the SIGNS, and in Circulars I had written, and which had been published by the association, maintained the real and proper divinity or Godhead of the Lord Jesus, that he is the only wise God our Savior, the true God and eternal life. Let it be remembered that the Circular on the Christian Warfare was published in February, 1849, and I sent a copy to him, and never heard one word against its teachings until after the close of our correspondence in 1850.

Another of their leaders stands convicted of falsehood and slander of me, by two witnesses. What then but defamation and calumny could we reasonably expect from such leaders and such followers?

I omitted to say that every doctrinal sentiment I have published since 1850, I avowed before that year, and yet the last of the leaders to whom I have referred never in any of his letters uttered dissent.

I will further say that some of our adversaries made diligent search in the many Circulars I had written previously to 1850, with a view of showing that I (to use their phrase) had crossed my track, but utterly failed to produce proof to sustain their assertion.

I close this letter with the following: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, [attempted to stab the religious character of men] and in their self-will they digged down a wall. [That separates the precious from the vile.] Cursed be their anger, for it was fierce; and their wrath, for it was cruel."—Gen. xlix. 6, 7.

The foregoing is intended as a part of my reply to the slanderers, sent you a few days since, subject to any corrections that you may deem necessary, as I am unable to read it.

As ever, affectionately,

THO. P. DUDLEY.

"A wounded spirit who can bear?"

To those whom I hope I love; though, perhaps, the more abundantly I love you, the less I be loved. But whether I love you or not, God knoweth. Hence I might say with Job, "Also now, behold, my witness is in heaven, and my record is on high." But "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar."

"Shut up in Mesech, one alone,
In Kedar's darkness there to mourn;
It seems that me my friends do scorn,
Which makes me fear that I am wrong."

But might I not say with the prophet, "Rejoice not against me, O mine enemy; for when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me?"

Dearly beloved, feeling that the time of my departure is close at hand, (although I may live to see old age—yet how quickly the moments pass away!) I sometimes desire to leave some trace of the wretched trial of my unprofitable mind. Notwithstanding, I am almost persuaded of late to take courage from the language of Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. We know that God has chosen his people in the furnace of affliction, and whom he loveth he chasteneth. And we that are in this tabernacle do groan, being burdened. All those who are counted worthy to appear before him in white, can say in truth, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." But if the Lord in wisdom sees fit to drive me away, let me close my mouth in everlasting silence and acknowledge that he doeth all things well. And though I be guilty of all other sins, let me never charge God foolishly, nor grieve one of those little ones for whom Christ died. But think of this, who ever, in all the world, saw or heard of two or more under the influence of the Spirit and manifesting its fruits, striving or at variance in any way, or backbiting each other? But rather they will be found striving to do all things in lowliness of mind, each esteeming other better than themselves. Then, from whence come wars and fightings among you? Come they not hence of your lusts that war in your members? O that we all could pause a moment and think. Just think of the uncalled for grief, the heart-rending sorrows that poor little Zion has had to endure, and that from disobedience. For instead of endeavoring to restore the faulty brother, in the spirit of meekness, the carnal mind prompts to tell the matter to all the brethren, (nor can I say that proper light is always cast on the subject) and the first the poor victim knows, all seem cold. Then the question arises within, What have I done? For the thing which I greatly feared is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.—Job iii. 25, 26. For I have long been fearful,

says he, that I am deceived and have deceived others; and if the church could see in me the corruption that I feel, I should long ago have been a castaway. Hence I say unto you who hear, think of the hours of heart-felt sorrow you have caused, and ask yourself the question, Have I done right? Should I not have went to him in love, considering myself? &c. And as like begets its like, all would have been peace, and God glorified. But alas! some, whose perceptions are so keen, have discovered that there is imperfection existing in some brother or brethren. Now what is to be done? Why, I will go and tell brother A, and see what he thinks about it. And so it goes, in direct violation of the word of God, which says, "Ye that are spiritual restore such an one in the spirit of meekness," with many other passages equally binding. Now, (should this ever come before the public) I ask, Where is the man now, or ever has been, (Christ excepted) that could labor for half a century faultless? If it were possible that we could keep our corruptions (for there are none in the flesh without corruptions) hid, we might be as graves which appear not, yet within are full of corruption and dead men's bones. But by their fruits ye shall know them; "for of thorns men do not gather grapes," &c. But the fruit of the Spirit is love, joy, peace, &c., and against such there is no law. Then, if there is no law to molest or make afraid those who manifest as a servant alone the fruit of the Spirit, they will go unharmed, unless they are overtaken by a mob; but if God be for us, who can be against us?

Dearly beloved brethren and sisters, I give it as my opinion, as of one whose hope is alone based upon the wrought out righteousness, the atoning blood and triumphant resurrection of our Lord and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity; I say, I give it as my opinion, were we all, in all cases, to take heed unto ourselves, instead of to others, and strive to keep the unity of the spirit in the bond of peace, there would be no confusion. But where there is confusion, there is something wrong; for God is not the author of confusion, but of peace. And if there is confusion, and God is not the author of it, who is? Is there any effect without a cause? From whence cometh wars and fightings among you? O that one might plead for a man with God, as a man pleadeth for his neighbor. For when a few more years are come, then I shall go the way whence I shall not return.—Job.

Therefore, dear brethren and sisters, let us be O so careful not to wound one another's feelings; (for, a wounded spirit who can bear?) and especially those so old and long-trying servants, as Beebe and Dudley, or any others, whose departure is at hand. Just think of their long life, their tedious and toilsome journey of sorrow upon sorrow. They will soon be gone to their rest prepared for them from the foundation of the

world. Then let us not grieve one of the little ones, but esteem those who have the rule over us very highly in love, for the work's sake.

I fear we are too apt to think a brother is wrong because he is permitted to see farther than we. Dearly beloved, if there were none who could see farther into spiritual things or understand church government better than the humble writer of this, I fear there would be a great deal more confusion than there is. If we were all eye, where would be the hearing? God has fixed it better than we can. Then let every one abide in his own calling. And here I will say, I feel that it would be beneficial to the church to preserve and read occasionally the editorial in the SIGNS OF THE TIMES on the "Call and Qualifications of a Minister," by old brother Beebe. Not that I claim the old brother is infallible; O no; for he is yet in the flesh and liable to err; but I do think that by the mercy of our God and the aid of the spirit of eternal truth he has written an article on that subject worthy of long preservation. When we read it, we know it as well as he does; that is, we know it is the truth; but the difficulty is, we can't think of it every time we ought; and, as he rightly intimates, there has been wretched and painful hobbling along of churches, because the members have been placed in the wrong part of the body. O that we all could be contented with some humble place, if it were but "a door-keeper in the house of God." Then Zion would travail and bring forth unto the glory of God. Then the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose, even with joy and singing. Therefore strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. O ye little, tempest-tossed and despised ones, knowing that our departure from this world is near at hand, let it be our chief aim to build up and encourage each other. Take your own experience; see what a lonely, rugged, sorrowful path the halting, doubting child must go. Then, O how ungrateful to add sorrow to sorrow. My brethren, it is not to him that commendeth himself, but to whom the Lord commendeth. Therefore, my dear brethren, let us not judge one another any more, but judge this rather, that no one put a stumbling-block in his brother's way. We are a garden enclosed, a spring shut up, a fountain sealed. The outside enemy can never do us much harm; for "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." But "a man's enemies shall be they of his own household." Our troubles commence at home. The calamities of old Israel were brought on by their own conduct.

Consider what I say, and the Lord give thee understanding in all things. Amen.

Brethren Editors, if in your judgment the foregoing is worth anything

to the readers of the SIGNS, after correcting, publish it; if not, all right. I may, if the Lord will, write again. It is my request that you all pray for a poor, helpless, sinful and ignorant, but hungry,

LONELY WANDERER.

"O Lord, I am oppressed; undertake for me."—Isaiah xxxviii. 14.

These are the words of Hezekiah, king of Judah, expressive of great sorrow. Though he was a good king, doing that which was right in the sight of the Lord, walking in the footsteps of his father David, yet he had to learn that this was no exemption from sufferings; that he must be a fellow-partaker of the afflictions of the people of God. The king's condition was peculiar and deeply trying when he used the above words. The king of Assyria had come up against all the fenced cities of Judah and taken them. He then put Hezekiah under heavy tribute. It would seem that the wicked king would now be propitiated by Hezekiah's humility, as he had received *all* the silver that was found in the house of the Lord and in the king's house. This only inflamed his rapacity, whetted his thirst for more silver, more gold, more power and authority. (I shall not stop to make the application in our day.) The wicked king sends taunting messages of his power and might, and the power of his gods over the God of Hezekiah. He intends to take Jerusalem; no power is able, he thinks, to prevent that; he is then near it with a powerful army. Hezekiah is greatly alarmed, and sends to Isaiah for words of advice in his sore trouble. Isaiah tells the messengers what the Lord says and what the Lord will do. Hezekiah's enemies are slain, Jerusalem is not taken, the gods have not prevailed.

What a wonderful deliverance from threatened and apparent destruction! None but God could perform it. It was manifest that God's own arm ruled for him. Before deliverance came, Hezekiah truly could say, "O Lord, I am oppressed; undertake for me." That wicked, powerful king has taken all the cities of Judah. I have my army in its best training, but we are weak and feeble. He is strong and fierce; he has no pity, no compassion. What shall I do? What can I say? He relies upon his gods to save him; he quotes to me what they have done. Truly there does seem to be a great power and demonstration in all my adversaries' movements. He attributes it all to his gods; he talks loudly about his numbers, what he is doing and what he has done. He is rich and defiant; I am poor and needy. I can talk of my God's wonderful works in the past, of his many deliverances of his chosen people Israel under great and sore afflictions; but will the Lord hear my prayer now? Will he incline his ear and hear? Are his eyes upon us now? O that he would remember his promises to Abraham, Isaac and Jacob! that he would perform even one of his wonders shown to his people in the wilderness!

The Lord did hear, did display his mighty power, did show that he was Lord of lords and King of kings, did make it plain that the battle was not to the strong nor the race to the swift. How comforting and consoling must have been the words of Isaiah to Hezekiah on that occasion. Yet Isaiah could speak nothing, only as the Lord gave him to speak. They were not simply his words, but the Lord's. The same prophet that has just filled Hezekiah's heart with gladness and joy, because he had uttered things acceptable to the king, is now sent to the same king with the most startling, fearful news, "Set thy house in order, for thou shalt die, and not live." The same king that was just now filled with joy at God's mighty power in the overthrow, in a miraculous manner, of his enemies, is now filled with sore weeping, and earnest beseeching for his own life. He is sick. The prophet says he must die. I shall not see the Lord in the land of the living; I shall see man no more. My age is departed; he will cut me off with pining sickness; I shall die of a slow, lingering disease. "O Lord, I am oppressed; undertake for me."

The child of God is no stranger in our day to the mutations and rapid transitions from the joys of heavenly places, in which he makes his boast in God his Savior, to the pains of the lowest hell. But these very changing emotions of mind ought to fill him with strong consolation that he is indeed a child of God. Those who know nothing of these changes are strangers to a work of grace. Their strength is firm in them; they only have to exert what is in them. The child of God has no strength in himself; but in the Lord has he righteousness and strength. If God had not shown us who and what we are, we should be this day with the vast crowd of will-worshippers, compassing sea and land to make proselytes to our views, while we were the servants of sin. We should, like they, be happy in the vain delusion. We are no better than they; no, in no wise. God be praised, adored and magnified for the riches of his grace, in that we are *restrained*, and not allowed to run to the same excess in wickedness.

"O Lord, I am oppressed," can only flow out of a broken and contrite heart. It is not the utterance of the proud and self-sufficient, the gay and giddy. One in health, ease and prosperity could not truthfully utter it. It is the language of every quickened sinner. Grace teaches the source to which to apply. It is not to man, to means and agencies, not to good societies, to money, to the prayers of the sinner himself, nor to the prayers of all others. "O Lord," have pity, have mercy, is my only cry. Save me for thy mercy's sake. Once I thought I had the ability to seek and find. I thought I could pray acceptably, and that I was not a great sinner; but O how vile and black am I! Was there ever one so lost and so justly condemned? I can see no way of escape for me. Others are saved, but their case was not like

mine. "I am oppressed," I am overwhelmed, I sink in deep mire. I have no friend in heaven nor on earth. I am sinking under the wrath of God forever. It is just, I deserve it all. My only, my last cry shall be for mercy, to Jesus. "Undertake for me." Take my case, Lord, in thine own hands; manage, control, direct all. My strength is consumed, my beauty has faded, my lofty looks are brought low. I am sinking, dying, going, forever gone! In this dreadful moment of awful agony, of deep despair, of utter wretchedness, is heard, with a thrill of ecstatic joy, of ineffable delight, "The Lord, executeth righteousness and judgment for all that are *oppressed*." A flood of heavenly light fills our enraptured soul, and we wonder, adore and admire. Why could we not see that it was the "Lord" our righteousness, before? It is so plain now, we can tell sinners how they are saved. Jesus is all in all, the first, the last, the precious Redeemer.

Hezekiah, nor any one else, will ever come to the Lord as long as they can find relief anywhere else. No man would voluntarily be oppressed. No one would ask the Lord to undertake for him, if he felt he could remove the oppression himself. It is contrary to human nature and to common reason. There is just as much reason for the sinner, in the love and practice of sin, to ask the Lord to undertake for him, as there would have been for Hezekiah to have rejoiced in his own enslavement by his bitter enemy. To talk about poor sinners seeking the Lord voluntarily, is just as absurd as to pity the poor fishes for fear they will be drowned in their own element. They will die if taken out of it. Yet the preaching of the day is, that sinners could be sorry for their sins if they would; that one in ease and pleasure could, if he would, be burdened and heavy laden; that one hungry and thirsty could be loth, if he would; that one dead, if he would only consent to move, would have life, and by mourning more, would have more life. What need of the Lord in all this? What we can do ourselves, needs no help from others.

There was a power at work above and beyond Hezekiah, moving him, which he could not control or resist. This power forced from him his humble prayer. That power alone quickens and brings into manifestation every son of promise. And while our poverty fills our mouths and hearts with bitter groanings and fervent supplications to the Lord for help, and guidance in the right way, still all the blessings are to the poor and needy. How often and under what varied conditions in life, from youth to age, is the tempted and tried child of God involuntarily saying, "O Lord, I am oppressed; undertake for me." Thou art my only hope; all my desires are to thee.

I have felt some impressions of mind of late, dear Editors, to cast in my little mite with the beloved ones who write for your paper. It really seems to me of late that they write with more force and power than ever.

It is, in truth, a real cross to me to have my articles appear with theirs. The Lord bless them all, and you too, beloved brethren.

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Aug. 3, 1879.

REISTERSTOWN, Md., August 5, 1879.

DEAR BRETHREN BEEBE:—The inclosed letter will explain itself. I join with brother Montgomery in wishing to see it published. Truly the ways of the Lord are marvelous. I never hear a narration of genuine christian experience that I do not feel like saying, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints." On last Saturday, at Black Rock, two of the little ones of the fold came home to the Father's house and were gladly received. They were both granddaughters of our dear aged brother and sister John B. Ensor. One had received a hope six years ago, the other only two weeks before she was baptized. On the first Sunday in last May two were added to the church here, and on the first Sunday in July a dear young sister was baptized. Thus the Lord has remembered us in blessing.

As ever, your brother in hope,
F. A. CHICK.

RUTLEDGE STATION, Ga., July 30, 1879.

ELD. F. A. CHICK—DEAR BROTHER:—It having been some time since we have written to each other, I have felt impressed for some time to write you, and the desire increases so much that I am forced to undertake the task, which I feel to hope is a pleasant one.

This has been a trying year to me, having waded through more afflictions than usual; but I hope the Lord has enabled me to live under it all. You are aware that my wife has been almost an entire invalid for the last fifteen years, especially for the last four years, suffering with her lungs and liver; but the Lord has given her a sufficiency of grace to enable her to bear up under the severe stroke. We have been bereft of five children out of six, and the Lord has afflicted our last living one, a son, (D. F. L.) fourteen years and eight months old. He never was stout. In 1875 he had diphtheria, of which he suffered very much. In that affliction he saw himself a lost sinner, and he says he promised the Lord that if he restored him to health he would serve him the balance of his days. He did try, but soon found that his efforts were of no avail, and concluded to quit trying; but from one scene and trial to another he endured for about one year, when the Lord removed a cousin of his that lived close by, a little older than himself. He was so wrought upon then that it seemed for a few days his mind was so gloomy that we feared it would be impaired. Again he vowed to the Lord, but with no favorable effect to him. Then, on the 9th of June, last year, we were visited by a terrible hail storm, and all the time it was raging this passage was applied with force to him, "Be still, and know that I am God," or, in oth-

er words, the scripture seemed to be impressed on his mind. He resolved from that moment that he would do something to get relief. He read the bible, hymns, and the SIGNS OF THE TIMES, but found no comfort, but all condemnation. Something over two months ago he was sorely afflicted with disease of the liver, which completely broke him down, so that he was not able to work, with his sins staring him in the face, being without hope and without God in the world. "What must I do to be saved?" was his cry. His prayers had become an abomination in his mind. O what a poor wretch he felt he was. On Friday before the fifth Sunday in June I was startled on seeing the poor, weak sufferer wending his way through the field to where I was plowing, in a piece of bottom corn. He had to cross a ditch some five feet deep to get to me, but he crossed it without difficulty. He had the most frightful look that ever I saw. When he got to me I asked him, (calling him by name—Franklin) "What is the matter?" he put his feeble hand upon my shoulder, and remarked, "Pa, I have come to take my last long look," and sank at my feet; and before you could have counted five, he turned, with the most pleasant smile upon his countenance, and said, "All is well; all is well. Pa, I am not afraid to die now. Lord, send the time; let me die and be at peace." O, my dear brother, imagine my feelings on seeing the hand of God so visibly displayed in speaking peace to his troubled soul. I sent him back quickly, and down in that bottom corn was certainly the happiest hour of my life. I went to the house and found him on the bed. As soon as I entered the house he asked me if he was not dying. He said his feet were cold. I examined them and found they were cold. I found his pulse was regular, but weak. I then asked him about his condition, and he told me to read the 28th and 29th Psalms of David. I tried to read them, but could not at first, for emotion. My wife was so overcome that I was uneasy about her. He told us both to be quiet; that those Psalms had been precious to him last Sunday, (the fourth in June) and now they were so precious to him. He said, "Down in the field, when I went to see you, I verily thought I was dying; but a moment after I put my hand upon you, there was a sweet calm came over me that made everything in nature seem changed. Even the trees, and everything upon earth, were praising God. I thought I had loved you and Ma as well as I could, but there was a different love attending this sweet calm that I never knew before. Now the promises apply to me." He then went on, step by step, to tell what is above written. He had a desire to see his uncle, Wm. S. Montgomery, and it did seem like the Lord sent him, about one day after the change. He and brother Dodson, of Shoal Creek Church, came, not knowing anything about it. But it was not long before it was named, and he told them all about the way the Lord had

led him along. On Saturday last he went to the above named church and related in substance what is written, and was received into the full fellowship of the church, and was baptized on Sunday last by our pastor, Elder John G. Eubanks. I cannot find words to express my gratitude to God for his wonderful display in the deliverance of one so young. I was forced to utter this language when I gave him the right hand:

"O glorious hope of perfect love!
It lifts me up to things above,
It bears on eagles' wings."

He was as calm as ever you saw any one, and the scene was solemn and impressive. I do believe the effects of this meeting will be felt by many in the future. I do not know how to behave myself since.

Dear brother, I hope you will pardon the manner and style of this letter, and answer it soon. When you see Elder Beebe, please let him read this, and publish it if he sees proper. Much love to all the saints. I am that same old sinner,

D. F. P. MONTGOMERY.

[The following letter was forwarded for publication by Eld. J. Furr, of Virginia.—ED.]

BROWNSVILLE, Washington Co., Md.

MRS. MARY MILLER—MY DEAR FRIEND:—With a feeling of love towards you, and all the dear people of God, I take the pleasant privilege of answering your very interesting letter, which I received yesterday. I was very glad to hear from you, and I thank you for your kind words of comfort and love. It seemed as if I had received a letter from home, from a family that I had been long absent from. I can truly say that I love the dear people of God. The love I have for them is a different kind from that which I feel toward my friends here, or even my parents, brothers and sisters in the flesh. I love them very dearly, especially my dear old mother and father; but I feel that I could leave them all and follow you. I am made to say with Ruth, "Entreat me not to leave thee, or to return from following after thee; for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I never shall forget how kindly I was treated when I was among you. I was a stranger, and you took me in; naked, and ye clothed me; hungry, yea, starving for spiritual food, and O how bounteously I was fed. I did not enjoy the sermon on Saturday as well as I did on Sunday. I felt that I had no right there; that I was trying to steal the children's bread. Something seemed to say to me, You have no right here; you want to try to deceive this people, and make them believe you are a christian, when you know you are the worst person here. I concluded not to say anything about my feelings, for fear I would deceive them. I had told Elder White, when he was here, some of my feelings, but I did not for a moment suppose I had told him enough to cause him to think that I was a subject of grace; and when he told

me he hoped I would see my way clear and come before the church, I was shocked to think that I had so deceived him. I could hardly wait until the next morning to tell him that I had deceived him. But he was not angry with me; he tried to comfort me. But I could not get rid of the doubts and fears that perplexed me, and I resolved that if I did go over to your meeting I would not say anything about myself. But I could not help answering the questions that dear old Elder Furr asked me; yet I did not tell him any more than I could help. I found that he also thought I was a subject of grace; but if he could have seen my heart, and beheld how wicked and depraved I was, and knew how I had once hated him, and all the Old School Baptists, and how I had spoken evil of them, and thought myself better than they, he would not have been deceived, or thought I was a christian. Sometimes a faint hope will steal into my heart, and I will think, Perhaps Christ has died for me. If he has, I know I shall be saved. But if left to myself, and I have to do the work, as I once thought, I know there is no hope for me. I believe that Christ came into the world to save his people, and they are saved. I am astonished that I ever could have believed any other doctrine; that I ever could have believed that Christ suffered and died on the cross just to make it possible for people to be saved, and that man must finish the work. If we could save ourselves, there was no need for him to die. O, my friend, when I think of that great love he hath for his children, which caused him to die for them, that they might go free, I am made to exclaim, O the goodness and greatness of God! At times my heart is filled with love to him; and I feel that even if I am not saved, and he sends my soul to hell, I will still love him. I know he is a just and holy God, and he will do whatever seemeth good in his sight. Still I long for a full assurance that I am his child; and if I am, I desire a name and a place among his people. I have a great desire to be baptized. Baptism is constantly on my mind; I do not think I pass one waking hour that it is not in my thoughts, and very often in my dreams. Not long ago I dreamed of seeing my brother baptized, and I felt wretched and unhappy because I could not follow him. I awoke with a heavy heart, feeling that I should never enjoy the blessed privilege of following the dear Savior in baptism. I often think of the words, "If ye love me, keep my commandments." I believe I love him, but does he love me? I know I am not worthy of his love, when I think what a hypocrite I have been, by uniting with the Lutheran Church and partaking of the sacrament, when I knew I was not a christian, and thus eating and drinking damnation to myself; feeling in my heart that I was doing wrong, but was ashamed to tell them so. But I humbly thank God that he has given me courage to leave them, unmindful of what they say. I never felt at

home among them. I often thought, while sitting under the sound of their preaching, Why is it that this preaching does me no good? I wonder if any one else here feels as I do. But I supposed the fault was with me. I never had heard any one tell of their feelings, and I was ashamed to tell any one of my own. What a difference I felt under Elder White's preaching. I felt that I had found what I had long sought for, and it was food for my soul. O, it did me so much good to hear him talk on Sunday morning; it was the best sermon I ever heard. I forgot for a while what a sinner I was. I forgot that I was taking the children's bread. I thought, if it is such pleasure to meet with the saints here, what will it be to meet them all in heaven, with Jesus in their midst? O glorious thought for those who have been washed in the blood of the Lamb. I have heard some people say that we ought to try to do all the good we can, and if we are better than others we will have a higher seat in heaven, and a brighter crown. I heard a gentleman say so last winter, and I thought to myself that if I could only get inside the door and get the lowest seat, I would be satisfied, and I have done nothing to merit even that. I often look over my past life, and see in what a strange way I have been led, and am made to say, Surely the hand of the Lord has led me all the days of my life.

I will bring my letter to a close, for fear I shall weary you. I did not intend to write so much when I commenced, and I hope you will excuse me if I have written anything wrong. This is the first time I have ever written on this subject. I never expected that I would have the pleasure of writing to the saints. I have often thought, when reading the SIGNS, and the letters written to one another, how pleasant it must be to hold such sweet intercourse with each other. I hope I shall hear from you again when convenient. I will not get over to meeting next Saturday, but will try and come the next time, if it is the Lord's will.

With love to you and all your family, I remain your friend,
LUCIE E. NIELD.

UNION, N. J., June 20, 1879.

MUCH ESTEEMED BROTHER BEEBE:—I have often felt a desire to write my experience for publication in the SIGNS, but a deep sense of my weakness and inability has hitherto deterred me. I have been a reader of the valuable communications published in your paper for about twelve years, and have been edified and comforted by them, and have desired to converse with the saints; and as the months have rolled by, that desire has increased.

The first serious thoughts I ever had on the subject of religion were while reading the bible. I had been told that if I would read a chapter every week-day, and five chapters every Sunday, I would read the bible through in a year. Thus in reading the bible, desirous of accomplishing

a good work, I felt a sense of guilt which I can never forget, and I resolved never to read it in that way again, even if I did not read more than one chapter in a year. A lady, whom I never saw before nor since, called at our house, and had some words on the subject of religion, to which I paid strict attention. I was asked to play and sing, which I attempted to do, but felt as though I should break down on every note. When I retired I tried to pray, but my attempt seemed vain, for it seemed to me that the Lord refused to hearken to my cries. I spent the night in anguish of soul. But these fears left me for a time, and I went groping on, feeling that I was like one alone. There was but one Old School Baptist besides my parents in our little village. I attended meetings regularly, but more because I was interested in music than anything else. I often inquired, while listening to the preaching, Why is it that I cannot hear? I then resolved never to unite with any church. My father had taken the SIGNS from its commencement, and I used to read the poetry they contained, and found I thought more of the poetry in the SIGNS than any I read elsewhere. I then commenced reading the prose, and there I found my own experience, and I cannot express in words how deeply I felt it. How strange it seemed, as I read. I said, "That is just what I have experienced. I do believe I am an Old School Baptist." I then desired to hear them; but, of course, I did not want to tell them of my own feelings. In reading the SIGNS I often felt that I was interested in what I read, but often felt to go off by myself, for I did not want any one to see me with the paper. Truly

"God moves in a mysterious way
His wonders to perform."

In the year 1871 I was assured that I had a hope, and I had a strong desire to hear Old School Baptist preaching. I thought of the approaching association, and this was on my mind for weeks and months; it was to be held at Hopewell, N. J. When the day arrived it was a happy and precious season to me. I never before knew what true happiness was. I attended the church meeting and the communion before the association. As I entered the meeting house on Saturday, before a word was spoken, something seemed to say to me, This is your home. On Sunday I saw such a beauty in the Lord's Supper as I had never seen before, in the breaking of bread. It seemed truly to be the right way, and I wished I were one of the blessed number whose right it was to partake; but I was not worthy of a name or place with them. Throughout the meeting of the association I observed that the preaching had a certain sound, which gave to God all the glory; and while our venerable brother Beebe was preaching Christ, the disciples of Jesus were brought plainly to view. The pulpit was filled with ministers, and as I looked at them I thought it the most beautiful sight I ever beheld. I tried in vain to brush away

the tears. O what a glorious God is ours! It seemed as though I had entered a new world. My cup of joy was filled to the brim. I thought then, if I continued to feel thus, I would attend the July church meeting and offer myself to the church. But God's ways are not our ways. The last day of the association it seemed as though all the speaking was for me. In singing the parting hymn,

"From whence doth this union arise,
That hatred is conquered by love?"

I arose with the rest to sing, but I broke down on the second line, and sat down. I could not escape, as the aisles were crowded. All I could say was, "It is finished." I had intended to have returned home, but could not, and I wondered why I had staid. It was suggested to me, They will not receive you if you offer yourself. And yet it was clearly and plainly revealed to me that it was the almighty power of God, and I could not resist it. I was filled with tossings to and fro, and that night when I fell asleep I dreamed that I stood with Christ in a river, and the words came to my mind, "He leadeth me beside the still waters." And as I looked, I saw that instead of Christ in person, it was his dear servant, Elder Hartwell, who stood with me in the water. I thought I also had a view, in my dream, of the heavenly hosts, and O how disappointed I was when I awoke and found it was only a dream. I was staying with a dear sister in the church, who came to my room and asked me if I intended to go before the church. After she left me I was again perplexed. Why did she ask me that question? And why did I dare to say, Yes? Well, I did go, a stranger indeed, and was received as a candidate for baptism, and with two others was baptized on the following Sunday by our dear (now deceased) brother, Elder P. Hartwell. As I stood in the water I realized my dream, and my joy was complete. It seemed to me that the sun had never before shone so brightly. Everything was praising God. I feel that I have found a home among those whom I esteem as the people of God. O the gratitude I owe to God and to the church. I was young in years, and had never seen any one go before the church, nor had I ever witnessed the administration of the ordinance of baptism. I was entirely ignorant of what I must say or do.

The Lord has been pleased to afflict me, and while lying on my pillow in distress, I cannot describe the comfort I have received from his presence, feasting my spirit with the bread of life. I am satisfied that whatever of trials we have to experience are needful, for the trial of our faith and to bring us nearer to Christ. O what love I find in the church of Christ! no language at my command is sufficient to express it. Although in my affliction I was miles away from the Hopewell Church, I was not forgotten nor neglected. Many letters of love and fellowship were received, and many gifts were sent me

by the members, whose kindness I shall long remember with gratitude.

"And may I ne'er forget
The mercies of my God,
Nor ever want a tongue to spread
His loudest praise abroad."

Brother Beebe, I submit these thoughts to your judgment and disposal, and hope to be regarded as

Your sister in hope,

MARY ANN JOHNSON.

NEAR PARIS, Ky., July 17, 1879.

BROTHER BEEBE:—Being alone this morning, from some cause I feel a disposition to communicate to you a short letter, and on taking up my bible it opened to the fifth chapter of the first epistle of John, and the eighteenth verse, which reads, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." This seems very evident to my mind as the two distinct natures with all christians. "Whosoever is born of God sinneth not." This is the new man of God, created in Christ Jesus unto true holiness; "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Jesus says, "I give unto them [his sheep, or people] eternal life, and they shall never perish." This life is pure, holy, just and good, and cannot look upon sin with the least allowance; and why? Because it is born of God. Consequently it condemns every wicked act of the flesh. The christian's desire is to be free from sin, and to be holy as God is holy, if such a thing were possible; but this seems impossible, while tabernacling in this house of clay, this old man, who, the bible tells us, knows not God, but is ever warring against the new man; and why? Because the natural man understandeth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Hence the warfare. The one is spiritual, the other is natural. I have often taken comfort under Paul's experience, for I find that when I would do good, evil is present with me. Sin is mixed with all I do. But how pleasant to meditate upon the happy prospect that when done with the things of this world there is a home prepared for us, which is eternal in the heavens. What then becomes of this old man, who is so corrupt with his deeds, and who has all the time been warring against the new man, and causing so much trouble? God is able to do all things well. He tells us that this old man, this mortal, shall put on immortality, and this corruptible shall put on incorruption. How positively Jesus speaks, with *musts and shalls*; no ifs nor uncertainties about it. Ye *must* be born of the spirit of God before ye can enter the kingdom of heaven. For Christ's kingdom is a spiritual kingdom, and none but spiritual subjects ever enter there. And Paul most positively asserts, that "flesh and blood cannot inherit the kingdom of God." The idea that some contend for, that we will all be known

in heaven as we are known here in the flesh, to me is absurd. We are told that we shall only be known there as the angels of heaven are known. Otherwise, it seems to me, there would be some contention with the woman that had seven husbands. But I have wandered.

Now, brother Beebe, why have I written this? Not because you do not know these things, but because you do know them; for God fashions the hearts of his people alike; they are all taught in the same school, and made to feel their nothingness, and are taught to know that salvation is of the Lord, from first to last, and if saved, it is by and through the precious blood and righteousness of Jesus. Yours as ever, trusting in the great atonement,

P. WORNALL.

ARCADIA, Ohio, July, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Sometimes while reading the scriptures or the SIGNS, an idea is presented to my mind that looks beautiful, and I say, How stupid I have been not to have seen it sooner. In a Circular recently published in your valuable paper, reference is made to the language of the Savior, as recorded in Matthew vii. 13, 14: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The word strait signifies difficult, not easy of access, strict. Geographers define it as a narrow passage connecting two larger bodies of water; and in the scriptures it is used in contrast with the words broad and easy. The apostle speaks of being in a strait betwixt two, having a desire to depart and be with Christ; nevertheless, to abide in the flesh is more needful for the saints at Philippi, whom he is addressing. The blessed Jesus, in his sermon on the mount, addressed his disciples, using the personal pronouns ye, you and thou, and was not addressing the multitude at large when he said, Enter ye in at the strait gate. The gate which the christian has to enter is a difficult one, and the way is narrow, and but few find it. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." This strait gate and narrow way is compressed, and beset with many difficulties. The traveler meets many obstructions, and has many doubts and fears in regard to being in the way at all.

"How hard and rugged is the way
To some poor pilgrims' feet;
In all they do, or think, or say,
They opposition meet."

But wide is the gate and broad is the way that leadeth to destruction, and many travel this way. It is easy of access, and even christians (when led by the flesh and conformed to the world) travel this way. But he that soweth to his flesh, shall of the flesh reap corruption; and the apostle exhorts his brethren to be transformed by the renewing of their mind. It

would take some time and space to tell how we are conformed to the world by doing as the world does, by uniting with its institutions, by traveling in the broad way that leads to destruction, the destruction of spiritual enjoyment. "For there is a way [the broad way] which seemeth right unto a man, but the end thereof are the ways of death." Whosoever therefore will be a friend to the world, is the enemy of God; you cannot serve God and mammon. David speaks of being in a great strait; and the sons of the prophets said unto Elisha, "Behold now the place where we dwell with thee is too strait for us." The Savior says, "I am come to send fire on the earth, and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished."

May he ever enable us to enter in at the strait gate, and to walk in the narrow way; not walking in craftiness, nor handling the word of God deceitfully, but proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

Affectionately yours,

J. P. CONAWAY.

PENN YAN, N. Y., Aug. 4, 1879.

ELDER G. BEEBE & SON—SIRS:—Please find inclosed a Money Order of two dollars, for the SIGNS OF THE TIMES another year. And here let me say, of all that I take pleasure in reading, the SIGNS is the best, the bible excepted. I am always glad to receive it, for therein I get something that does my hungry soul good. I was reading for the second time an editorial headed, "Eternal Life vs. Time Life." And to see how faithfully and honestly you tried to set forth the truth, and to make it plain, was truly a feast to me. Also your reply to Elder Hassell. I felt to thank you for the laborious pains you took to set forth your views. In reading it, I felt as though I was in deep waters, where I could not fathom. I feel to thank God that he has a few (comparatively speaking) faithful ministers, whose God is the Lord, and whose guide is the bible.

I would not forget to mention the good association I enjoyed at Grover. And now may the God of all grace be with and comfort you to the close of life, is the prayer of one who believes that God made choice of his people before the world began, and will present them to himself without spot or blemish.

If you think good, give this a place in the SIGNS; if not, all right.

J. MAY.

INQUIRIES AFTER TRUTH

WILL brother S. H. Durand please give his views on 2 Thess. ii. 11? On whom is the delusion sent? Also, who are the very elect that cannot be deceived? The text has been on my mind for many days. Oblige one who feels to be the very least of all God's family, if one at all, and the most lonely.

L. A. DAWSON.

VERMEJO, New Mexico.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1879.

EPHESIANS II. 2.

If it will not be asking too much, Elder Isaac Sewell, who has left the New School Baptists and joined the Old School, desires your views on Eph. ii. 2, or the views of any other brother.

J. B. HANCOCK.

FENTRESS Co., Tenn., April 30, 1879.

REPLY.

The saints at Ephesus, to whom this epistle was particularly addressed, were Gentiles by nature, "who are called Uncircumcision by that which is called the Circumcision in the flesh made with hands," and were admonished to remember "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who were far off are made nigh by the blood of Christ." All the covenants of promise under the old dispensation were made with and given to the people of Israel, and to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, &c.—Romans ix. 4. The Levitical priesthood, and the law of a carnal (fleshly) commandment, in its letter, excluded the Gentiles, and left them without hope and without God in the world. But in the provisions of grace all spiritual blessings were given to and secured for all the election of grace, whether Jews or Gentiles, in Christ Jesus, (not according to the law of works, but) "according as God has chosen them in him before the foundation of the world."—Eph. i. 3, 4.

Now the redeemed Gentiles, which were excluded from all hope by the law, are made nigh by the blood of Christ; and when called by grace, and born of the Spirit, they are taught of God to know that, if they are Christ's, (chosen in him before the foundation of the world, preserved in him, and called,) then are they the seed of Abraham, and heirs according to the promise.—Gal. iii. 29. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, [all his people, which were chosen and preserved in Christ, with all spiritual blessings and heavenly places, before the foundation of the world,] both which are in heaven, and which are on earth, even in him." The way in which this mystery is made known to us Gentiles is thus stated by Paul in chapter i. 18-22: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Here observe, all who believe in God,

whether Jews or Gentiles, so believe according to the exceeding greatness of God's mighty power, which he wrought in Christ when he raised him from the dead, and not according to any action of their own, either in willing or in running, or in complying with terms and conditions, or in accepting of overtures. The same power that raised up the crucified body of Christ, who, in our flesh, which he assumed in taking on him the seed of Abraham, was buried by baptism into death, and was raised from that death by the glory of God, which is the glory of his own eternal Godhead, the glory which he had with the Father before the world began, that same exceeding great and mighty power of God executed the sentence of the law upon all the members of that body, the church, in which he was put to death; and we being crucified thus with Christ, and buried by that baptism with him into death, are in his resurrection quickened together with him, and raised up together with him. In which death we (the chosen people of God) become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—Romans vii. 4. It is thus, by the blood of Christ, that Gentile sinners, whom he took on him, are made nigh unto God by his blood, or death. As Christ in this identification in his flesh, in his sufferings, for he was put to death in the flesh, was raised from the dead by the glory of the Father, and in his Mediatorial glory exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," so, as the exalted Head over all to his church, which is his body, the fullness of him that filleth all in all, and as the resurrection life and immortality of all who compose his body, he is given unto the church, and filleth all to his church, and is all in every member of that church; and this body, the church, including Gentiles and Jews, which were chosen in him before the foundation of the world, are in his resurrection quickened together with him. Therefore the apostle continues, "And you," the church and body of Christ, "hath he quickened." Or, if we omit the italicized words, the text will read, "And you, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in

Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." We do not understand the apostle to be speaking, in this connection, of the quickening of the saints individually in the new birth, if indeed the new birth is in any place called a quickening; but he is very evidently speaking of the church as the fullness of the body of Christ, and of their being quickened together with him when he was raised from the dead in his resurrection. The apostle says that God has quickened us TOGETHER WITH CHRIST, and hath raised us up TOGETHER, which evidently means simultaneously with the resurrection of his crucified body from the dead. This is according to the prediction of the prophet, "Thy dead men shall live, together with [or omitting the italicized words] my dead body shall they arise."—Isaiah xxvi. 19. This cannot have reference to the resurrection of the mortal bodies of the saints, for the order of that resurrection is, "Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 23. In this sense Christ is the first begotten from the dead, and the first fruits of them that slept. But it is to be understood in the sense expressed in Hosea vi. 2: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." It is in harmony with Isaiah liii. 10, 11: "When thou shalt make his soul an offering for sin, he shall see his seed," for they shall live in his sight. At the time when his soul was poured out unto death, he should see of the travail of his soul, and be satisfied. We cannot understand that at the time of his resurrection, all those for whom he poured out his soul should personally and individually experience the new birth; for the apostle, in the chapter on which we are writing, Eph. ii., says that God hath quickened us together with Christ, and hath raised us up together, &c., "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith." Ye are saved. This is perfect and complete; but faith implies something prospective, which shall be developed in the ages to come, the ages following the raising up of the church from under the law, in which each member of his body shall experimentally see and know the exceeding riches of his grace in his kindness toward them through Christ Jesus.

Now we ask, in what other sense can it be said, He HATH raised us up, that he HATH quickened us together with Christ, that together with or as Christ's body, Zion's children, which were dead, are raised up? In what other sense is it said of the saints, "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the cir-

cumcision of Christ: buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, *hath he quickened together with him*, having forgiven you all trespasses?" "Wherefore, if ye be dead with Christ from the rudiments [elements, in the margin] of the world, why, as though living in the world, [or under the law of carnal commandments,] are ye subject to ordinances?" (Jewish ordinances, which Jesus nailed to his cross.) "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. ii. 10-14, 20; iii. 1.

To our mind, the quickening and resurrection of the church together with Christ is spoken of her as a body, in vital union with Christ as her Head, who has in his death destroyed and abolished death, and hath brought life and immortality to light through the gospel. The resurrection life of the church, as the one body of which Christ is the Head, is beautifully set forth in the 133d Psalm, in which the life and immortality of the one body of Christ is figuratively illustrated by the precious consecrating oil which was poured on Aaron's head, that ran down upon his beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, where God commanded the blessing, even life forevermore. This immortal, resurrection life is on the head of the church, and from Christ the head this life descends, runs down to the whole body of this chosen generation and royal priesthood, so that of them it is written, "But ye have an unction from the Holy One, and ye know all things." "And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him [of the Holy One] abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things," &c.—1 John v. 20, 26, 27.

In replying to the inquiry of Elder Sewell, we have made no effort to confine our remarks to the particular verse on which he desired us to write, as that verse is but a part of a single sentence, which is divided into three verses, including the first three verses of the chapter, and is but a continuance of the subject of the resurrection of Christ, and of the resurrection life and immortality of his body, the church, in him, as set forth in the first chapter.

In the first three verses of this second chapter to the Ephesians, the state and condition of the redeemed people of God in their earthly nature are described in no flattering or ambiguous terms. First, it is declared of them that they were dead in trespasses and sins; not that they were defunct, or destitute of natural life and fleshly animation, but that they

were dead in the sense in which all the race of mankind are placed by sin, in the sense in which it is written, "Death passed upon all men, for that all have sinned."—Romans v. 12. And not only in being involved in the first offense, by which judgment came upon all men unto condemnation, but also as having in time past walked according to the course of this world. From the first entrance of sin into this world, the course of this world has been only evil continually. "And God saw" (at a very early date in the history of the world) "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. Surely this was total depravity, when among all the imaginations and thoughts of the whole race of man not one single imagination or thought was pure; all, all were evil continually. At a later date we are told, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God." But alas! there was no improvement. The decision was, "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."—Psa. xiv. 2, 3.

Still later in the annals of time, after rivers of blood had stained the altars of the Jews, and after the Pharisees had zealously plied their humanly-devised missionary labors, and compassed sea and land to make proselytes to their religion, the world, yea, the whole world, continued to lie in wickedness.—1 John v. 19. And we are divinely informed that "evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13. And lest any man should boast, the apostle demands, What then, are we any better than they? (than they of whom he had just testified that their damnation is just.) Are we who are saved from our sins by the atoning blood of Christ, are we any better than they? "No, in no wise; for [says he] we have before proved both Jews and Gentiles, that they are all under sin."—Rom. iii. 9. And the enormity of the guilt and depravity of mankind is in the same chapter described thus: "Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." And yet they who are saved from their sins are no better in any wise than they! Such is the course of this world, and those who are quickened in Christ are in their fleshly nature equally vile; all of them have walked according to this sinful course, according to the prince of the power of the air. The air is the element which we inhale naturally without effort; we could not subsist in the flesh without it; and it is used as a figure to express the natural element of sin

which we drink in as the ox drinketh water, for we are prone to do evil as the sparks fly upward. The prince of the power of this sinful element is the spirit that works in the children of disobedience, and as a prince rules, controls and urges on with despotic and demoniac power the children of disobedience in their rebellion against God. According to the controlling sway of this heaven-defying spirit, all the children of God have once walked; and among that class, says our apostle, we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others. When we look at the picture, as portrayed in Romans iii., it seems hard to realize that in all the world, from the beginning of time down through all the generations of man, not one can be found whose earthly nature is any better than those described; and even the saints, who have been washed and cleansed from their sins by the cleansing blood of Christ, and are by the new birth made partakers of the divine nature, which cannot sin, because it is born of God, even they are reminded of what was and is the deep depravity of their earthly nature, that they may the more fully realize the greatness of the grace, and the efficacy of the blood, and the glory of that righteousness which God has bestowed on them. Boasting is thus excluded; for it is by grace, and not by works, that we are saved. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." How amazingly wonderful, that God, who is holy in all his attributes, and of purer eyes than to look on sin, should have commended his love to us when we were in our sins, even when we were dead in sin. How clearly shines the workmanship of God in the salvation of his people, as traced by the pen of inspiration in these two chapters, the first and second of Ephesians. Created in Christ Jesus, chosen in him before the foundation of the world, blessed with all spiritual blessings in him according to that choice, predestinated by him to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, having redemption in Christ, and the forgiveness of sins, according to the riches of his grace, and in the fullness of the dispensation of times gathered into one body, over which Jesus Christ, our exalted Prince and Savior, presides. Well has the apostle said, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." May we be enabled by grace divine to walk in them, with a constant remembrance of the greatness of his love bestowed on us, and with that humility and gratitude which becomes us as the recipients of the grace which bringeth salvation.

CHURCH CONSTITUTED.

PURSUANT to a call from a council of brethren and sisters composing a part of Hopewell and other churches, at a meeting held at brother J. A. Walker's, Bristol, Ellis Co., Texas, on the 7th day of June, 1879, to consider the propriety of constituting a church in the vicinity of the Trinity River Association, after deliberate consideration it was agreed by the said brethren and sisters composing the said council that they call for their letters, and a presbytery to constitute them into a church. On Saturday before the fourth Sunday in June, 1879, the following brethren appeared and took their seats as a presbytery:

Mt. Moriah Church—Eld. Thomas G. Miller.

Country Line Church—Eld. E. R. Berry.

Hopewell Church—Elders J. M. C. Freeman, W. A. Neal, Dea. G. M. McGeehee, brethren J. O. Thomason, Sylvanus Neal, Brooks Neal, and — Dean.

Hutchins—Brother Bandy.

The presbytery being received, services were opened with singing, and prayer by Eld. E. R. Berry, followed by an able discourse from Eld. T. G. Miller, from Eph. ii. 8. The discourse was lengthy and demonstrative, setting forth in its purity the faith once delivered to the saints.

The presbytery organized by choosing Eld. Thomas G. Miller Moderator, and Eld. J. M. C. Freeman Clerk.

1. Called for the letters of the brethren and sisters, which were read and received.

2. Examined their Articles of Faith, which were found sound and orthodox.

The brethren and sisters thus being organized were presented as follows:

Letters from Hopewell Church, in Texas—Isaac M. Brown, J. A. Walker, S. D. Dougherty, F. M. Reed, D. H. Clair, Malissa Barrington, Lucinda Brown, Jennie Clair, M. M. Walker, S. M. Moseley, Orlena Reed.

Letters from Union Church, Texas—Samuel Musgrave, Almarina Musgrave.

Letter from Rocky Springs Church, Tenn.—H. J. Carter.

The Church Covenant and Articles of Faith being read and found sound and orderly, they were pronounced a Regular Predestinarian Baptist Church in order.

3. The hand of fellowship was given them by the council, and by all the brethren present.

4. Charge by Eld. E. R. Berry.

5. Prayer by Eld. J. M. C. Freeman.

The newly organized church is known by the name of Mt. Zion, and is located two miles south-east of Bristol, Ellis Co., Texas. They called as their pastor, Eld. W. A. Neal, and Eld. J. M. C. Freeman in connection. Brother S. D. Dougherty is their Clerk. They will meet regularly, the Lord willing, on Saturday before the fourth Sunday in each month. For further information apply to Isaac M. Brown, Bristol, Ellis Co., Texas.

"Landmark" will please copy.

MARRIAGES.

On Sunday, August 10, 1879, at the residence of the bride, in Prince Wm. Co., Va., by Eld. Wm. M. Smoot, Mr. Eppa Hixson and Miss Susie F. Sullivan, both of Prince Wm. Co., Va.

OBITUARY NOTICES.

DIED—In Switzerland County, Indiana, April 22, 1879, at the residence of Justus Thiebaut, **Eleanor Banta**, aged 92 years, 11 months and 18 days. She was the widow of Elder Henry D. Banta, and was a consistent, humble and devoted member of the Baptist Church for about sixty years. She lived as she died, trusting alone in the Lord and having no confidence in the flesh; rejecting all the traditions of men and adhering alone to the scriptures; abhorring the idea of mixing works and grace, or the making of grace the fruit of works; but she contended that good works are the fruit of the Spirit. She was far from excluding good works, and she clearly proved her faith by her works. Her views of the doctrine of salvation entirely by grace were clear.

She was born in Shelby County, Kentucky, and raised by strict Presbyterian parents; was married in said county, and moved to Switzerland County, Indiana. When she was made the subject of a hope in the Lord Jesus Christ, she became concerned about the mode of baptism, and some of her relatives and Presbyterian friends endeavored to give her comfort, by trying to persuade her that sprinkling is baptism, and that infants are fit subjects. But she was like the Berians, more noble than some of the rest; for she searched the scriptures to see if these things be so. About this time she was known to be searching the scriptures after the hour of midnight, by a light from shell-bark hickory. In those days the pioneers of Indiana were not blessed with coal oil, candles, or gaslight, but they had plenty of shell-bark hickory for light. When she became fully satisfied that nothing short of immersion is baptism, she (with her husband) was baptized in the fellowship of Brushy Fork Church, by Elder Moore, in the year 1819. In the year 1825 she and her husband, with nine others, were constituted into a church, called Bethel. Shortly after, her husband was ordained to the ministry, and was chosen pastor of said church, and continued such until his death. She also continued in said church until her death, and was the last surviving member of the constitution.

Some eight or ten years before her death she became very deaf, but was blessed with second sight, and could see to read her bible without glasses, which blessing she prized very highly. She was a good helpmeet for a minister, always ready to undergo any hardships in order to assist him in filling his appointments; and she took great pleasure in making her house a pleasant place for all the visiting brethren and sisters. She was a good neighbor and an affectionate mother, and was loved most by those who knew her best.

She leaves four sons, two daughters, and numerous grandchildren and great-grandchildren, besides the little church at Bethel, to mourn their loss; but we mourn not as those who have no hope, for we believe our loss is her gain.

For some time before her death it appeared as if the cord that had bound her to earth was broken. She was so anxious to depart and be with Jesus, she feared she lacked patience to wait the Lord's appointed time.

Her funeral was attended to on the fourth Sunday in July, by a large concourse of her friends, at Bethel, the place of her membership and where she was buried. By the request of the deceased, Elder John Underhill, of Boone County, Ky., preached a very appropriate and comforting discourse on the occasion. Text, Rom. v. 12.

WM. W. HUSTON.

By request of brother J. R. Goynes, it becomes my painful duty to chronicle the death of his beloved wife, **Sallie Jane Goynes**, and daughter of J. M. and M. J. Lee, who departed this natural life at their residence in Spearsville, La., June 10, 1879. Also their

infant daughter died June 8, 1879, who lived only nine hours.

Our dear sister was born Dec. 31, 1852, and was married August 14, 1871. In the summer of 1875 she professed a hope that God for Christ's sake had pardoned her sins, and on the second Saturday in September following she went forward and related her experience to the Primitive Baptist Church at New Hope, and was baptized on Sunday by Elder H. B. Howard. Since that time she has been an orderly member, and always filled her seat in the church when not prevented by sickness, and enjoyed herself very much among the saints. I well remember the last meeting she was at, which was one month before her death. How much she seemed to appreciate the communion and the washing of the saints' feet. No one seemed to enjoy it more than did she.

The sad event has produced a vacuum in the family circle and in the hearts of her dear parents, brothers and sisters, and all the dear saints; for her door was always open, and she was always ready to administer to her friends and neighbors.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

She was a devoted wife, a kind mother and dutiful daughter. She leaves a heart-stricken husband, two little boys, (one seven years old, the other twenty months) five step-children, a father and mother, brothers and sisters, with other relatives, friends and the church to mourn; but, blessed be God, we mourn not as those who have no hope.

The writer tried to preach a discourse last Sunday in memory of our sister.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

T. J. FOSTER.

CHAMPAGNOLE, Ark., July 17, 1879.

DIED—May 4, 1879, at his late residence in Middletown, Delaware Co., N. Y., **Ziba Sanford**. He was born October 16, 1797, was married to Hannah Roberts Dec. 26, 1821. He united with the Second Church of Roxbury in 1828, and was baptized by the late Elder David Mead. About the year 1840 he was constituted with the Middletown Church.

Brother Sanford remained faithful and unwavering in the doctrine and order of the church of God, and contended for the faith of the gospel. He esteemed it a great privilege to have his brethren visit him, and always filled his place in the church with his brethren and sisters, and they will miss him very much. He always appeared very near to the unworthy writer of this notice. We were baptized at the same time and place, and by the same administrator. His walk and conversation was as it becomes the gospel of our Lord and Savior Jesus Christ.

He has left a devoted widow, sister Sanford, four children, a number of grandchildren, a brother and sister, with a number of other relatives and the church to mourn their loss; but they sorrow not as others who have no hope. We trust their loss is his eternal gain. May the Lord comfort the mourning friends, for Jesus' sake. I was called to preach on the occasion.

Yours in the bonds of the gospel,

I. HEWITT.

HALCOTTSVILLE, Delaware Co., N. Y.

DIED—August 2, 1879, at the residence of her father-in-law, Mr. Timothy W. Horton, of Rockville, in this town, **Mrs. Mary Emma Horton**, wife of Mr. W. A. Horton, of New York City, and daughter of Mr. Alanson and our late beloved sister Emeline Kyrk, aged 18 years and 5 months. She had been married only about a year. Her health had been delicate for some time, and about three weeks before her death she had been brought to Rockville in the hope that the country air would be beneficial; but nothing can avert the stern decree of mortality when the appointed hour arrives. She has left a babe of only two months, a sorrowing husband and lonely father, with numerous relatives and sorrowing friends to mourn her early departure. We are told that she was conscious of her approaching death, and hailed the happy

hour with triumphant faith in Christ as her Redeemer, and fell asleep in the blessed assurance of a glorious resurrection and happy immortality.

Her funeral was attended by a very large and solemn assembly, on Monday, the 4th, and a discourse appropriate to the occasion was preached by Eld. G. Beebe from Psalm xlix. 14, 15. "Like sheep they are laid in the grave," &c. After which her remains were committed to a peaceful resting place in the cemetery near the old Wallkill Meeting House.

ALSO,

DIED—On the same day, in Middletown, **Mrs. Mattie McQuoid**, wife of Robert M. Babcock, and daughter of the late Charles McQuoid Esq., of this village, aged 20 years, 4 months and 14 days.

AFTER some delay, I write for announcement in the SIGNS the death of our beloved father, **Moses B. Portlock**, who departed this life April 22, 1879, at his residence near Falmonth, Jasper Co., Ill., aged 73 years and 2 months. The disease which terminated his earthly existence was supposed to be paralysis, which caused him to fall upon the ground, dislocating one shoulder, which gave him great pain for a while; but he soon became so paralyzed that his suffering seemed gradually to cease. After about nine or ten days he became speechless and perfectly paralyzed, and continued somewhat in this condition until he died.

His neighbors and connections were ever ready to administer to his wants, and their kindness and attention to the deceased will be cherished in the memory of every member of the family. He leaves a wife and seven children, together with grandchildren, to mourn; but we sorrow not as those who have no hope. We believe our dear father is at rest. He was a member of Hickory Creek Regular Baptist Church of Christ, and has been a subscriber to the SIGNS about thirty years. He took great delight in reading the editorials and the communications of Elders J. F. Johnson and T. P. Dudley, of Kentucky.

ALSO,

My husband, **B. L. Pierce**, died at his residence in Indiana, Feb. 9, 1879.

Yours in affliction,

M. JANE PIERCE.

DIED—At his residence in Iron County, Mo., on the 11th of May last, of a lingering disease, brother **Kelly Obrien**, aged about 32 years. He was born in Virginia, and came to this state seven or eight years ago. Three years ago he united with the Primitive Baptist Church called Wolf Creek, and was baptized by Eld. David Bartley, of Illinois. He died in the triumphs of the faith of God's elect. I never saw any one so anxious to depart from the body and be present with the Lord.

A short time before his death he requested me to write his obituary and send it to the editors of the SIGNS. He also requested me to preach his funeral discourse, and selected the hymn, "O land of rest, for thee I sigh," &c. I tried to comfort his mourning relatives and friends from these words, "Precious in the sight of the Lord is the death of his saints." "And now, Lord, what wait I for? My hope is in thee."—Psa. xxxix. 7, & cxvi. 15.

May the Lord abundantly bless his sorrowing widow and five small children, who are left in destitute circumstances, is my prayer. Our brother has left us and gone to his rest; although we now miss him, we know it is best;

He is gone from this world of trouble and strife,

To dwell with his Jesus, the joy of his life.

Yours to serve in the gospel of Christ,

R. S. BANKS.

IRONTON, Iron Co., Mo.

DIED—At the residence of her son, Frank H. Dudley, in Winchester, after a short illness, in the 77th year of her age, my beloved sister-in-law, relict of my brother, the late Parker Dudley, of Palmyra, Missouri, **Mrs. Ann H. Dudley**.

My sister-in-law was baptized on profession of her faith in Christ near forty years since. She was the mother of nine children.

Only two survive her. She was called to encounter many sad and distressing bereavements, but under all was borne up, as I believe, by faith in the Redeemer.

I was called to preach on the occasion of her death, on the 1st inst., and used as a foundation for my remarks 1 Thess. iv. 12, to close, to a large congregation. She sleeps in Jesus, as I confidently believe, and leaves many dear friends to lament the loss of one who, it is believed, left no better woman behind.

As ever, most truly and affectionately your brother,

THO. P. DUDLEY.

LEXINGTON, Ky., Aug. 7, 1879.

DIED—At the house of N. Davis Scott, near Rock Springs, Lancaster Co., Pa., July 7th, 1879, after a short but severe illness, **Daniel Mooney**, in the 53d year of his age.

JOHN SCOTT.

NOTTINGHAM, Pa.

ASSOCIATIONAL.

The Sandy Creek Association will meet with Sandy Creek Church, at Caledonia, in Putnam Co., Ill., on Friday before the second Sunday in September, 1879, six miles east of Henry, on the Bureau Valley R. R., and sixteen miles south-west of Tonica, on the Illinois Central R. R.

Those coming from the west will stop at Lostant and inquire for brother Henry Hiltabrand. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOUNEY, Clerk.

The Kaskaskia Old School Baptist Association is appointed to be held with the arm of the Bear Creek Church at Bluff City, 2½ miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1879, and continue Sunday and Monday.

A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren. All coming from the east and west will come on the St. Louis, Vandalia and Terra Haute R. R., to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,

E. SMITH, Clerk.

The Con's Creek O. S. Baptist Association by divine permission will convene with Antioch Church, Boone County, Ind., on the 5th, 6th and 7th days in September.

Brethren coming from the east, west or south, will come by way of Indianapolis to Whitestown, on the I. C. & L. R. R., where they will be met by brother Samuel West.

Trains leave Indianapolis on Fayette Division for Whitestown at 7.35 a. m., and 1.15 and 6.25 p. m.

P. W. SAWIN.

The Kehukee Association is expected to be held with the church at Spring Green, Martin Co., N. C., (20 miles below Tarboro, 4 miles below Hamilton, and 9 miles above Williamston) on Saturday, 4th of October next, and days following. A general invitation to brethren is extended.

Messengers coming to it by public conveyance from the north should be at Norfolk on Wednesday morning previous, so as to take the steamer there, and reach Wilmington or Hamilton on Thursday. Those coming from the south (by rail) should reach Tarboro on Thursday or Friday evening at the latest, so as to be taken care of by friends and conveyed to the place of meeting.

C. B. HASSELL.

The Indian Creek Old School Baptist Association will be held with the Caezer's Creek Church, Greene Co., Ohio, commencing on Friday before the third Sunday in September, 1879, at 10 o'clock a. m., and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us, especially the brethren in the ministry. Those coming by public conveyance will come by way of Xenia, and there take the Dayton &

South Eastern Narrow Gauge R. R. to Jamestown, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

The Licking Association of Particular Baptists have appointed to meet this year with the Elizabeth Church, in Bourbon Co., Ky., beginning on Friday before the second Saturday in September, and continue three days.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

The Maine Old School Baptist Association is appointed to be held with the church in Whitefield, commencing on Friday, Sept. 5, 1879, and continue three days.

Come, brethren, to our yearly feast, and bring a few able ministers with you. The visiting brethren and friends will be met at Gardiner, on the Maine Central R. R., on the day before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Cany Fork Association of Old School Baptists will meet on the fourth of September, near the house of John F. Hancock, of Monroe, Overton Co., Ten.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

The First Regular or Old School Baptist Association called Kansas, will be held with the church at Little Hope, near Tonganoxie, Leavenworth Co., Kan., to commence on Friday before the last Saturday in September, 1879, at 10 o'clock a. m.

The Tallahatchie Association of Primitive Baptists failed to hold their annual session last September, in consequence of the prevailing epidemic in the country at that time. The next session is appointed to be held with the church at Chewalla Meeting House, ten miles south-east of Holly Springs, Marshall Co., Miss., to commence on Friday before the third Sunday in September, 1879, and continue the three following days.

WM. P. MOTHERSHEAD, Mod.

BENJ. POWELL, Clerk.

The Mad River Association will be held with the Jennings Creek Church, eight miles from Delphos, Van Wert Co., Ohio, commencing on Friday before the second Sunday in September, 1879.

Those coming on the cars will be met at Delphos on Thursday. A cordial invitation is extended to all.

J. R. MILLER.

The Lexington Association is appointed to be held with the church of Olive & Hurley, Ulster Co., N. Y., on the first Wednesday and Thursday in September, 1879.

A cordial invitation is extended by the brethren and friends of this church to ministers, brethren and friends from sister churches. We say, Come and see us. Those from the east will please stop at Olive Branch, and those from the west at Shokan, where they will be met and conveyed to our homes and to the meeting, both the day before and the day of the meeting.

A. BOGART, Church Clerk.

YEARLY MEETINGS

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 26th, 1879, and continue three days.

Brethren and sisters of our faith and order wishing to make us a visit are cordially invited to attend.

By order of the church,
CHARLES LIVESAY, Clerk.

BROTHER BEEBE:—Please publish in the SIGNS the change of time of holding the yearly meeting of the Second Church of Roxbury, usually held in January. It will be held on the last Wednesday and Thursday in

September, (24th & 25th) commencing at 10 a. m. each day. Brethren and sisters of our faith and order, especially ministering brethren, are invited to attend.

Those coming on the Ulster and Delaware Rail Road will be met at Kelley's Corners, Halcottsville and Roxbury, the day before the meeting, and conveyed to places of entertainment and to the meeting.

In behalf of the church,
N. D. VERMILYA, Clerk.

The Old School Baptist Church of Columbia, Michigan, will hold their yearly meeting on the first Saturday and Sunday in October. All coming from the west will come to Napoleon, on the Adrian & Jackson Road. Those from the west will come to Bankers, and there take the Detroit & Hillsdale Road, and come to Woodstock, one mile south of our meeting house at Kelley's Corners.

W. S. CARPENTER, Clerk.

The Old School Baptist Church of Otego will hold their yearly meeting, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (the 15th & 16th) when we hope to meet and greet all the brethren and friends that can meet with us. The friends will be met on Tuesday at the depot, on the arrival of the noon train, and in the afternoon and evening from the east and west.

G. M. FRENCH.

The Old School Baptist Church of Andes, N. Y., will hold a yearly meeting at their meeting house at Union Grove, on the third Saturday and Sunday in September, 1879, to commence on Saturday at 10 a. m.

A cordial invitation is extended to ministering and other brethren to attend.

JAS. A. HUNTLEY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., SEPTEMBER 15, 1879. NO. 18.

POETRY.

LOOK TO THE END.

Wait thou with patience! He whose love
For thee is everlasting, knoweth all.
These buffetings, so bitter, do but call
Grace, that hath richer deeps from him, to
prove
His power to hold thee in thy greatest need.
Bitter indeed the cup thou drinkest, yet doth
not he know,
If sweeter draught would bring thee nearer
him,
How easily his hand could set thee free?
But nay, he says, "For this is given thee."
"Cast down, but not destroyed;" God's hand
is strong;
Nor earth nor hell avail to pluck thee thence.
Do thou but wait, dear heart; night may be
long,
But morning surely cometh, though the sky
Hath yet no sign through all its darkened
space.
Yet darkness shall not hide from him thy cry,
Nor thrust from lifted hands his swift-sent
grace.
Endure thou, though the knotted scourge
shall bruise;
Despise not thou the chastening, though he
use
Things thou would'st else call mean, to work
his will;
He for thy profit worketh all things still.
The rending nails must part the shrinking
flesh,
Ere the victorious hands the palm can bear;
And thorns on patient forehead mark their
place,
Ere yet the conqueror's crown that head can
wear.
Be not dismayed, O heart, so tried and torn!
From thee let not sweet strength be fully
shorn.
Thy God is with thee, though thou see him
not;
His own are ne'er forgot.
So let not tired hands hang sadly down;
So let not heaviness and sorrow be
Thy short days' company.
'Tis but a little while, he saith, who knows
Each hidden conflict, each fierce battle now;
He knoweth well the rough set ways which
run
Across the shrinking ground that holds thy
life;
He knows the baffling questions which do set
Their many-sided weapons in thy path.
Measures and weights he hath,
Fashioned not as the world's, which wear
and fret
The longing spirit, cramp'd and hedg'd about.
God's scales are set without the narrow
bounds that limit worldly ken.
Not as the thoughts of men are his whose
vision grasps eternity;
Not as the thoughts of men, so doth his line
Span in its perfect measuring all thy days.
"Things which are seen,"—only the outward
throws
Its grains within the world's swift balances.
God hasteth not, dear heart; his righteous
hand,
Tireless and patient, worketh on unseen;
Worketh unseen—so doth he ever stand.
Each hidden line that through thy pathway
goes,
Of sun or shadow, pain or weariness,
Each silent sacrifice, each self-denial,
Each secret, bitter step through ways of trial,
God's scales receive them all; not one shall be
Thrown out or lost when he shall succor thee.
Within his balances thy life is laid.
Dear heart, be not afraid!
The world says, "Loss, and unblessed cross
and pain."
God says, "Unfading crown, and joy, and ev-
erlasting gain!"

CORRESPONDENCE.

HARE'S CORNER, Del., Aug. 20, 1879.

DEAR BROTHER BEEBE:—It may not be best to write for publication unless there is reason to believe that what is written contains instruction, and that it will be received with profit to the reader. On this account I have hesitated to write upon some subjects that I have had upon my mind. If I have light on them it has shone from a different standpoint; or rather, perhaps I have seen from a different standpoint, so as to entertain views not very generally shared by the brethren. I have preferred to keep still and wait, rather than make myself prominent by introducing new positions, unknown to the brethren, or advancing sentiments at variance with what is known to prevail to some extent among us. The relative position of Jacob and Esau, and the representative character of the two men, is one subject upon which I will venture some thoughts, although it is one included in the above list. I should not now have ventured to write, but that Elder Durand has kindly led the way, and has called our attention to some very important points. His communication may be seen by referring back to the SIGNS of May 1st. I have not been led to regard Esau as altogether reprobate, or as the detestable and hated character that he has appeared to the minds of some. He showed a weakness, it is true, in bartering away his birthright merely for something to gratify his natural appetite, when he ought to have regarded it above all price; but he bitterly repented his folly afterwards. This circumstance of Esau's penitence and contrition, and his after grief because of lost privileges, I would call special attention to, as important in our attempts to assign him his proper position. Brother Durand has said some things for me so much better than I can say them that I will take the liberty to quote a paragraph. "The apostle in writing to the Hebrews alludes to Esau in warning the saints. It is evident that in this place he makes Esau represent a child of God who has turned after the vanities of the world, following the desires of the flesh and of the mind, and has thus despised the duties and privileges that belong to him in the church of God. Not that Esau was himself a child of God; but as he had a birthright because he was Isaac's son, his first born, so those who are born of God, and no others, have a birthright privilege in the house of God. Of course no one could sell a birth-

right unless he had one, and none can have a spiritual birthright unless they have had a spiritual birth." In Esau's representative character then we have him presented as the son and heir of Isaac, who has always been understood to typify the church. The apostle confirms the typical position of Isaac, when he contrasts the two covenants, and says, "We, brethren, as Isaac was, are the children of promise." A good deal of stress has sometimes been laid upon the expression, "elder and younger," and particular applications of the subject based upon this. How little this amounts to will very readily be seen when we recollect that they were twins. Born of the same parentage, and that typical, the selfsame day dates their birth. The apostle reminds us that Isaac by faith blessed Jacob and Esau concerning things to come."—Heb. 12:16-17. And if we turn to the record in Genesis we shall find that although the blessings differ, yet he did indeed bless them both. I cannot conceive that Esau can possibly typify any other than a child of grace, when he manifests so much distress on account of the lost blessing, and entertains so piteously for an humble share in it, if it be but one blessing, and that ever so small. Regarding the blessing of Isaac to his sons as that of the church to her children in the gospel, I do not conceive that others than her children can or do crave the blessing, or ever know such distress at the loss of it. And Esau said, "Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept." This earnest craving for gospel blessings, and bitter grief after them when lost, certainly indicates one who has tasted of the heavenly gift. My understanding of it is, that Jacob represents the organized church, dwelling in the land of Canaan, feasting upon the milk and honey, or at the banquet of wine, occupied in the sacred worship of the sanctuary, and maintaining the order and walking in the ordinances of Zion. In this character it is said, "Let people serve thee, and nations bow down to thee." "Cursed is every one that curseth thee, and blessed is every one that blesseth thee." Then let Esau represent such as, like the two and a half tribes, choose to remain on the other side Jordan; or like Lot, who pitched his tent toward Sodom; and any and all who fail to appreciate the blessings and privileges of the house of God.

The apostle admonishes his brethren to look diligently, lest there be

among them a profane person, as Esau, &c. It is evident from this that among the brethren there is danger of following in the steps of Esau. Profanity appears here to be used in contrast with sacredness. A spiritual birthright and spiritual privileges being sacred things, it is profanity to trifle with them and lightly barter them away. How many instances may be found, where people are highly favored in having church privileges in reach of them, showing much indifference to the appointments of the church, allowing trifles to hinder them, some supposed worldly advantage to turn them away, or even when attending, leaving their families frequently behind. Sometimes the lines fall to people in particularly pleasant places, their lot being cast near to where there is a peaceful and prosperous church, and a regular and faithful gospel ministry, and they have been born and have grown up under these precious advantages, and have not been at either labor or cost for them; and they will deliberately sell out and move away somewhere entirely out of reach of any religious privileges whatever. They are making the bargain that Esau made, with much less excuse. They are not in any danger of starving, neither are they at the point to die; and although the object is undoubtedly some supposed worldly advantage, they are by no means sure of a better spread table, even literally, in their new home, than they had before, and frequently they fail to get even the mess of pottage that they have purchased at such tremendous cost. A proper appreciation of church privileges is shown, not alone by a steady and faithful attendance, but also by a prompt and liberal contribution to the needs of the church, and the cheerful sharing of every obligation or burden.

It is more especially that portion of the sons of Isaac who do not pass over Jordan, or who, on one account or another, fail to unite with and form a part of the church, that Esau appears to represent. His posterity in this sense is no doubt very numerous, and whatever the hindrances or excuses may be, there can be little doubt that the world and the flesh help to hinder, and that there is a failure on their part to properly appreciate what the Lord has laid up for them that love him in his church.

The one blessing which Esau besought and obtained, is calculated to show us his inheritance. It is secondary to that of Israel, but as far as it goes is in almost the very same words. "Behold, thy dwelling shall

be of the fatness of the earth, and of the dew of heaven from above." This is, of course, typical of gospel blessings. But while he feeds upon the same spiritual meat with his brother Jacob, and drinks in the same distillings of heavenly dew, yet he is further told that "By thy sword thou shalt live," and, "Thou shalt serve thy brother." This is the relative position of all those of Zion's children who are outside her gates. While they gather some falling crumbs from her table, yet the table is spread within her gates. In Israel the feast is spread and maintained. The dew descends on the *mountains of Zion*. As a servant he can partake, but speaking in a practical way, it all depends upon the organized church what the character of the table is, how often and how well it be spread, or whether there be a table at all, or no. It is the organized church that maintains the order, keeps up a standing in the fellowship of the churches generally, and of the gospel ministry, even though they should number but very few members. The preaching arrangements are all with the church. And if Jacob provides well in this respect for his children, having frequent feasts, so that the house indeed becomes a *banqueting house*, the servants will, of course, share in these respects. But by their sword they shall live; that is, have to *fight* for all they get. Like the poor distressed Syrophenician woman, who was told in answer to her earnest entreaty, that it was "not meet to give the children's bread to *dogs*." Yet she obtained the boon she sought; but she certainly had a fight for it. Those outside generally seem to assign to themselves the position of servants, serving devotedly whenever and wherever opportunity offers, and evidently serving with pleasure and enjoying the service; and they have the right of servants to the table, and to whatever the fatness of the earth or the dews of heaven supply, but subject always to their brother. "Make me as one of thy hired servants." In Jacob's blessing, *all his brethren* were given to him for servants. And in the gospel this, no doubt, is fulfilled. But literally Jacob had but one brother.

Elder Durand has well said that it is not the birth, but only the *birth-right*, that can be sold. And all who have this sacred birthright and practically despise it, or treat it with indifference, will sooner or later lament their lost privileges, and bewail, as did Esau, with bitter weeping their folly and disobedience, when it is too late. How often we hear from some one who has wandered off in search of some worldly advantage, after ten, fifteen or twenty years remembering their heavenly Father's house. They once sat down under his shadow with delight, and his fruit was sweet to their taste. But years have passed since they have heard a gospel sermon, or had opportunity to mingle at all in the fellowship of the saints. But who made that bargain, or who bartered their sacred birthright away?

Somebody will be ready to inquire, "Did not the Lord say that he *hated* Esau?" The prophet Malachi declares by inspiration that he "loved Jacob and hated Esau." In the first place, as the prophet lived and prophesied some fourteen hundred years after the death of Esau, it is evident enough that it was Esau's posterity, the Edomites, that were spoken of. Esau had no mountains to lay waste, nor had he, as a man, any heritage to give to dragons of the desert.—See Malachi i. 2, 3. Again, God is a Spirit, and does not *hate* men as men. As the Spirit of holiness and truth, he is averse to wickedness and idolatry. But he is declared to be *love*, and in love there is no hatred. He is light, and in light there is no darkness. When the Edomites became a wicked and idolatrous people, the prophet denounced them, and warned them of the consequence of their idolatry. A holy God was their Judge, and in righteousness would he judge them. The apostle calls our attention to the fact that it was not because that Jacob was the better or more worthy man, or that Esau was the worse; because it was announced to Rebekah that Esau's posterity should serve, before the children were born. Nevertheless Esau made his own bargain, and so do those whom Esau represents, bartering away for trivial considerations the right of a son and heir, which rightfully belongs to them.

The above is submitted with deference to the judgment of my brethren.
E. RITTENHOUSE.

HICKORY GROVE, Va., Aug. 18, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Now that our Corresponding Meeting is over, and we have returned to our respective homes, I feel that I would like to give expression to some few thoughts that I have had in connection with our meeting. As I listened to the preaching of the gospel as it came, not in word only, but also in power, and in the Holy Ghost, and in much assurance, I thought of the dividing line between truth and error. That there were those present who made it so manifest that they were upon the side of truth, for it seemed that the glory of the Lord shone round about them, and we could feel to say, in the language of Jacob of old, "This is none other than the house of God, and this is the gate of heaven." And I also thought of him who had drawn this line, and had placed some upon the one side, and some upon the other, and I could not help feeling to praise his name that he had drawn it so plainly, and that in the setting forth of it by his ministers the people could not help knowing upon which side of it they stood. While there were those who would not say that they were upon the side of error, yet they have borne evidence that they were upon that side, and we are told that by their fruits we shall know them. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That the word of God was preached at our meeting, I think all the lovers of truth who were present will bear me witness. And as I stood and looked at the upturned faces of the congregation, beaming with delight, as the comforts of the gospel seemed to be sinking deep into their hearts, I felt how good it was to be there. And it did seem that his doctrine dropped as the rain, his speech distilled as the dew, as the small rain upon the tender herb, and as showers upon the grass. There were those there who were young in experience, and were indeed as the tender herb. Was his doctrine not fitted to their case? Could they not, and did they not rejoice in the wonderful plan of salvation, so beautifully set forth in the crucified, risen and exalted Savior? And their own righteousness, which had become unto them but as filthy rags and polluted garments, was hidden from their view. And there were those there who were years older in experience, and who, perhaps, when they were baptized, thought they were done with trouble, but can now testify that their warfare had but just commenced, and that Satan, the adversary of their peace, has ever been on the alert to attack them and make them believe that they have no interest in this matter. But upon this occasion was not the strong man bound and de spoiled of his goods? And they could say, "Praise the Lord, O my soul, and all that is within me praise his holy name." "Let the inhabitants of the Rock sing, let them shout from the top of the mountains." There was one sister there who remembered that the Methodists had talked about shouting, and she really felt then like shouting praises to God. And I am one of those who believe that if she had made all the noise of which her lungs were capable, she could not have shouted louder than she did. I could not help but notice those whom I knew to be identified with other denominations, with what wonder and amazement they seemed to look upon us; and the thought would suggest itself to my mind, Have you any experimental knowledge of the blessings of the gospel that you are now listening to with your natural ears? Were any of them classed among that number upon whom Christ pronounced the blessings recorded in the fifth chapter of Matthew? Did any of them feel poor in spirit? Did any of them mourn on account of sin? Were any of them meek, in the sense of the gospel? Did any of them hunger and thirst after righteousness? If so, they shall be filled, for Christ has declared it, and he cannot fail. His word has gone forth out of his mouth and cannot return unto him void, for it shall accomplish that which he please and prosper in the thing whereunto he sent it. And, brethren, ought we not to rejoice that it is so; that he fits and prepares the hearts of his people to receive the word, and

then sends it forth into their hearts, by which they are made to exclaim, with joy unspeakable and full of glory, "My Lord and my God?" Yes, it is an unspeakable joy. There are not words in all the known languages in the world adequate to the task of setting forth the joy of a child of God when he is made to feel the indwelling of the Holy Spirit. Let them attempt to tell it to some one who has never felt it, and they will look upon it as an idle tale, and, perhaps, as an aberration of the mind, and will think as did Festus of Paul when he was setting forth his own experience and calling so beautifully, saying that he was mad. But hear the reply of Paul: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." What were the feelings of Paul when giving vent to this language? He expressed them to Agrippa when the king told him, "Thou art permitted to speak for thyself." "Then Paul stretched forth his hand and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews." He was happy because the opportunity was offered him of setting forth the glory of the salvation of Christ in his own experience. He says, "And now I stand and am judged for the hope of the promise made of God unto our fathers." And this hope of the promise which was with Paul then, is still with every child of God to-day; and sometimes when they give expression to that hope they receive the sneers of the world, and even of some people who profess to have a knowledge of the way of salvation. As one of them said to me upon one occasion, "These Old Baptists talk about having a hope. Why, there is no such thing as hope." And I suppose there was not with him. He forgot (or, in fact, I don't suppose he ever knew it in the heart) that the apostle says, "We are saved by hope," and for which hope's sake he was accused of the Jews. And the Lord's people to this day are accused of the very same thing. Yes, the Lord's people get so far over on the side of hope, sometimes, that all they can say is, they hope they have a hope. I would say to the dear brethren, it matters not how low down they may get, or how dark and dreary their pathway may seem at times, yet they must remember that every night is succeeded by a morning, when the Sun of Righteousness will arise with healing in his wings, and they shall go forth and grow up as calves of the stall. I know that for some time back I have been a great deal in the dark myself, but I cannot help feeling that I have heard his voice, and that he has at last given me some light, by which I have been enabled to see the beauty of his countenance; for sweet is his voice, and his countenance is comely. And if he has stooped so low as to reveal himself to me as my Savior, by which I hope I have been enabled to say in the spirit, "My Lord and my God," how utterly unworthy of

the least of his mercies I think I feel myself to be. Dear brethren, cheer up, for he will not leave you comfortless.

Dear brethren Beebe, I submit to your judgment what I have written, hoping you will remember the frailty of the writer, and if you should see anything that does not comport with the doctrine of God our Savior, consign it to the flames.

Yours in hope,
G. G. GALLEHER.

MILFORD, Ellis Co., Tex., March 2, 1879.

ELDER G. BEEBE & SON:—With your permission, I will give some of my views as to what has produced the state and condition of things as they now are. As there can be no effect without a cause, so every cause produces an effect, which will be in proportion to the power and nature of the cause that produced it. So if the cause is good, the effect will be alike good; but if the cause be bad, the effect will be bad in the exact proportion to the power exerted by the moving cause.

1st. In regard to the laws of health. While all the organs of the system are in good order, the health of the body is good, so long as all the organs continue to perform their proper functions; but a slight derangement of any of the powers of the system produces bad feeling; and in proportion to the loss of vitality and the harmonious action of all parts of the system, in the same degree will health fail and disorder prevail.

2d. In political affairs the same principle holds good. So long as the government was administered upon a sound, healthy, honest basis, the burdens imposed upon the people were light, and bore alike upon all classes. But finally the machinery got out of order, the fountain became corrupted, the constitution was disregarded, class legislation prevailed, and the infection spread, until the whole body politic became diseased, and a morbid appetite was produced, and all healthy action is destroyed, and the system is almost ready to perish and sink down of its own cumbersome weight.

Thus briefly I have set forth some of the fundamental principles upon which health and good government rest and are sustained; and without a proper regard for, and observance of them, it is impossible for a healthy action or state of things to exist. I have alluded to these in order to illustrate what I wish to show in a religious point of view.

So long as people were content to take the scriptures of the Old and New Testaments for the man of their counsel, their guide and moter, we had comparative peace and good will in our own land and country, and Zion travailed and brought forth legitimate children. But unstable men, restless spirits, grievous wolves in sheep's clothing, crept in unawares, and caught and scattered the flock, and sat up the traditions and doctrines of men, for the statutes, doctrine and teachings of Christ and his apostles. And it was effected by

teaching the same kind of doctrine that was preached to mother Eve in the garden. The people were taught and lead to believe that they were living behind the age and times in which their lot was cast; that they were not like the surrounding nations; that they were not keeping pace with the improvements and advancement in the arts and sciences of the times; and that they were too old-fashioned and too unpopular, and not at all suited to the improved condition of things. As though God's laws were not perfect, and his plans unfinished, or unmaturing, like those of men. And upon that theory, designing men, having more shrewdness than fear of God or love of his laws and government, were very fruitful in finding pretexts with which to guile the people and lead them into forbidden paths. One of their popular hobbies was, that the heathen were dying and going to hell for the want of the gospel. That was to arouse the sympathies of the people. The next thing to be considered was, how are we to send it to them without more money? And the next thing is, how can it be preached acceptably without educated ministers? And how can they be educated without more money? And when they are educated, how can they go without more money and a splendid outfit? And in the next place, how can the gospel or the will of Christ be preached to the heathen or to those at home, without a correct translation? And how can the required translation be obtained without more money and a great deal of it? For that is a heavy job, and learned men cannot afford to work without big pay. But while all those big plans and schemes are being organized, they see the necessity for many minor auxiliaries, such as Sunday Schools to train the infant minds and prepare them to fall into the meshes of the great monster they are setting up. As though the laws of Christ were weak and defective, and not suited to this age.

Those same restless spirits have besought Congress and the various State Legislatures to pass stringent prohibitory liquor laws, as they say, to keep people sober, and from transgressing the laws of God; while they are drunk themselves on the wine of Mystery, Babylon, and often so on distilled liquor. Their watchword is philanthropy, and they manifest a great zeal to help God redeem fallen man from the bottomless pit; but the aim and end is money, and the delusion of the people. Can they be so blind as not to see that they are trampling God's laws under foot, and making his ordinances, statutes and commandments of none effect? He made all things for the use and benefit of man, and pronounced them good, and very good. And to use all things that he had made and given to man, temperately, as not abusing them, that they might be nourished and sustained, he gave wine to make glad the heart, and oil to make the face to shine. And it is only by distrusting the all-sufficient power

and goodness of God, and forsaking his counsel, and following after the errors and traditions of men, that these great and crying evils are become so heavy upon us at this time. Men with a false zeal are working on the effect, and not the cause. If the cause was removed, the effect would cease for want of power to make it manifest. As proof, take the history of the children of Israel. While they walked in obedience to the laws of God, they were a happy and prosperous people; but when they became proud, vain and fashionable, and sought to be like the surrounding nations, and trusted in their own works, they were sure to be chastened and afflicted sorely until they returned to the law of the Lord and put away all their strange gods from among them. And the Lord is God yet, and changes not, though men do. It is much wiser and safer for poor, feeble, sinful man to obey God, rather than to dictate for him, or to undertake the performance of that which he has never called upon them to do, or to do that which he alone has the power to do.

Aaron could make a calf, but he could not give it life. Neither have any of the modern Aarons power to give life to one dead sinner, neither heathen nor civilized. Not all the gold of Ophir, nor all the silver and jewelry of the whole world, can perform that mighty work. It took the groans, pains, expiring breath and shed blood of the crucified Christ to do that. And what can man, whose breath is in his nostrils, do to give it more validity, or to apply it to any for whom it was not shed, or to save himself, much less his fellow-men? Let man cease to claim any share or partnership in the work of salvation, and become as a little child, having no might or power, and cease to pervert the right way of the Lord, or to deceive the simple by cunningly devised fables, or words without knowledge.

I have never read where Christ has commanded any of his apostles or disciples to make sheep for him, but to hunt them up and feed them on the sincere milk and meat of the gospel. How does that comport with the teaching of the gospel peddlers of the present day? Christ says, "Go ye," &c. "Take neither purse nor scrip for your journey, neither two coats." How does the modern commission read? "We, the Board of Directors, send you to such a place, and you must tell the people where you go that the Lord's treasury is exhausted, and without more money the work must stop." Is that the kind of meat and milk that the sheep are to be fed upon? Is God's arm shortened, or is he dependent upon the will of men or the use of money to carry his gospel to any of the hungry of his flock? The truth is, the Lord's treasury has never failed. Its fullness is unwasted. But hireling shepherds never look to his treasury for support, but appeal to their own treasury, and to the sympathies and credulity of the people. They cannot wait until the harvest for their pay,

but must have their reward in advance, and the flock can live on fragments of spoiled meat and skimmed milk, if they have any to spare after having fed themselves. And what is still worse, they milk the goats as well as the sheep. They tell the world, or the goats, that they can become sheep if they will; that all might be saved if they (the pretended shepherds) had money enough to carry out the will of the Lord. That is the sort of food to feed the unregenerate upon, to make them shell out their cash, and to praise the goodness and benevolence of the teacher who had the hardihood to contradict the plain declarations of scripture, and prophesy better things, and make the entrance into heaven accessible to all, although the scriptures declare that some shall be cast into hell with all the nations that forget God.

Since writing the foregoing, my mind has been exercised on the subject of prayer, and the manner in which it is taught and practiced at this time.

Prayer is of divine origin, and is divinely taught. And to be prayer, it must be indicted by the Holy Spirit; and those who pray must feel their need of what they pray for, and their inability to obtain it by anything that they can do themselves. If the children of Israel could have got bread in their own country, they never would have gone down into Egypt after it. Our own resources must be exhausted before we can feel our utter want and helplessness. What was said of the pharisee and of the publican is for our instruction. But what is the prevailing practice now? Children are taught, not only in Sunday Schools, but in all the common schools, and in the pulpit, to pray to God to protect them and to guard them day and night, and then he will bless and protect them; but if they are naughty, and do not pray to him, that they will certainly go to the bad place. There is hardly a lesson given in any of the primary school books, such as children learn in, but what that is the substance of the teaching, and it is impressed on their minds in every conceivable way that their happiness here and hereafter depends entirely upon their own will and their own actions. The authors of those books seem to hold the opinion that God is mutable, like themselves; that he will take their advice, and bless the children as they direct and point out for him to do. Then is it any matter of astonishment or surprise that the world of mankind is filled with Arminianism? It is instilled into them from their earliest recollection. Instead of teaching children to read and write, and to be kind to each other, and to the dumb brute as well, they attempt to teach them religion, and the means necessary to be used to obtain it, and give them a waybill from earth to heaven, provided they follow its directions. The authors of such books are as much in need of the protecting care of the Almighty as are the children, and fully as impotent.

It is a fearful thing to teach any

other doctrine or practice than that laid down by Christ and his apostles. We have many examples left on record to show the direful effects of going beyond what is commanded or taught, such as the case of Uzza, and that of the servant of Elijah, who followed after Naaman and took somewhat of him in his master's name, but without the sanction or command of him to do so. It is better to do too little than to do too much.

E. J. PARSONS.

PALESTINE, Texas, August 15, 1878.

DEAR BRETHREN BEEBE:—I think it not presumption in me, although it looks like it, that I attempt to write again for your perusal; but I feel impressed to say something to the dear little flock to whom it is the Father's good pleasure to give the kingdom; and feeling that my day is far spent, and the evening shadows are gathering around me, and as the Lord still gives me the use of my hand and my pen, (though trembling) I cannot feel easy to be still. If it pleases the dear Lord to give a word of comfort to any of the little ones of the flock, what thankfulness we should feel that they are comforted, by the comfort wherewith we ourselves are comforted of God.

Dear brethren and sisters, when we realize our own sinfulness, feeling our unworthiness, and coldness, amounting almost to indifference and ingratitude, and falling so far short of what we desire to be, in almost everything, we fear that we are not what we had once thought we were, and are mistaken in this all-important matter. But when we remember the time we were first made sensible of our lost condition, by reason of sin, and viewed God as a holy and just God, and we felt too guilty to raise so much as our eyes to heaven, feeling our condemnation to be just, and that all hope of ever being able to save ourselves was gone, when, at an unexpected moment, the blessed Redeemer was made manifest to us, as having power on earth to forgive sins, even our sins, the chief of sinners, O what joy, thankfulness and love we then felt. We then loved him because he first loved us. We, with the poet, could then say,

"There is a spot to me more dear
Than native vale or mountain;
A spot where fond affection's tear
Flows grateful from its fountain.

'Tis not where kindred souls abound,
Though that were almost heaven;
The place where I my Savior found,
And felt my sins forgiven.

O sacred hour! O hallowed spot!
Where love divine first found me;
Wherever falls my distant lot,
My heart still lingers round thee."

Yes, we still remember the change from the deepest distress to the highest joy. Then we knew nothing of a warfare. But the Canaanite still dwells in the land; and when we find that we have a sinful nature to contend with, we begin to fear that all we have experienced is a delusion. Dear doubting one, we must expect to find the flesh warring against the spirit, to a greater or less degree, and to find the enemy of all righteousness

endeavoring in many ways to cause us to doubt our heirship; but we must look to the dear Savior continually, and to his many great and precious promises. He will not forsake the work of his own hands, and when he begins a good work he will finish it. "Cast not away therefore your confidence, which hath great recompense of reward." Let us not dishonor our precious Savior by yielding to unbelief, after he has done so much for us, making manifest that he is able to save all who come unto God by him. We all feel glad and thankful when we can find an evidence brought and applied by the blessed Spirit under peculiar sinkings of soul, and which will give us a little light. And what is more plain and sweet than the words, "We know that we have passed from death unto life, because we love the brethren?" O how many of the lambs has this sweet word comforted. But even that the enemy tries to take away from poor unworthy me, by trying to make me believe that I do not love them with the right kind of love. But, beloved, let us endeavor to "hold fast the confidence and the rejoicing of the hope firm unto the end." "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." O how secure we are, being "kept by the power of God through faith unto salvation, ready to be revealed in the last time." And the blessed Savior, in the last sorrowful night of his stay with his disciples, prayed, saying, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, even as we are one." O how consoling to the tempted, tried child, that the dear Savior has prayed for them. As he told Peter, "I have prayed for thee, that thy faith fail not." Dear children of the kingdom, when we are in distress and affliction, and perhaps "in poverty's vale," all things seeming "dark and drear," the flesh being weak, we feel discouraged, and like old Jacob, we feel like all these things are against us, and are apt to give way and sink into gloom; and if under such circumstances the Savior seems to withdraw his sensible presence for a time, we feel most miserable. But we know that when the natural clouds obscure the Sun, so that we cannot see him for the time being, and every natural object looks gloomy, still we shall see the clouds disperse, and behold the light, and feel the warmth of the sun again. So night comes, and it is dark till the sun rises and it is day. Thus the poor trembling believer must wait, trustingly. And if he tarry, wait, for he will come, and will not let you be tried or tempted above that you are able to bear, but will with the temptation make a way for your escape. O that we may be enabled to say, "Though he slay me, yet will I trust in him." For we are told that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Then

let us be strong in the Lord and in the power of his might, and think it not strange concerning the fiery trial which is to try us, as though some strange thing happened unto us; but rejoice, inasmuch as we are partakers of Christ's sufferings. "Though now for a season, if need be, ye are in heaviness through manifold temptation, that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ." So we see that the saints of all ages have had conflicts as well as we; therefore let us take courage, looking unto Jesus, the author and finisher of our faith, (for without him we can do nothing) and committing our all into his hands. We feel that each day we are drawing nearer the end of our earthly pilgrimage, when our toils, trials, tribulations and conflicts will end, and faith will be swallowed up in sight, and hope in fruition.

O happy day! O joyful hour!
When sin and death have lost their power.

Dear brethren and sisters, we are all encompassed with infirmities, and each one feels theirs to be peculiarly their own; but we all have just what is right, and meted out to us by unerring wisdom and infinite love. Then let us humbly, patiently, trustingly endure, and adore the hand that leads, and the power that controls all things and all events, for the ultimate good of his church and for his glory. May love to each other abound in all its fullness, for Christ's sake, as he loved us and gave himself for us, that he might purify unto himself a peculiar people, zealous of good works. Love worketh no ill to our brethren. May love in deed and in truth be ours, that we may fulfill that sweet command of our dear Redeemer to "love one another." May we strive to build up, to cheer and comfort each other, and speak often to one another, as did the saints in ancient time, when the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." See how our Father servants to take notice of even our thoughts toward him.

Dear brother Beebe, please bear with the weakness of one of the most unworthy of all who call you brother. I do not say this in mock humility, for I really feel it. But if we are in Christ, all that he is or has is ours. He is our wisdom, righteousness, sanctification and redemption, and if we have any worthiness it is in him. If you have sufficient communications to fill our precious paper, the SIGNS, without this scribble, throw it aside. May the Lord sustain you, and be with you to comfort and strengthen you, is the sincere prayer of your sister in hope,

MAHALA SPURGIN.

SOCIAL CIRCLE, Ga., Sept. 1, 1879.

ELDER G. BEEBE—AGED AND BELOVED ELDER:—The packages of Minutes, sent by you to the associations here with whom you correspond, were received, and I will see that they reach their destinations.

I and many of your brethren in the South are deeply pained at the treatment you are now receiving from those from whom we ought to expect better things. Your tongue and pen now must be soon silent in death. It is but the simple truth, that they have both been busy in the defense of what you have conscientiously thought to be the truth of God, as you have understood it to be revealed in the scriptures. There has been no concealment, no evasion. Right or wrong, all might know your position. At no time or place have you claimed infallibility, or set yourself up as the standard of truth; on the contrary, you have ever been gentle, but firm, have said time and again that you did not want your brethren to follow you only as you followed Christ, have courted a comparison of your views with the infallible guide, told your brethren that was the test, and not you. Now at this late day, after having boldly confronted the enemies of Christ and his cause in his church or out of it, to have men of perverse minds arise, who were then not born, presume to know what you believe and teach better than you do yourself, is, to say the least of it, audacious. When you have over and over directed them to your published record, explained what you meant, what you did not mean, even then by garbling and misrepresentation they have put words into your mouth that you never used, imputed to you ideas you never entertained. This would be expected from the uncircumcised Philistines; but for men claiming to be the Primitive Baptists, it would be incredulous, if they and their vocation had not been fully portrayed in the word of God. It was said they should arise; we have lived to see the prophetic fulfillment. They are in their chosen calling, their followers are falling into line; the campaign is mapped out, their leaders are chosen.

I well remember, dear Elder, the first issue of your paper. Those were perilous times. It was thought to be a hazardous, if not a ruinous, undertaking. Few comparatively had the nerve to say, I am an Old School Baptist; but that few, who had taken their lives in their hands, determined to be free, to contend for principle, for the truth, live or die, were as true as steel. Their all was in the issue. We were of one heart, of one mind, and marched shoulder to shoulder. There was no worldly inducement then to fall into line with us. *Hard-shell* and *antinomianism* was not a battle-cry to lure into our ranks the armies of the aliens. These were the delectable names by which we were dubbed in derision. These had no terrors for us. Principle, truth, the maintenance of the church of Christ as he established it on earth, was our motto; nothing could move us from

that. Those were the days that tried men's souls, proved of what materials they were made. We ate our bread in singleness of heart, poor in spirit, poor in all that the world esteemed riches. We were content, we were one people, cut loose from every religious organization but the church of Christ. We were allowed to rejoice in God our Savior unmolested, as according to the common prediction of our enemies, we would all be dead in a few years; after certain old preachers died, then they would preach our funeral. Many remember these expressions. *Beebe* then was thought to be a bold champion by us; there was no approbrium attached to the name, nor to the principles he advocated. His defense of truth was gladly acknowledged by us all as a gift from God. In process of time, those old, war-worn veterans, those battle-scarred soldiers of the cross, are nearly all gone. New and younger ones have taken their places, most of them animated by the principles of their noble sires. Some, ambitious, noisy, jealous, filled with envy, that cruel, implacable, murderous spirit, that sold Joseph, that crucified the Savior, are trying to make it appear that those old worthies are Arians, two-seeders, non-resurrectionists, no change in regeneration, &c. These are only a few of the many base, malignant, calumnious charges made by those professing our name, made in solemn conclave, in pretended churches, led on and instigated by our enemies in the guise of Primitive Baptists. There are comparatively but few of them who are so bold; but they are noisy and boisterous, and are working with a zeal worthy of a better cause. Nothing would insult them more than to be told that they were not Old School Baptists, and never were, that self-aggrandizement was the only moving cause, that to get rid of your influence, by misrepresentation, falsehood, or by any means, is the first thing, in the vain hope that they would rise to the surface and be somewhat.

Bad as this is, still the secret, covert attacks, sly expressions, in the pulpit and in the press, but tell too plainly that the virus is at work, that the disease is spreading. We as a denomination are becoming more popular, the offense of the cross of Christ in a certain sense has and is ceasing, we have taken to our embrace those not of us, those who are strangers to persecutions and trials, those who cannot endure sound doctrine. We have rather drifted into the idea and channel of thought, that all who are opposed to the missionary plan of operations are our friends—a fatal mistake. Our only real friends and brethren are those who take the word of God in letter and spirit as their entire and only guide.

I am no champion of you, dear Elder, as a man; but I am confident that the principles for which you have contended for about three score years are God's truths, and will live while your body lies moldering in the dust. The ability to defend those truths you have always given to God.

I do hope and pray that you may, while life lasts, realize the strength of the Almighty in contending for his truth. Though you may be and are persecuted, tormented, afflicted, they are only evidences in the great cloud of witnesses that you belong to the household of the saints. It does look like you might be allowed to die in peace; but remember that our blessed Savior was taunted in the cruel agonies of the crucifixion, and you are only being drawn closer and closer to his expiring pangs and bloody sweat, only tasting of the cup that he drained.

Is it presumptuous in one so little and ignorant as I to try to comfort one of your age and experience? If it is not, I would say, beloved brother, You are not suffering alone. Thousands who never saw your face have wept bitter tears with you in all your sorrows. You have not labored in vain; how many have you strengthened, comforted and consoled in your pilgrimage. Now that you are old and feeble in body, neither will your brethren nor the Lord forsake you. You will soon be beyond the reach of your cruel calumniators, their shafts will miss their mark, and vituperation and slander cannot affect you then. I trust you feel to say, Lord, lay not this sin to their charge, they know not what they do. I hope you will be patient, and resigned to live or die. The doctrine that you have so long preached will support in life and in death.

Accept the above as the heartfelt assurances of a brother who loves you fervently.

WM. S. MONTGOMERY.

KELLEY'S CORNERS, Mich., Aug. 11, 1879.

DEAR ELDER BEEBE AND SON:—On reading in a recent number of the *SIGNS* your remarks concerning unpublished articles, necessarily laid aside on account of so many being received from which to select, I feared I had written too many. I thought of the communication written some time before, though already sent, and almost wished I could recall it, and of the request that had then been made for me to write again; and while I thought on these things, I could only promise myself, as I have done heretofore, that in the future I would be more sparing of my letters, for truly I had much rather read the letters of others, than have a space in the paper occupied by my own. So after some hesitation I have commenced this letter, not wishing to appear regardless of those who requested me to write. The nature of the request was that I should write concerning the good meetings we have been having, for even we are sometimes comforted by the things wherewith God comforteth his people; for one writer testifies that God, who comforteth his people, hath comforted us by the coming of Titus. So hath he comforted us by the coming of Elder Isaac Hewitt to our place, from the state of New York. Not that we are destitute of the preaching of the gospel, for Elder Swartout is indeed to us a faithful pastor, who

has long borne and labored, and had patience, and has not fainted in the face of much opposition and persecution. Yet we are here as a little family, dwelling alone; yet we do claim kindred with the people of God, scattered over the earth, and what family is there that does not love to have their kindred pay them a visit? So do we, especially those who come telling us of things concerning the kingdom of our God. As it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth: thy watchmen shall lift up the voice, with the voice together they shall sing. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people." We have always been visited at our Yearly Meeting, which is usually in October, by dear old Elder Seitz, of Ohio, and also by other ministering brethren; and I have thought sometimes that even to me it has been granted to hear the gospel proclaimed in a way not to be surpassed, according to my understanding. If there are any who might choose to question my capacity to appreciate and understand, they are at liberty to do so; if they think me very easy to please, that is so much the better. That is just as I would be, pleased with whatever the Lord sees fit to give, for I believe all these things are as he disposes and orders they should be. But as our Yearly Meeting was held in October last, we had not been favored with a visit from any of our ministering brethren, except during the winter we were visited by my dear cousin, Eld. Thomas J. Wyman, so that we were indeed glad when we received intelligence that Eld. Hewitt, together with his excellent companion, were to be with us on the last Saturday and Sunday in June, and also the first Saturday and Sunday in July, which was the time for church meeting and communion. We listened to six excellent discourses, and were much comforted and edified. Although I am always afflicted, so that I cannot go abroad to mingle in the pleasant associations that are held some distance from us, yet it sometimes pleases the Lord to send all these things unto me. And I thought, as we sat together in pleasant places, who could despise the pleasant land? who could find it in their heart to turn or stay away from the solemn feast? What am I, that I should be granted a place in the house of my God? Although we know that he is everywhere, that he can comfort us by his spirit, and teach us even when we are alone, for all his children are taught by him, yet it is because of this very teaching that the children of God love to assemble themselves together, according to his commandment. It is to Zion, or to the church, that offerings and gifts are to be brought; it is here we bring the first fruits or exercises of the spirit. Like David, I

often say, My soul longeth, yea, even fainteth, for the courts of my God. I was glad when they said unto me, Let us go up to the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people. We love to have others visit us, to take notice of our ways and doings, for we have nothing we would wish to hide; yet we have no perfections of our own to boast. If any expect to find a little company of believers here who are perfect in the flesh, we are afraid they will be disappointed; for we are indeed a poor and afflicted people, and our only trust for salvation is in the Lord, and we have many adversaries. I think sometimes our locality is something like one of the churches which dwelt where Satan's seat is; and if it was not the Lord who had sustained us when men rose up against us, we should have been swallowed up quick. Proud waters had overwhelmed us; and when I think how fallible we are, I can say that surely it is God's grace that brings us together, that causes us to love as brethren, that gives us hearts to love the truth, to be satisfied with the goodness of his house, to welcome his servants. Often as I near the depot I will see a train of cars coming from the east or west, and my first thought is, Supposing it contains some of our kindred in the faith. But the next thought is, Why did I not think of my kindred according to the flesh? I cannot tell, unless it is because I find it in my heart to love to see those who bring me words concerning that far off land of peace and rest, for we realize that we have no continuing city here. I know my stay on earth is short, that I must soon go to that long home, whence there is no returning, and I could indeed wish to have my mind on things above, where Christ sitteth on the right hand of God. And although the meeting with brethren and sisters is pleasant, yet when the meeting is over, and I return to my lonely home, it seems lonely indeed. I never have that freedom in conversation that some do, for there is such a restraint put upon me, and I feel myself unworthy of their company; yet I am lonely, and forgetful of the many blessings the Lord bestows on me. Sometimes I am offended and hurt when I hear those who have "piety" to boast of, mocking at the truth, and those who are sent to proclaim it. I think sometimes of the "little children" who mocked the man of God; and have thought that would be a good "Sabbath school lesson" for them. There may be some in the bible class who have never read that story; and I must confess, when I have seen and heard them mocking, that I have felt just a little like the two bears, although I

would not wash literally to tear them, for I know it is God alone who can take the veil from their heart, and tear away their hatred to the truth. They complain that the Old order of Baptists are not charitable enough; yet we read that charity rejoiceth not in iniquity, but rejoiceth in the truth. So that if I found myself hating the truth, and rejoicing in iniquity, I should very much fear that I possessed no charity at all, for charity is one of the fruits of the Spirit; and we have no testimony that any possess this grace only those who are born of the Spirit.

I would wish to say to the dear ones who requested me to write, that if I have failed to meet their expectations, I wish to be remembered as one who needs the fervent charity and forbearance of all the brethren and sisters.

KATE SWARTOUT.

COBLESKILL, N. Y., July 4, 1879.

DEAR ELDER BEEBE & SON—If one so unworthy as I feel myself to be may thus address you:—My mind has been exercised for the past few weeks to write some of the Lord's dealings with me, and I feel like going back to my younger days. I then thought the best time to get religion was when I became older, and settled in life, as I loved young company, and enjoyed the pleasures of the world so well, and thought I could gain the favor of the Lord by doing good when I once set out in earnest so to do. I never had much faith in protracted meetings, as my parents were Baptists, and did not believe in them. My associates would often go forward, but did not seem to get religion, so that I thought it was more man's work than the Lord's. So time passed on until I was married, in the fall of 1864, and the next spring I went to live with my husband's parents. They being Methodists, I went more to their meetings than to any other. A year from this time they were holding revival meetings, and as my health would not allow me to go out, they appointed a meeting at our house, so that we could have a chance to get religion. I will say that I tried the best I knew how, and did as the rest told me to do; but I do not think my prayers were answered, as I was trying to draw the Lord, instead of the Lord drawing me. I met with no change, and so did not try to live a religious life. About one month after this the Lord saw fit to take from me my babe, and then the thought came to me that I was too sinful to have it stay with me, and what a feeling came over me. I was sitting in an upper room, I think alone, and for the first time I saw myself a poor sinner. My sins came upon me like a mountain, and with such weight that I felt I must sink, and I thought if I could have some one to pray for me, perhaps I should feel better. But I dared not tell it, as I did not want any one to know my feelings. I do not think I shall ever forget the text that the minister preached from on that day. It was in these words,

"Lead me to the Rock that is higher than I." My mind was drawn out in this way, that if it was the Lord's will, I might be so led. For a long time it was my desire that I might be led to that Rock, but in time these feelings left me. We were invited to parties, and I must say that I enjoyed the pleasures of the world again. I sang in the choir, which I do not believe in now, and lived in this way about ten years, not feeling very uneasy unless I went to a funeral, and the minister would talk of death; then I would become somewhat frightened about my future state. But about four years ago it pleased God, if I am not mistaken, to show me again what a poor, lost sinner I was, traveling the downward road. My first trouble was about death, and I became very much frightened about dying, and without a hope, but kept it to myself a long time. Many times I would get the bible and try to find something to comfort me, and also the SIGNS; but when I saw any one coming in I would hurry it out of sight. I lived in this way about a year, sometimes so full of trouble that I thought I must talk with some one. I was afraid the very lightning would strike me, and wanted to hide myself in some dark place, for it seemed that every moment would be my last; and how I hated to let my friends see me so afraid. Then these words came to me, as if some one had spoken in the room, "Be still, and know that I am God." That was the first time I ever thought of those words, and I was still, for my fear was gone. I then realized that it was the work of the all-wise God. Thus time passed on until fall, when my sister-in-law was brought home fast sinking with consumption, which caused me trouble again. She told me she had no fear of death, and O how I wished that I could say so. A short time before she died she said these words kept running in her mind, "He leadeth me with his own hand." What good words I thought those were for a dying bed, and they remained with me a long time after she was gone. My mind was so much exercised at that time about heaven, and about the good people that had passed away years before, that for a short time my trouble was not so great. I was to move the next spring on a farm, where I now live, and my own parents were to move with me. I thought I should then be very happy, and have no more trouble; but it soon returned, and I saw myself a worse sinner than before. I often thought if my friends saw me as I saw myself, they would not have any love for me. I could not tell my parents, as I thought them so good and so pure, and knew they could see my sinful ways so plainly, and often wondered if there was any one else in the world like myself. Sometimes I would try to pray, but all I could say was, Lord, have mercy on me, a poor sinner. I then began to talk with my sister, who was a member of the Old School Baptist church at that time, which were great seasons of comfort to me,

as she seemed to understand what I was passing through. I began to read the SIGNS, and found a great many had the same trials, which cheered me very much. But not long after this I was so full of grief that I had to speak to my husband, and tell him what trouble I had on account of my sins, which I had so long tried to hide. Then my burden was gone, and I felt to rejoice, and began to think I had a hope, but dared not say so. In a short time Elder Bundy came to visit my parents, but I did not think he would have anything to say to me; but to my surprise he did, and what I told him I cannot say. I hardly dared tell him that I had a hope, and could not tell him that I had none. In the evening he preached for us, and the preaching was a new sound to me, and it seemed that I had a different understanding. The next day I felt like going to meeting, if I could only sit where no one could see me, as I did not want them to see me shed tears. Soon after this I went to the Yearly Meeting, and that was a feast to me again. Living some distance from the meeting-house, I did not get there very often. Last December the Lord saw fit to remove from me my dear mother by death, which was a heavy stroke to me, but not as if she had died without a hope, for I firmly believe she was one of God's chosen people. How often I used to wish that I could see myself as good as I thought she was. The night she died there was such a calmness came over me while I was by her bedside, that I could willingly say, Thy will, O God, be done, not mine. Then these words came to my mind,

"Jesus can make a dying bed
Feel soft as downy pillows are."

I took up the bible and read in it, and I think I could understand it better than ever before. The same words were read at the funeral that I found while sitting with her. The night after she was buried, as I felt very tired from riding, I thought I would retire early to get some rest. I fell asleep, but soon awoke with these words in my mind, Am I one of his, or am I not? I was bowed down in grief, and get rid of these words I could not. I thought if I could have the witness that I was one of his, I would be willing to die. I felt that I could not arise in the morning with such a weight, and wanted to tell my companion, but dared not. Finally he spoke, and told me not to grieve so over mother, as I could not bring her back. I then told him that I had given her up, as I felt she was well off, but I was mourning on account of myself. I told him what words were in my mind, and that I thought of going before the church. Then my trouble was gone, and though my mother was buried from my sight, yet it was a happy day to me. These words seemed to suit my mind at that time,

"I waited patient for the Lord,
Who bow'd to hear my cry;
He made me rest upon his word,
He brought salvation nigh.
"He rais'd me from a horrid pit,
Where mourning long I lay;

And from my bonds releas'd my feet,
Deep bonds of miry clay.

"Firm on a Rock he made me stand,
And taught my cheerful tongue
To praise the wonders of his hand,
In a new thankful song."

About two months from this time I went to a Methodist revival, and there I was shown that my place was not with them, as I did not believe the doctrine they preached; but I knew that if I was saved, it was by grace alone, and nothing that I could do of myself. The minister told me he thought I had a duty to perform, and by staying away I would be lost in the end. This did not comfort me in the least, and I told him I believed that if God had begun the work, he would not leave it undone, and I believe it still. I was now in trouble of mind about going before the church, as I then knew the Old Baptist doctrine was the only one that suited me, and I had a great love for that people. Even those I read of in the SIGNS seemed dear to me, although strangers in the flesh. This I knew, that I loved that which I once hated, and hated that which I once loved. My desire was to go before the church in February, and state some of my feelings, but I was hindered. I then went in the month of March, but felt as if I had nothing to say. I went again in April, and the Lord brought me to that blessed spot, never to be forgotten by me. I could not say much, but to my surprise I was received, and on the Sunday following was baptized by Elder Bundy, and I think that was the happiest day of my life. I could then sing,

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truth at night."

I have written a great deal more than I expected to when I began, and will leave it for your better judgment. Correct all errors, and if you cast it aside, all will be right.

I close by subscribing myself your weak little sister in christian love,
M. T.

VIRGEN, Ill., August 17, 1879.

DEAR BRETHREN BEEBE:—Lately my mind has been much engaged, and also comforted, in meditating on the exalted condition of God's spiritual children above that of our first parents in Eden, which was natural, not spiritual. And I have written some of my thoughts, hoping thereby to comfort some of the redeemed family, which you will please publish, if you think my object will be thereby accomplished, but not to the exclusion of better matter.

Paul said, "The first man Adam was made a living soul; the last Adam a quickening spirit." "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the im-

age of the heavenly."—1 Cor. xv. 46-49. All who have been born of, or descended from Adam, have been born since he sinned, and sinned in him, and are sinners like he was after the fall; and had all, or any one of them, or even he, been restored to his first estate, which, though sinless, was natural, he would have received all that was lost by the transgression, but nothing more. He would have been no better, and no more secure, than before the first transgression.

But the generation of Jesus Christ are a spiritual seed, and cannot sin, because they are born of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. "The wages of sin is death; but the gift of God is eternal life." Eternal life is a state that death cannot reach. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Adam, in Eden, had natural life only. The "more abundant" life is spiritual. Adam, in Eden, was the creature of God; not son, as some say. But "Whosoever believeth that Jesus is the Christ, is born of God, is a son of God, and hath everlasting life." The natural life of all men came from Adam, after he became a sinner, and in none of his descendants can it rise higher than the fountain. Jesus Christ is the fountain of our spiritual life, and "when we see him, we shall be like him." Shall we, poor sinners, be like the immaculate Jesus—heirs of the fallen Adam be made heirs of God and joint heirs with Jesus Christ? O how infinitely far the blessedness of these heirs exceeds the highest blessedness of our first parents in Eden. Even Isaiah failed to fully tell it when he wrote by inspiration thus: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."—Isaiah xl. 1, 2. For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Had her Redeemer only paid the full penalty of the law, and restored her to the Eden state, Jerusalem would have received *in full* for all her sins; for all she lost by sin, for it was all she had. But would she have been secure? Not more secure than were the first pair. But now she is secure, because she has been redeemed by the precious blood of Jesus Christ, and her life is "hid with Christ in God," and she is "complete in him, who is the head of all principality and power." And of him is she in Christ Jesus, who of God is made unto her wisdom, and righteousness, and sanctification, and redemption. Truly, "As in Adam all die, [the mortal bodies of the children of God as certainly as others; for in our mortality we are in Adam; but in our immortality we are the generation of Jesus Christ, "quickened together with him."] even so in Christ

shall all be made alive." Made partakers of his life. Hear the comforting words of Paul "to the church of the Thessalonians which is in God the Father and in the Lord Jesus:" "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

C. A. JACKSON.

NEW YORK, August 26, 1879.

DEAR BROTHER BEEBE:—Will you please insert this in the SIGNS, as the brethren and sisters requested me to let them know of my safe return?

Having been privileged to visit them, I desire to return my thanks for their kindness to me. I started from home feeble in body, but thanks to my covenant-keeping God, he gave me strength to attend the Warwick Association, where I was favored with hearing Elder T. P. Dudley, that highly favored servant of the Most High. I was deeply affected to hear one so advanced in years proclaiming that which he has handled and tasted of the good word of life. May he go down to the grave like a shock of corn, fully ripe. It was delightful to hear the gospel proclaimed by such a number of his servants. A finished work, without one flaw; and how it warmed my cold heart. I could sing, Glorious things are spoken of thee, Zion, city of our God. From there I went to the Chemung Association, and I do feel that our communion was with the Father, and with his Son Jesus Christ. My interview with brother Danks has been of great benefit to me. It was delightful to behold the sweet harmony that prevailed to the closing of the meeting. From there I visited brother Durand's home, and enjoyed sweet communion with them, being favored with the sweet presence of the blessed Jesus, which is more than all beside. The pleasant hours we spent together will be long remembered by me. After staying six weeks with them I bid them farewell, and went to Vaughn's Hill, where I heard brother Durand preach with much comfort. I then visited Waverly, and spent a few days with sisters Watkins and Murray, and Deacon Harding, and it is with much pleasure that I recount our visit together. Here also I was favored with hearing brother Durand preach, from Daniel vii. 13, 14, and it was to me a solemn time. The awful greatness and grand manner in which the Holy Spirit led him was very sublime, and will long be remembered by me. With unfeigned thanks to them all I started for Otego, where I must say that I did not feel worthy to receive the kindness which I received from the dear brethren and sisters there. I had the privilege of hearing brother Bundy with much pleasure and satisfaction. Truly the Lord has done

great things for him, and through him, to God be all the glory. After spending a delightful time with sisters Bundy, French, Guernsey, Price, Squires, Arnold and Smith, I left for Albany, and visited brethren Wolf and Vanderwater, who afterwards escorted me to the boat. I stopped at Catskill to see our bereaved sister Bender, and found her rejoicing that her God hath done right in taking away her beloved husband. Her soul is steadfast and unmovable, abounding in the work of the Lord. I must say that I enjoyed it as much as I have in all my travels, to behold the faithfulness of our God made so manifest in our dear sister. May he still continue to bless her.

I arrived safely in New York on the 21st of August, having been absent nearly three months. I would exclaim, Goodness and mercy have followed me all through this journey, as well as through my life, and to God be all the praise.

Your unworthy, but loving sister,
ELIZABETH BEESLEY.

WEEDMORE, Pa., July 6, 1879.

DEARLY BELOVED BROTHER BEEBE—If one so unworthy may be allowed thus to address you:—To-day, while reading the SIGNS for July first, my heart was so drawn out in love to the dear people of God scattered through this unfriendly world, I was constrained, I trust from heartfelt love, to take up my pen, and tell them how my heart has been made to rejoice in reading their rich communications. Your last editorial, "Be Pitiful, be Courteous," I think all we who name the name of Christ should ponder well, for it was rich. I do not know how I could do without our dear paper; I feel that I would rather curtail the necessities of life than to do without it. I meet with some Baptists who say, These religious papers should be put down. I cannot see how those who profess to love the people of God can say so. It is written, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." O what a blessed thought! When we are not able to express the emotions of our hearts, he knows our thoughts. How are we to hear from the dear people of God in these low grounds of sorrow, but through this medium? I believe it is among the greatest enjoyments with which the people of God are blessed while journeying here below, to converse with and hear from each other. It is said, "We know that we have passed from death unto life, because we love the brethren. I think sometimes that I should despair, if it were not for these blessed words. Dear Elder, has the world that love for God's people? If it is not asking too much, I would be glad to hear from you on that point. It has caused me much trouble, for fear my love may not be the right kind. I know you can speak a word of comfort to those who are cast down.

I must stop, for my writing looks so poor and imperfect that I am ashamed of it; still I felt a strong impulse to write, and let you know how welcome your paper is. Now, dear aged brother, may the God of all comfort be with you, and support and uphold you under all the sore trials which you have to encounter, and I know they are many. And if it be his will, may he spare you yet many years, for there is no one that can fill your place. I do firmly believe that the dear Lord has raised you up and sustained you these many years for the very position you fill; and when it is his will to call you to pass through the valley and shadow of death, may his presence be with you there, is the prayer of one who feels to be much less than the least, if one at all.

Do with this as you see proper, and all will be right.

J. F. VARNIS.

(Editorial reply on page 214.)

LEXINGTON, Ky., August 19, 1879.

At a called meeting of the Particular Baptist Church of Christ at Bryans, Fayette Co., Ky.,

1. Brother A. Wood was chosen Moderator, and J. W. Royster Clerk.

2. Moved and seconded that a committee of three be appointed to prepare resolutions in answer to certain charges made by a Baptist Church in Camden, Mississippi, against "Eld. T. P. Dudley and his followers." Brethren J. B. Sallie, J. W. Royster and James Dudley, appointed committee.

3. Committee made the following report, which was received:

We, the church at Bryans, having read with regret and mortification in the SIGNS OF THE TIMES, and which was copied from the *Baptist Watchman*, a list of charges against Elder T. P. Dudley, our pastor, and his followers, meaning, we suppose, the churches he attends, we most positively deny that Elder T. P. Dudley (who has been pastor of our church for fifty-eight years) believes or preaches such infamous doctrines as are contained in the six charges; nor does the church at Bryans believe them any more than the Camden Church does.

One of our number present, who has been a Baptist over sixty years, and who has heard Elder Dudley preach all these long years, adds his testimony, that he knows the charges to be false.

We have read with pleasure the answer of Elder G. Beebe to those charges, in the SIGNS OF THE TIMES of August 1st, 1879, and which we do most fully indorse.

4. It is ordered that a copy of the proceedings be sent to Elder Beebe, for publication in the SIGNS OF THE TIMES.

A. WOOD, Mod.

J. W. ROYSTER, Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Old School Baptists, in session with the Bethlehem Church, Prince Wm. County, Va., August 13th, 14th and 15th, 1879, to the churches of which we are composed, and to the associations and meetings with which we correspond, sendeth christian salutation.

DEAR BRETHREN:—Time, on whose swift wing the ever-changing years are borne, has brought to us the day appointed one year ago for our annual meeting. It may be well to state here, that many hands that were raised one year ago, when the vote was called which should determine the place of our next meeting, are now cold in death. Death has been busy among us, and in some of our churches has made sad inroads. But, brethren, he is the messenger we all await, and if we are of that kingdom which is not of this world, his coming will be only to remove the veil that now conceals the full glory of that kingdom. Believing, dear brethren, that we are of that kingdom, that we have been translated into it from the kingdom and power of darkness, we would embody in this letter a few words of comfort and exhortation. It is certainly a matter of congratulation and thankfulness that we are at peace among ourselves, that we enjoy the liberty we now have, of unrestrained intercourse and fellowship. Such fellowship and intercourse can only be experienced when there is agreement. "How can two walk together except they be agreed?" Not the agreement of a party holding the same opinions merely, but the agreement that flows from a oneness of heart and mind; the agreement of the members of the body of Christ. This union, dear brethren, this vital union, obtaining between Christ and his body, and between us as members of his body and of one another, is not an idle dream, but a living reality. The love we feel for one another, for the truth, and for the order of God's house, is the manifestation to us of that union. It is this love of Christ that we are to manifest—to "work out with fear and trembling." It is the "bond of perfectness." It is the integrity of this bond that we are ever to maintain. The exhortation or command of the apostle is, "Endeavor to keep the unity of the spirit in the bond of peace." But how much has this endeavor cost? Jesus died, that brethren might "dwell together in unity." Surely we are married to him that was raised from the dead, "that we might bring forth fruit unto God." But continued and unwearied watching is essential to the manifestation of this union among us. It may seem strange that continued and uncompromising warfare must be maintained to secure the blessings of peace; but the scriptures of truth, the history of the church and our own experience assert this truth. The life of the Prince of Peace upon earth was a scene of continued conflict. The same is true of his apos-

les and prophets. The same is true in our own generation. There are those still living among us who can remember the scenes of bitter strife and contention, the heart-burnings and heart-breakings through which many of the dear saints passed, and especially those faithful watchmen, many of whom have gone down to their graves, who were ready to seal their testimony with their blood, if need be, in the earnest "endeavor to keep the unity of the spirit in the bond of peace." Nor is there any less need to-day of this earnest endeavor. Besides the continual need in all time and under all circumstances of the prayerful and careful watchfulness of every one who has named the name of Christ, it is the peculiar lot of the churches and brethren composing this Meeting to be surrounded by and intermixed with, temporally, a faction styling themselves by our own peculiar name of Primitive or Old School Baptists, many of whom, in years passed, were identified with us, but who have gone out from us, following after other gods, as we believe, and for whose walk we have no fellowship. Many of these we believe to be children of grace, whose experience we can fellowship, and whose conduct in the world becometh their profession. These considerations have weight with many of the conscientious, tender-hearted children of God, who feel themselves to be compassed about by many infirmities, and who would not make a brother an offender for a word. The question is asked, "Why cannot we receive these into our houses, and why cannot we mingle with them in their worship?" The answer is evident. The apostle thus expressly commands: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us."—2 Thess. iii. 6. Our Lord, in giving instructions concerning those who neglect to hear the church, says, "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Here is our answer. They are solemn words and must be heeded. Our churches, in years passed, were obliged to solemnly withdraw fellowship from certain turbulent spirits, who were an element of confusion and distress among us. All who follow after them are certainly partakers of their pernicious ways. We need hardly to remind brethren that the order of the church is as necessary to harmony and fellowship as the doctrine. Indeed the order is but an expression, outwardly, of the doctrine. Faith and practice must go together. Now a word to the wise is sufficient. We can have no more intercourse, religiously, with the people above mentioned, than with any other so-called religious sect or denomination. They are all alike to us, as heathen men and publicans. We would call your serious attention to these manners, that ye be not defiled, and that the name of God be not blasphemed among us. It is the

same with individuals as with churches. When the church, in the fear of God, has solemnly pronounced a man unclean, to all who love and contend for the order of the house of God, and "endeavor to keep the unity of the spirit in the bond of peace," that man is unclean. He must be to us as a heathen man and publican. Of course one who becomes heady, high-minded and willful, and will not "hear the church," has got a tale of wrong and suffering to retail to whomsoever will hear it. But we do most earnestly protest against brethren lending an ear to such. To say the least, it is not a good sign when one has a bad name at home.

We drop these hints by way of exhortation, and as words of warning, lest we burden our brethren with implied reproach, if nothing more.

Our meeting has been harmonious and orderly. We have been favored with pleasant weather. A large and attentive congregation has been in attendance, the preaching has been sound and discriminating, and we have enjoyed a season of refreshing from the Lord.

Our next annual meeting is appointed to be held, by divine permission, with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1880, at which time and place we hope to hear from you again through your messengers and messengers of love.

J. N. BADGER, Mod.

WM. M. SMOOT, Clerk.

OCCOQUAN, Va., August 22, 1879.

DEAR BROTHER BEEBE:—The accompanying Minutes of the Ocmulgee Association, of Georgia, contains the Circular Letter of that association, adopted at their last session in September, 1878. The letter was written by our beloved brother, William S. Montgomery. It has the true ring of "Baptist unanimity." I was present when it was adopted, and would like to see it published in the SIGNS, if you deem proper so to do. Much has been said upon the subject of unanimity among us. This Circular, I am confident, contains the scriptural presentation of the subject.

Yours in gospel fellowship,

WM. M. SMOOT.

The Ocmulgee Association, to the several churches of which she is composed, Greeting.

DEAR BRETHREN:—As a foundation for our annual epistle of love we call your attention to Psalm cxxxiii. 1: "Behold, how good and how pleasant it is for brethren to dwell together in unity." The psalmist does not say "Behold" by way of astonishment or surprise, as though it was unnatural, but by way of admiration; he was filled with joy and gladness, and wished his brethren to rejoice with him.

In order for even "brethren to dwell together in unity," they must have the spirit of unity within; this will give shape and direction to their conduct without, will make them careful in word and act toward each

other. Unity of the brethren does not have its rise or origin in any natural principles; it flows directly from the inexhaustible fountain of love. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." All who have experienced this glorious operation in heart have received Christ, their Alpha and Omega, have received of his fullness, have his spirit, which is one, a unit, or unity. They are now subjects of his kingdom, amenable to his laws; are not their own, but belong to the King in Zion. To those of like precious faith, who have been crucified with Christ, cut off from every other refuge, there is nothing forced nor constrained in their "dwelling together." It is the joy and delight of their heart. As the needle points to the pole, as water seeks its own level, as cause produces effect, so the people of God, the redeemed of the Lord, flow out in love to God and to each other.

But where is the dwelling place of the brethren? "Lord, thou hast been our dwelling place in all generations." The children of God never had any other abiding place only in Christ, their exalted Head. The patriarchs and prophets not only knew and realized this fact, but rejoiced in it. As all of Adam's race, in every age of the world, of every tongue and nation, have their life and being in him, and not out of him, so all the spiritual family have their life and being in Christ Jesus, their exalted Head, the second man, the Lord from heaven, the quickening Spirit. To deny this is to ignore all reason, human and divine, to pervert every right principle, to deny the teachings of inspiration.

A "dwelling place" conveys the idea that all the family resides there, let them be few or many; it is their permanent abode, and contains everything needful for the protection and safety of all the inmates. It is a refuge from the storm, a covering from the heat, a shelter from the cold, wintry blast, a pleasant retreat, affording a place of rest for the weary. It is built and furnished, not only with a view to the definite number who are to dwell there, but according to the wisdom and wealth of its builder. Brethren, apply this to the King of kings, to the Lord of lords, to him who is wisdom itself, to the Almighty; then by faith you may behold Zion, the perfection of beauty, out of which God shines.

Is there any danger that our dwelling place may be wrested from us, that we may be driven out, houseless, homeless wanderers? Are not the mighty hosts of anti-christ, marshaled by the prince of the power of the air, likely, with all their engines and appliances of warfare, to batter down its walls, to take the place by storm? No. All this outside pressure only drives the inmates closer and closer to the Captain of their salvation; as

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1879.

MATTHEW XIII. 33; LUKE XIII. 21.

BROTHER BEEBE:—Please give your views on the parable of the leaven hid in three measures of meal. What are the three measures? Why not four, or six?

Yours in hope of eternal life,

W. A. WATSON.

VAN BUREN, Ohio, March 23, 1879.

R E P L Y.

Our views on the same parable have also been solicited by an inquirer after truth at New Lexington, Ohio.

When the disciples asked Jesus concerning the parables in which he so frequently spake to the people, "he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing, they might not see, and hearing, they might not understand."—Luke viii. 10. From this explanation we learn not only the sovereignty of God, in hiding the mysteries of the kingdom of God from the wise and prudent of this world, but also that a knowledge of them is a special gift of God. No man by the exercise of his mental powers or deep researches can possibly attain a knowledge of spiritual things. No man can see the kingdom of God except he be born again; it is just as impossible as for a man to see the things of this world without first being born of the flesh. After our natural birth of the flesh, we required the gift of light and instruction to develop the mental powers with which we were endowed by the Creator, to enable us to understand the mysteries of the natural world. So also, those who are born again, of incorruptible seed, are dependent on the teaching of the Holy Spirit to reveal to their faith the deep mysteries which God has hidden from all who are not born of the Spirit. Hence we are expressly told in the scriptures, that even "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 18, 19, 26-31.

The total ignorance of the mysteries of the kingdom of God, which holds in chains of darkness all who are not born and taught of God, how-

ever far they may have advanced in what the world regards as the science of theology, is not a condition which God had not power to avert if it had been his sovereign pleasure, for he hath hidden these things from them because so it seemed good in his sight; and our adorable Redeemer rejoiced in spirit, and thanked the Father, Lord of heaven and earth, because it was even so.—Luke x. 21.

Among the many parables, which for this cause were spoken by our Lord, we have the one now proposed for our consideration, in which the kingdom of God is likened unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.

The kingdom of God, here compared to leaven, we think is the kingdom as chosen of God in Christ as her spiritual Head, and as sanctified by God the Father, before the foundation of the world, preserved in Christ Jesus, and ultimately called with a holy calling according to God's own purpose and grace, which was given to the chosen subjects of it in Christ Jesus before the world began. Three elements, or constituent parts, are necessary to constitute a kingdom: a king, subjects, and laws. All these are found in Christ. He is expressly called God's King, whom he has set upon his holy hill of Zion.—Psalm ii. 6. All the spiritual subjects of this kingdom were chosen in him before the foundation of the world, (Eph. i. 4,) and the law of God was in his heart.—Psalm xl. 8. All the component elements of the kingdom of God were in Christ, as the Mediatorial Head of his body, the church, from everlasting; hence, Christ could say, "My kingdom is not of this world." It was prepared for the saints from the foundation of the world.—Matt. xxv. 34. It was appointed unto Christ by the Father, and unto the members of Christ by the Son.—Luke xxii. 29.

This kingdom of God, as a purely spiritual kingdom, was so embodied in Christ, that when he came in the flesh it was said to the Jews, "The kingdom of God is come unto you."—Matt. xii. 28.

Without adducing further testimony to sustain our position, that the kingdom of God, as a spiritual kingdom, existed in Christ, as the Mediatorial Head of the church, from everlasting, in vital union with him as their head and life before any of the subjects of it had a fleshly existence in the earthly Adam, and before either Christ the Head or any of his spiritual members were made flesh, or had become partakers of flesh and blood, yea, before Adam's dust was fashioned into man, we will pass on to consider the strikingly appropriate similitude of the parable.

This spiritual kingdom was with Christ from the ancients of eternity, and was like leaven, designed of God to be put into three measures of meal, until all the meal should be leavened, or be by its assimilating power perfectly conformed to the nature and likeness of the original leaven. The apostle says of those who are the

they are in him, the very least one cannot be touched until our Captain is conquered, and it would be blasphemous to even suppose that could be done. Our Captain's voice is continually heard, above the din of war, in power and majesty, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The victory is ours, for "He giveth us the victory." Hear him again, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." This surely ought to quiet the fears of the most timorous, even in this day of fierce conflict.

But let us not forget that it is brethren who are to dwell together in unity; not aliens, strangers, enemies. Brethren have the same father and mother; their hopes, aims, objects are one. The peace and welfare, the honor and glory of God, prompt each to rejoice together; if need be, to suffer together. There are no half brothers and sisters in the kingdom of Christ. If in our anxiety to swell our numbers by receiving men of influence, to become popular with the world, we take in those who are not of us, we only add to our weakness and shame, and bring in an element of discord to mar our own peace and happiness. Let us be careful, then, to satisfy our own minds that none, it matters not who he may be, is allowed a name or a place among us, unless he is willing to forsake all for Christ's sake. Gideon's tested few were invincible; we have no right to say his large, untried army would have been equally so. When any, claiming to be our brethren, become restless, show that they are not in union with us, that the church is a prison, the sooner gospel steps are taken, either to save, if possible, or to cut off, if need be, the better. Discipline must be enforced, if we expect health and prosperity. One disaffected member, not of us, living in rebellion to the laws of Christ, in disregard of the feelings of the brethren, causes demoralization, alienation and estrangement, and makes the church itself a place to be shunned. What is true of individuals in churches, is true of churches in associations, and of our correspondence with them. Few as we are, we can gain no strength by a union with heterogenous materials. In but few ages of the world have there been a greater number who persistently claim our name, yet ignore our faith and practice. Among these are our most implacable enemies. Those who are really of us, surely can bring the proof. Our hearts and hands are open to all such, and to no others. We will not be moved from the laws of our King in Zion by the blandishments of pretended friends, nor by the open defiance of avowed foes.

But what is it for brethren to dwell together in "unity?" Oneness of sentiment, affection, or behavior. "One Lord, one faith, one baptism." There is unity and oneness in this. But unity would be destroyed the moment we attempted to have more than one Lord, one faith, and one

baptism. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Unity is taught in this. And though countless millions now surround the throne in heaven, though countless millions now live on earth, though countless millions are yet unborn, still all this innumerable host, whom no man can number, constitute but the one body, all united to the but one living, exalted Head, God over all, blessed forevermore. Dwelling together in unity, then, is dwelling together in Christ Jesus. "One God and Father of all, who is above all, and through all, and in you all." If the life and union existing between Christ and his body, the church, could by any possibility be destroyed, then death in the head and body must result, because neither could live while separated.

Brethren, suffer one more quotation, and a few remarks from it. "Endeavoring to keep the unity of the Spirit in the bond of peace." This relates to our acts in church organization. While in the flesh, if led by it, we shall destroy the union and fellowship once existing, and shall die to our own spiritual happiness. As we have the spirit of unity, let us strive to exhibit its fruits in all we do or say, by living soberly, righteously and godly; then shall we enjoy that peace that the world can neither give nor take away.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

D. L. HITCHCOCK, Mod.

D. G. McCOWEN, Clerk.

CHANGE OF P. O. ADDRESS.

ELDER G. W. Hamm desires us to publish that his former Post Office, Big Pond, Arkansas, being discontinued, he wishes his correspondents hereafter to address him at Mountain Home, Baxter Co., Arkansas.

He also requests the views of Elder J. F. Johnson on Proverbs xxx. 18, 19. Also to express his thanks to the brethren and friends for favors which he has received from them.

ELDER G. BEEBE AND SON:—On account of being more convenient, I have changed my address from Fairfax Court House, Virginia, to Fairfax Station, Virginia, and wish my correspondents to address me at the last named place.

ELI T. KIDWELL.

SEPTEMBER 3, 1879.

OUR DELAY.

Owing to the failure of our paper merchant to send our paper at the time promised, we are a little late with our present issue, but we will endeavor to be on time with our next number.

[EDS.]

called according to the purpose of God, that "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29.

As leaven has the power to diffuse itself into all the meal in which it is hidden, and by fermentation impart its nature to the meal, until the meal in which it is hidden itself becomes of the nature of leaven, so the life and immortality of the church of God, which was given her in Christ Jesus, as the seminal head and spiritual progenitor of all her members, with all spiritual blessings ever to be developed in the kingdom of God in time or in eternity, were treasured up and embodied in him before they were manifested in any of the fallen sons of men. In him all this fullness dwelt, and of his fullness all the vessels of his mercy are the happy recipients; and as the meal receives the leaven, and is subjected to its transforming power, so they receive Christ Jesus as their resurrection and their spiritual, immortal and eternal life. As the power to leaven the meal is all contained in the original leaven, so all the power to quicken and transform the redeemed people of God was and is embodied in our Lord Jesus Christ.

The three measures of meal, in the parable, we believe represent the chosen people of God, which are redeemed from all the kindreds of mankind by the blood of Christ. The definite measurement is according to the election of grace, and the three measures signify to us the definite and exact quantity redeemed of those who were of the three dispensations, which make up the fullness of the times, in the which all shall be called by grace, quickened by the Spirit, born of the incorruptible seed, and leavened and conformed to the likeness of him by whose power and grace they are made meet to participate in the inheritance of the saints in light.

The chosen and redeemed people of God, embracing all whom God has ordained to eternal life, are figuratively called the seed of Abraham; and if we are Christ's, then are we Abraham's seed, and heirs according to promise. This seed of Abraham Christ took on him when he was made flesh and dwelt among them; and as their spiritual life, he was hidden in them from the days of Abel, and he bear them, and carried them all the days of old. So, as the leaven in the parable was hidden in the meal, even so this mystery hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.—Col. i. 26, 27. As the power of the leaven is sure to conform all the meal in which it is hidden, so the spirit of life in Christ Jesus our Lord is beyond the possibility of failure sure to permeate all the chosen people of our God, and conform them to the likeness of the Son of God. If

the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

IS MINE THE RIGHT KIND OF LOVE?

Reply to brother J. F. Varns, on page 211.

God's people, above all other people, are exceedingly jealous of themselves; and as they have no confidence in the flesh, they are fearful of being misled by the deceitfulness of sin which still dwells in their fleshly nature. Hence there are times with them when their anxious inquiry is, "Do I love the Lord with the love which is peculiar to his own dear people, and on which it is safe for me to rely as evidence of having passed from death unto life?" We know that there is a passion of our earthly nature which is called love, and which is common to all the human family; and Christians fear at times that their affectionate regard for those whom they esteem as the people of God is only of that kind which is natural and common to all our race. Satan, ever ready to tempt the sons of God to distrust the love of God which is shed abroad in their hearts, says, "Doth Job serve thee for naught? Is not my love and service carnal, selfish, and of the earth, earthly? But God has graciously provided some characteristic marks in his word by which, when applied by the Spirit, the saints may determine whether they possess the love of God or not. John calls upon the sons of God to "Behold what manner of love the Father hath bestowed." It is bestowed on the saints by God the Father, through Jesus Christ our Lord. It comes from God, not through the earthly Adam, but through Jesus Christ; and is developed in us, not by a fleshly birth, but by being born of the Spirit. We love God, because he first loved us. This love is the same in its nature when bestowed, as it was in God before we received it; and therefore all who possess it will love the things which are loved and approved of God, and hate the things he hates. God loves his people in Christ with an everlasting love, and therefore the saints will also love them also with a pure heart fervently. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, our faith."—1 John v. 2-4. Again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have

need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John iii. 14-18. If we love him that begat, we shall love them who are begotten of him; and if we truly love them, it will be manifested in deeds and truth, not in mere words of profession. Jesus our Lord has said, "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35.

If then we truly love God and our brethren, the commands of God will not be grievous or irksome, but pleasant and delightful. Not always pleasant to the flesh, for the flesh must be denied, mortified and crucified; but to the *new man*, which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, the yoke of Christ is easy and his burden is light, when the love of God rules in our heart. The love of God, of truth, and of the peculiar government of Christ, is by the new birth implanted in all the children of God; but the enmity of the flesh still remains in our fleshly members which are on the earth, to oppose the reign of Christ, and will remain as long as we continue in the flesh, or until God shall change our vile body, and fashion it like the glorious risen body of our dear Redeemer. The love of God in his children is fraternal, unselfish and generous; it comes from God, and rises gratefully to him again.

FRIEND BEEBE:—In your reply to Mr. Hassell, in the SIGNS OF THE TIMES for August first, you say, "We could not feel a security in trusting our everlasting destiny in his hands, if we did not fully believe he is absolutely and eternally the self-existent, underived, unbegotten, supreme and independent God; in his supreme Deity." In love I would ask you, as you say he was unbegotten, or that he was not the Son of God till he was born of the virgin Mary, or that the Son of God had no eternal generation, do you really believe his (the Son of God) taking upon him our nature made him the Son of God?

I hope you will answer this through your periodical or by private letter, as you may think best. Hoping this will find you enjoying your usual health and much of the Lord's presence, I remain, in love,

JAMES W. FLITTON.

WOODBINE, Kansas, August 17, 1879.

REPLY.

Our friend, James W. Flitton, has strangely mistaken, and consequently misstated, the plain import of the declarations of our faith in Christ, both as the supreme God, and as the Son of God and Mediatorial Head of his body, the church. It might be quite sufficient for us to request our friend to re-read our article in the number of the SIGNS for August 1st, to which he has referred, if it were not that he has understood us in that paper to say that Christ was unbegotten, or that he was not the Son of God, till he was born of the virgin Mary, or that the Son of God has no eternal generation. We are certain we said no such thing, nor do we believe any such thing; for we do be-

lieve that he was the Son of God from everlasting, or from the ancients of eternity, and as such he was and is the "only begotten Son of God," the Head of his body, the church, and the eternal life of all his members or people. As the Son of God, he is and was begotten; but he is also, in his supreme Godhead, self-existent, underived, unbegotten and independent, for he is not only the Word that was with God, but he is also the Word which was God. In the third column of page 177, we said distinctly, and as emphatically as we are able, "While we believe the Son of God is the spiritual life of his body, we do not regard him as a created life; he has been the life of his church as eternally and uncreatedly as he has held the relation of the only begotten Son of God, to which relation we can conceive of neither beginning nor ending.

Our friend Flitton further inquires whether we do really believe that the Son of God taking upon him our nature made him the Son of God. We reply most emphatically, we do not. How could we believe any such thing, and still believe what we have so often asserted, that by him, as the Son of God, all things were created; and that he is before all things, and by him all things consist.

In his birth of the virgin he became manifestly the Son of man; but his coming in the flesh did not change his relation to the Father as the Son of God.

OUR TABLE.

WE have received and read with interest a neat pamphlet of thirty-eight pages, containing a sketch of the long and useful life and labors of the late Elder John B. Moore, an able and unwavering Old School Baptist minister for over half a century. It is published by Elder Thomas Cole, of Royalton, Ohio, to whom those who wish for the work should apply. Price, single copy, 15 cents; 1 dozen for \$1 50; or 100 for \$10 00.

A POEM entitled, "Christian's Battle Ax," by brother Benjamin Martin, of Ashley, Ohio, some of whose verses have occasionally appeared in the SIGNS. For copies of which apply to brother Benjamin Martin, Ashley, Ohio.

MARRIAGES.

At the residence of the grandparents of the bride, on Orchard Street, in Middletown, N. Y., September 9, 1879, by Elder Gilbert Beebe, grandfather of the bride, Mr. Ebenezer McColl, of Winnipeg, Manitoba, Canada, and Miss Ella M. Beebe, daughter of Elder Wm. L. Beebe, of Ontario.

Mr. McColl is a native of Ontario, Canada, and holds the position of Inspector of Indian Agencies and Purveyor of supplies for the larger portion of the British American Indians under treaty with the Crown. The bride was raised from her early childhood in the family of Elder G. Beebe. The wedded parties left Middletown on the 10 o'clock train on the evening of their marriage, for their home in Winnipeg, Canada, with the kindest congratulations and blessings of all who have the pleasure of their acquaintance, especially of their aged grandparents and family.

OBITUARY NOTICES.

ONCE more I am called upon to offer a tribute of love and respect to the memory of another dear old mother in Israel.

Jerusha Huff, wife of the late Nathaniel B. Huff, died August 3, 1879, with a full abiding faith that she was going home to dwell with her blessed Savior. She said, "My sufferings are great, but I want to wait with patience all my appointed time till my change come."

Jerusha Larison was born in New Jersey, June 21, 1800. She moved with her parents to Ohio in 1807, and was married to N. B. Huff May 21, 1818. In May, 1823, she and her husband joined the O. S. Baptist Church in Hamilton, Ohio, where they remained in sweet fellowship until 1832, when they removed to Montgomery County, Ind., and attached themselves by letter to the O. S. Baptist Church called Bethel, near Waynetown, Elder John Lee being pastor. She remained a member of this church until the day of her death. Her life was such as to honor the church and endear her to all its members. They will miss her pleasant countenance and her words of encouragement to the weak, trembling saints.

She was the mother of nine children, five sons and four daughters, six of whom survive her. She has thirty-six grandchildren living, and six dead; twenty-six great-grandchildren living, and six dead; also one brother and one sister survive her.

Her funeral was preached by Elder M. M. Vancleave, from Gal. i. 4, 5. The spirit of the Lord was with him, and the mourning children were made to look away from this sorrowful world, to that blessed land.

"A land upon whose blissful shore
There rests no shadow, fall to stain;
There those who meet shall part no more,
And those long parted meet again.

There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God."

This dear old sister suffered many weeks, and sometimes she said, "I am full of doubts and fears." But towards the close of her pilgrimage she said, "Christ is sufficient for me; all my fears are removed." So she quietly fell asleep in Jesus.

Thus the dear Lord makes up his jewels and gathers his children home. Let me die the death of the righteous, and let my last end be like his. The following lines were selected by one of the daughters:

Thou hast gone on that unknown way before us,
Into his rest who died on Calvary;
And from the gloom of sorrow hanging o'er us,
Some sunrays of the promised land we see.

In the calm life unsoiled by useless frettings,
Is bright example made for us who weep;
Thou wouldst not have our tears and vain regrettings
Above the sod that marks thy quiet sleep.

LINA W. BECK.

CRAWFORDSVILLE, Ind., Aug. 24, 1879.

DIED—Of paralysis, on the 30th of April, 1879, at his residence in Jackson, Susquehanna Co., Pa., **Joseph L. Marsh**, aged 71 years and 2 months, lacking one day. Five years ago last May he had a paralytic shock, which so affected his left side that he could not labor much, and within that time he had several shocks, but most of the time was able to be about the house, with the assistance of two staffs, and occasionally rode out. We think he was conscious until within a few hours of his death, but was unable to speak for six days, and only by signs and motions could we understand him. He did not seem to suffer very much during his illness. His spirit took its flight twenty minutes before two o'clock p. m.

Brother Marsh was born in Middletown, Susquehanna Co., Pa., and in his youth experienced a hope in the rich mercy of Christ, and united with what was then termed the Regular Baptist Church, with which he held a standing until the separation took place between the Old and New School. In 1830 he bought the farm on which he lived and died. He was married to Meranda Blanchard April 23, 1831, by whom he had nine chil-

dren. He was married to Cynthia E. Hall Jan. 26, 1848, by whom he had eight children. His first wife and her nine children, and three of his last wife's children, are numbered with the dead. His second wife and five children remain to mourn their loss. May the Lord be pleased to sanctify this dispensation of his providence to the good of them all, is the prayer of the humble writer.

The funeral services were held at the house, at his own request, after which his remains were taken to the grave-yard and there deposited with those of his first wife and ten children, two having been buried elsewhere.

Brother Marsh has passed through many trying dispensations of providence, but has had grace given which enabled him to bear all that the Lord saw fit to cause him to pass through. He believed in the unconditional salvation of all that were given to Christ before the world began. He was a constant reader of the SIGNS, and took great comfort in reading and hearing the finished salvation set forth. He was a respected and benevolent citizen, a good neighbor, and a kind and affectionate husband and father. We think we have good reason to believe that his spirit has entered into that rest that remains to the people of God, and our loss is his eternal gain.

ARNOLD BOLCH.

NORTH JACKSON, Susquehanna Co., Pa.

By request I send the following notice of the death of my young friend, **Mr. Henry Calvert**, who died on the 28th of May last, of consumption, at the residence of his father, brother W. T. Calvert, near Orangeburg, in Mason Co., Ky., in about his 25th year. Mr. Calvert has been afflicted for two or three years past with what is called bone scrofula, which finally attacked his lungs and resulted in his death. Up to the beginning of his sickness he, like all of Adam's posterity, was an enemy to the truth, and an opposer of the doctrine as held by the Old School Baptists, believing that all men have a chance of salvation, if they will only apply the means. But when those "means" are tried, from a necessity, because of a knowledge of their condition as sinners, it is found that those so-called means exist simply in the imagination of those who believe in a conditional salvation. Such was the case of Mr. Calvert. While in a state of nature he hated the doctrine of salvation by grace; but at the last extremity of his case, he was forced to exclaim, "Salvation is of the Lord." I was called to see him a few days before his death, and a clearer evidence of the new birth, or one more willing to die, I never expect to witness. Said he, "Mr. Wallingford, I am so glad you have come," with his countenance all brightened up. "I love you next to my parents. I love all the Old Baptists. I tried to join other denominations, thinking they were right, and the Old Baptists were wrong; but now I know the Old School Baptists are right, and the rest are wrong." During my stay, religion was his theme, as well as death, which had lost its terrors. By his request, I tried to preach his funeral from these words, "For since by man came death, by man came also the resurrection of the dead," to a large concourse of friends and relatives.

May God sanctify the dispensation of his providence to the good of those who are left behind, reconcile them to his will, and save us all, is my prayer for Jesus' sake.

Your brother in the afflictions of the gospel,
J. H. WALLINGFORD.

Elder Joseph H. Sidebottom departed this life at his residence, Newport Boone Co., W. Va., Jan. 30, 1879, aged 71 years, 11 months and 11 days. He joined the Baptist Church in his fifteenth year, and (from the best information) began preaching in early life. I have known him about twenty-five years, and knew him only as a faithful minister of the Old School Baptist order. His disease was asthma, bronchitis and dropsy. He has been a member of the Providence Church for about fifteen years, and at the time of his death was pastor of two churches. He has traveled and preached a great deal. His conversation was pleasant, and he delighted to talk of the things of eternity. He was much beloved by all who knew him, and he took

great interest in promoting the peace and harmony of the churches.

He leaves a wife, three sons and several grandchildren to mourn, but not as those who have no hope; for they have great reason to hope that the dear father and husband is at rest, for he died in the faith in which he had lived.

May the great Head of the church supply the churches for whom he labored with one to go in and out before them, according to the promise. I expect to try to preach, if the Lord wills, a sermon in his memory, on the second Sunday in October next, at 11 a. m., at Newport, Boone Co., W. Va.

May the Lord support the widowed wife in her declining years, and give her faith to live our her few days in this sin-cursed and tear-bathed world.

Yours to serve, in the tribulation and patience of the kingdom,

JOHN BYRNSIDE.

ANOTHER of our dear brethren fell asleep in Christ, as I confidently believe, on the 20th instant.

DIED—At his residence in Jessamine County, on the 20th instant, after a short illness, in the 92d year of his age, our dear old brother **John Portwood**, a soldier of the war of 1812-15.

Brother Portwood was a member of the Particular or Old School Baptist Church, I think nearly sixty years, and during all this time I have known him as a sound and consistent Baptist. He leaves a family of eight children, and a large number of warmly attached relatives and friends, with the church at Bryans, to lament their loss; but they sorrow not as those who have no hope.

As characteristic of brother Portwood, whose wife died during the extremely cold weather of last winter, he sent for me to preach what is called her funeral; but the cold was so intense and the distance so great that I did not attend, and a New School preacher was invited to officiate. The old brother then, and frequently since, said that if he died before I did, he wished me to preach his funeral; but if I could not attend he wished his children to put away his body quietly, without an attempt at religious service, "mixed," he said, as that was at the death of his wife. I attended on yesterday and tried to preach to a large and attentive audience, using 2 Thess. iv. 13, to close of the chapter.

As ever, most truly and affectionately your brother,

THO. P. DUDLEY.

LEXINGTON, Ky., Aug. 22, 1879.

My uncle, **Simeon Kellogg**, died July 13, 1879, aged 76 years and 3 months. He joined the Baptist Church in 1827, before the division took place, and remained firm in the faith he professed, and is now gone, as we hope, to join the church triumphant. He was an agent for the SIGNS OF THE TIMES almost from the commencement of their publication, and has been a subscriber and constant reader ever since.

ALSO,

My dear mother, and sister of the above named, **Mrs. Alma K. Pierce**, died July 24, 1879, aged 71 years, 8 months and 11 days. She experienced a good hope through grace, and joined the Baptist Church in 1835, and was a reader of the SIGNS for many years. She had a shock of paralysis a little over three years ago, and for the last two years has not walked alone. Yet she bore all without a murmur, trusting alone in her dear Savior, who was able to carry her through, and so passed from our sight the gentle mother we loved.

ROSA A. PIERCE.

HALLAND PATENT, N. Y., Aug. 14, 1879.

By request of the husband, Mr. Brink Yapple, I send this notice of the death of his wife **Lydia Yapple**, who departed this life at her residence in Middletown, Delaware Co., N. Y., June 24, 1879, after an illness of a few weeks, in the 71st year of her age.

Her sickness appeared as the result of a fall that she received some time before, although nearly recovering therefrom. It seemed to affect the spinal cord, so that aberration of mind followed during her sickness.

She appeared conscious from the first that she would not get well again.

The deceased received a hope in the Lord Jesus Christ many years ago, and was baptized in the fellowship of the Old School Baptists; and although not immediately connected with them at the time of her death, she was still a lover of the truth as it is in Jesus, not wishing to follow after the rediments of the world. She has gained more to herself by death than all the host of relatives and well-wishing friends have lost; and while a kind husband and children mourn, they sorrow not as those without hope.

Yours in gospel bonds,

J. D. HUBBELL.

DIED—On the 28th of May, 1879, **Captain Thomas Godwin**, in the 90th year of his age. He was from North Carolina, and was a member of Deep Creek Church, in Halifax County, of that state. He moved to Florida in 1837, where he lived consistent with the same faith, though he did not connect himself with any church after leaving North Carolina. His faith and hope were bright and strong to the last. He has gone in peace to his resting place, where the weight of years will never more be felt, and death will have no more power.

THOS. G. ALSOBROOK.

GREENWOOD, Jackson Co., Fla.

ASSOCIATIONAL.

The third annual session of Big Spring Association of Primitive Baptists will be held with Hopewell Church, Vermilion Co., Ind., on Friday and Saturday before the third Sunday in September, 1879, extending a cordial invitation to all such, as well as ministers. Those who come on the cars must stop either at Gessie, on the Chicago, Danville & Evansville Road, 2½ miles south, or at Beckwith, on the Indianapolis, Bloomington & Western Road, 5 miles north-west. At both stations conveyance will be in attendance on Thursday and Friday. At Gessie inquire for E. Hughes, and for F. Rabourn or J. Rouse at Beckwith.

GEO. Y. STIPP.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

Those coming by way of Baltimore or Philadelphia should get tickets for Snow Hill, and change cars at Harrington. We hope to see a goodly number of brethren and friends, and we know they will be welcomed to our homes, and think they will be cared for.

J. L. STATON, Clerk.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

Those who wish to attend our meeting will come to Hopkins on Thursday morning or evening. Trains from the south arrive at 9.35 morning and evening, from the north 5.25 evening, 6.35 morning. Meeting commences at 10 o'clock a. m.

R. M. SIMMONS.

The Kaskaskia Old School Baptist Association is appointed to be held with the arm of the Bear Creek Church at Bluff City, 2½ miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1879, and continue Sunday and Monday.

A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren. All coming from the east and west will come on the St. Louis, Vandalia and Terra Haute R. R., to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,

E. SMITH, Clerk.

The Kehukee Association is expected to be held with the church at Spring Green, Martin Co., N. C., (20 miles below Tarboro, 4 miles below Hamilton, and 9 miles above

Williamston) on Saturday, 4th of October next, and days following. A general invitation to brethren is extended.

Messengers coming to it by public conveyance from the north should be at Norfolk on Wednesday morning previous, so as to take the steamer there, and reach Wilmington or Hamilton on Thursday. Those coming from the south (by rail) should reach Tarboro on Thursday or Friday evening at the latest, so as to be taken care of by friends and conveyed to the place of meeting.

C. B. HASSELL.

The Indian Creek Old School Baptist Association will be held with the Caezer's Creek Church, Greene Co., Ohio, commencing on Friday before the third Sunday in September, 1879, at 10 o'clock a. m., and continue three days.

A cordial invitation is extended to our brethren and friends to meet with us, especially the brethren in the ministry. Those coming by public conveyance will come by way of Xenia, and there take the Dayton & South Eastern Narrow Gauge R. R. to Jamestown, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

The First Regular or Old School Baptist Association called Kansas, will be held with the church at Little Hope, near Tonganoxie, Leavenworth Co., Kan., to commence on Friday before the last Saturday in September, 1879, at 10 o'clock a. m.

The Tallahatchie Association of Primitive Baptists failed to hold their annual session last September, in consequence of the prevailing epidemic in the country at that time. The next session is appointed to be held with the church at Chewalla Meeting House, ten miles south-east of Holly Springs, Marshall Co., Miss., to commence on Friday before the third Sunday in September, 1879, and continue the three following days.

WM. P. MOTHERSHEAD, Mod.

BENJ. POWELL, Clerk.

YEARLY MEETINGS

The Old School Baptist Church at Welsh Tract, Newcastle County, Delaware, will hold their yearly meeting, providence permitting, to commence on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue three days. A cordial invitation is extended to brethren and friends generally, and especially do we desire the presence of a goodly number of the ministering brethren. Those coming by rail-road will be met at Newark Station, on Saturday, about 10 o'clock a. m.

In behalf of the church,

WM. M. CAMPBELL, Clerk.

The Old School Baptist Church of Gilboa have appointed a yearly meeting at their meeting house, to commence on Saturday before the second Sunday in October, and continue two days. Meeting to commence at 10 o'clock each day.

Brethren and friends of our faith and order, especially ministering brethren, are invited to meet with us.

By order of the church,

B. COLE.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 26th, 1879, and continue three days.

Brethren and sisters of our faith and order wishing to make us a visit are cordially invited to attend.

By order of the church,

CHARLES LIVESAY, Clerk.

BROTHER BEEBE:—Please publish in the SIGNS the change of time of holding the yearly meeting of the Second Church of Roxbury, usually held in January. It will be held on the last Wednesday and Thursday in September, (24th & 25th) commencing at 10 a. m. each day. Brethren and sisters of our faith and order, especially ministering brethren, are invited to attend.

Those coming on the Ulster and Delaware Rail Road will be met at Kelley's Corners, Halcottsville and Roxbury, the day before the meeting, and conveyed to places of entertainment and to the meeting.

In behalf of the church,

N. D. VERMILYA, Clerk.

The Old School Baptist Church of Columbia, Michigan, will hold their yearly meeting on the first Saturday and Sunday in October. All coming from the west will come to Nepolian, on the Adrian & Jackson Road. Those from the west will come to Bankers, and there take the Detroit & Hillsdale Road, and come to Woodstock, one mile south of our meeting house at Kelley's Corners.

W. S. CARPENTER, Clerk.

The Old School Baptist Church of Otego will hold their yearly meeting, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (the 15th & 16th) when we hope to meet and greet all the brethren and friends that can meet with us. The friends will be met on Tuesday at the depot, on the arrival of the noon train, and in the afternoon and evening from the east and west.

G. M. FRENCH.

The Old School Baptist Church of Andes, N. Y., will hold a yearly meeting at their meeting house at Union Grove, on the third Saturday and Sunday in September, 1879, to commence on Saturday at 10 a. m.

A cordial invitation is extended to ministering and other brethren to attend.

They will be met at Dean's Corners, on the Ulster & Delaware R. R., on Friday afternoon.

JAS. A. HUNTLEY, Clerk.

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We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47.

MIDDLETOWN, N. Y., OCTOBER 1, 1879.

NO. 19.

POETRY.

THE VOICE OF MY BELOVED.

THY voice, O Beloved of my heart,
Is sweeter than music to me;
What ecstasy does it impart
To hear a soft whisper from thee.
O'er mountains of guilt and of sin
He leaps like the hart or the roe,
And descends to the depths I am in,
His pardoning love to bestow.
Ah, well I remember the day
When sunk in delusion and sin,
In death and in darkness I lay,
Nor felt the sad state I was in.
A voice, with awakening power,
Spoke of sin and the terrors of God.
Ah me! 'twas a sorrowful hour,
When under his terrible rod.
I toil'd at the works of the law;
But the law could no comfort afford;
But by faith my Beloved I saw,
And his voice of deliverance heard.
How he lifted me up by a word,
And call'd me from sorrow away!
As soon as its music was heard,
My soul could no longer delay.
My winter and storms were all o'er,
The rain and the tempest were gone.
I fell at his feet to adore,
And my spirit broke forth in a song.

HEBREWS XI. 25-27.

CHOOSING rather deep affliction with the suffering saints of old,
Than a life of ease and splendor, wealth and luxury untold;
Than the glittering court of Egypt, all her goodly pleasant things;
Than a name renown'd and honored in the palace of her kings.
Choosing rather as a wanderer in the desert lands of earth,
To forego all promised greatness in the country of his birth;
Looking for a better country, an unfading heavenly crown;
Courted he no mortal's favor, fear'd no earthly monarch's frown.
Choosing rather, for his wisdom, Israel's God his guide to be;
He endured as in his presence whom no mortal eye can see;
Greater wealth by far esteeming, the reproach of Christ below,
Than the vast imperial treasures Pharaoh's lordly court could show.
Choosing rather tribulation. Jesus, may such choice be mine;
Knowing 'tis the only pathway which doth heavenward incline.
As a pilgrim and a stranger may I sojourn here below,
Craving earnestly thy favor, seeking thy deep love to know.
Choosing rather all thou wilt, than my own rebellious heart;
Knowing that my heart too often in forbidden paths would stray;
Trusting that the highest wisdom doth my portion here assign,
And will all life's bitter waters sweeten still with love divine.
Choosing rather thou should'st lead me, than to walk in sin and pride,
Knowing thou abidest faithful to thine own, whate'er betide;
Knowing thou wilt never leave them—thy strong arm will hold them fast,
Till thou bring them to thy presence, all their toil and suffering past.

CORRESPONDENCE.

CORYDON, Ind., Aug. 25, 1874.

DEAR SISTER EDITH—BELOVED IN THE LORD:—While the comfort and sweetness of your kind-christian letter yet lingers in my heart, it will be easy for my pen to turn with my mind to you, and give some expression to the communion of spirit and fellowship of truth that are born of such letters as you write. He who in the world's beginning bid the grass, the herb and the fruit-tree to have each seed in itself, and to produce its like, has also said of his kingdom of grace, "Whatsoever a man soweth, that shall he also reap." Men do not gather grapes of thorns, nor figs of thistles, nor does the husbandman find in nature's barren soil such fruits as "love, joy, peace, long-suffering, gentleness, goodness, faith." What I wish to say is, that fellowship in the truth of our blessed Savior, and communion in spirit, are not mere empty names or lifeless forms that we may adopt or lay down at pleasure. The love that makes God's children dear to each other's hearts cannot be forced, and blessed be our Father, it cannot be restrained. When the children of light are manifested to each other's conscience, their sympathy, their fellowship, their affection, free as the wind, goes where it listeth, but ever in the Lord. The seed by the wayside, the stony spots and thorny places, amounted to nothing; but in suitable soil, how bountiful was the yield. First the blade, then the ear, then the full corn in the ear. Christian fellowship is the legitimate growth of seed which God has sown. As in water face answereth to face, so doth the heart of man to man. And when in the heart of any of the sons and daughters of a ruined race God's love is divinely shed, it needs but contact with one another to develop one of the dearest and purest joys known in this land of sorrow. The relation of joys and sorrows that only grace reveals is the touch-stone that pilgrims have to "try the spirits." Little was the difference between Shibboleth and Sibboleth, and yet it was enough to reveal the true Ephraimites. And so it is in God's highway, wayfaring men shall go safely; for though weak and ignorant and poor, they shall have the guidance and protection of the Holy Spirit. It is fellowship in the love of Christ that makes very dear to me some of the lowly hidden ones of whom the world is not worthy. It is this, I trust, that causes me to esteem the Lord's ministers highly for their work's sake, and I am led to

hope it is the same dear unity in the Spirit that has called forth such endearing expressions from some of the excellent of the earth for me, so unworthy, so undeserving, as I feel myself to be. You spoke of the trials and perplexing cares that have been mingled in my cup. Yes, my sister dear, like yourself, and like every son whom the Lord receiveth, I believe I do know something of the cross of life. But O, my friend, who can comprehend or measure the wealth of one to whom is given the love of God, and the love of his dear people, and these "durable riches?" I sometimes hope I have, and it gives me joy more than I can tell, to count my treasures; and yet I am often lost and altogether unable to tell the extent and preciousness of this inheritance. What a blessing to meet those of "like precious faith," to hear them say with the psalmist, "Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." It is indeed sweet to find those who have learned the secret of sin, and have also tasted the good word of life. With these we desire to take sweet counsel together, and with them walk in love and peace, asking the way to Zion, with our faces thitherward. With these we love to be joined in that perpetual covenant that shall not be forgotten, and with them be hid, in the times of trouble, in God's pavilion. With these we love to commune of all the way in which the Lord has led us; the Slough of Despond, Doubting Castle, By-path-meadows, the fierce lions, the Delectable Mountains, and the land of Beulah, and above all, the light and glory of the Celestial City, just over the river. These then are some of the joys of christian fellowship, a subject that, it seems, I cannot get away from. But no matter. They are ours by gift, coming down from the Father of lights, a legacy of richest worth. God even permits to the desolated enemies of Zion, companionship and sympathy in their doleful misery. That figurative land where the streams shall be pitch, and the dust brimstone, shall lie a trackless waste forever. But the cormorant and bittern shall meet on its shore, the owl and the raven dwell together. The wild beasts of the desert shall also meet with the wild beasts of the island; and the satyr shall cry to his fellow. There the screech owl and great owl shall find companionship, and the vultures be gathered, every one with her mate. "Seek ye out of the book of the Lord and read; no one of these

shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them." But to Zion he has been very gracious, very merciful. He has gathered them as one in Christ, giving them sweet communion and fellowship in the spirit, so that it is now a privilege to weep with mourning ones and to rejoice with the joyful. They cannot but bear in their hearts one another's burdens, and delight in keeping the unity of the spirit in the bond of peace. The sanctuary is very sweet, if no more than two or three are gathered there in Jesus' name. The mercy seat is a dear delight, for there the brotherhood of Christ may blend their petitions, making all their wants and wishes known. In a word, I think we may safely conclude that the kingdom of our blessed Lord is a state supremely blest, and you, my grateful, appreciative sister, with all your tribulations, will gladly bear witness to the truth of this. I am buoyed with the sweet hope that we cannot be mistaken in the path we tread. It must be "the good old way" that saints in all ages have loved to go. Its light and shade, its joys and sorrows, its ups and downs, are just the same. Have we not known the Egypt of unregeneracy, and the Red Sea's deliverance, when the dear blood of Christ overthrew in the deeps the strong man of sin? We know some of the wanderings that led to Jordan's sacred stream; and have we not heard the Spirit's words, "Arise and be baptized?" And before it was given us to cross the sacred stream, did we not, as spies, slip over and bear away some of the grapes of Eschol, the pomegranates and figs? Have we not, humbled and amazed, entered the earthly Canaan, and as we looked enraptured upon the myrrh and spices, the honeycomb and flowing milk, has not a sweet voice whispered, "Eat, O friends; drink, yea, drink abundantly, O beloved?" And what if the blessed Lord, to prevent our being exalted above measure, should permit the Canaanite to dwell in the land? He shall assuredly be driven out, though it be by little and little. And what though now our habitation be apparently insecure, with disease and death ever sapping the clay tenement that holds our imprisoned spirits? What though Zion's earthly courts in this wilderness world, like Israel's tabernacle or tent of testimony, be ever moving, now halting under a cloud, and again journeying onward; dissolving, yet ever new; burning, yet never consumed; do we not know that, following this muta-

tion, the children of Immanuel shall rise in the bloom of eternal youth? Do we not know that the glory of the latter house shall be greater than that of the former? Do we not know that the Jerusalem yet to come shall far exceed in glory, permanence and peace the Jerusalem that echoed the sweet strains of David's harp, or even the same city when the devout of every nation under heaven beheld with amazement its Pentecostal glory? That glorious land has such unspeakable bliss that none may lawfully tell its wonders. It is kept in reserve for all the chosen tribes, and they are kept for the blest inheritance. Then let our desires ascend before the throne, for calm submission to God's righteous will. Remember your own words, that the best time is God's time, and it can neither be hastened nor delayed. "I cannot do anything till thou be come thither," said the angel to Lot, before the fiery rain fell upon Sodom. And when the children of Israel had served in the house of bondage four hundred and thirty years, "It came to pass at the end of the four hundred and thirty years, *even the self same day it came to pass*, that all the hosts of the Lord went out of the land of Egypt." Good old Job said, "All the days of my appointed time will I wait till my change come." Whether he said it bitterly or in sweet resignation, we do not know; but we know that centuries have passed since the fulfillment of Job's appointed time. I sometimes think I see the shadows of the evening lengthening. May God for us rob the monster of all bitterness, and give for a dying pillow his own dear bosom. May he graciously increase our faith, to feel there is reality in all our talks of death, of heaven, of peace. However hidden and lowly may be our lives, however little we accomplish, it will not be in vain, if the Lord shall at last lift us to his own right hand. I feel for you who so long must bear the wearing, carping cares of the school-room. May Jesus give us strength and fortitude to bear the burden. May the dear Lord ever keep you from the snares of this sinful world, and often comfort your heart with his own sweet peace. Remember us to the dear ones of your home, and all the saints. May the Lord grant your prayers for his reviving presence at Rock Springs.

With unabated love and sincere regard, as ever your brother in the Lord,

S. B. LUCKETT.

CARROLLTON, Ky., Sept. 6, 1879.

BROTHER BEEBE:—A gentleman of the legal profession once made this remark to me, "Cox, you love to write." I have sometimes thought that perhaps the publication of my poor thoughts in the SIGNS was very much in the way, and lessened the enjoyment of the readers of that paper; and that it would be more profitable to them for me to relinquish the very great enjoyment it affords me to meditate upon and investigate the great and infinitely

sublime and all-important truths, which the great Giver of every good and perfect gift has in infinite mercy revealed to man. The contemplation of that subject affords to me a higher enjoyment than I do or can derive from the investigation of any or all other subjects to which my attention can possibly be called. Yet knowing as I do my extreme ignorance of those great and infinitely valuable truths, it seems the very height of presumption for me to parade that ignorance before those who have been taught of the Spirit, and enabled by divine and sovereign power and grace to understand and know them. But enough of this. I have a very poor subject when I am writing about myself.

The apostle said, "I determined not to know anything among you save Jesus Christ and him crucified." The inspired penman presented and recorded in that one short sentence the grandest and most glorious theme to which the minds of men or angels were ever called. Of him it is recorded, "He that sat upon the throne said, Behold, I make all things new. Write, for these things are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." It is elsewhere written, "In the beginning was the Word, and the Word was with God, and the Word was God." And, "In him was life, and the life was the light of men." He says, "I give unto them eternal life; and they shall never perish." "I am God, and change not." Then he was in the beginning, and the eternal life which he gives to his people was in him, and he never changes. Hence their life was hid with Christ in God before the world began. Then what rapture must fill the heart of the saint, while in these low grounds of sorrow, to be made to realize that the gospel is the power of God unto salvation to every one that believeth, "and this is the Word which by the gospel is preached unto you." We have quoted, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." That Word was the blessed Jesus, and the apostle declared to the Corinthian brethren, him in all his glorious fullness. As life precedes action, the apostle declared him as the life of his people, and that life was in him. "For it pleased the Father that in him should all fullness dwell." Again the apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Then their life was in him before the foundation of

the world, and hence he is declared to be the resurrection and the life, the way, the truth and the life, and the life of his people. Then they are now and ever have been one with him. When born again, of that incorruptible seed which liveth and abideth forever, which is Christ in them the hope of glory, they have a foretaste of the riches of that grace which was treasured up in Christ for them before the dawn of time, and the superlative greatness and glory of their inheritance which fadeth not away. It cannot fade away, for they "are complete in him, who is the head of all principality and power." He declares that "All power is given unto me in heaven and in earth." Again he says, "I have power to lay it [his life] down, and I have power to take it up again." That power is made manifest in their redemption, quickening, preservation, and final triumph over all their enemies. The apostle came to those Corinthians in the fullness of the blessings of the gospel, for he was determined not to know anything among them save Jesus Christ and him crucified. The same apostle, in speaking of his exaltation and quickening power, says, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." That power is made manifest in the saints in giving them that life which was in him before all worlds. The apostle says, "You hath he quickened, who were dead in trespasses and in sins;" and they believe according to the working of that mighty power. Then they have that faith which works by love, for it is the gift of God, and he is love. Then what a rich treasure the apostle bore to those Corinthian brethren, and what a rich feast the saints have when Christ, in all his glorious fullness, is preached to them. When the ministers know nothing among them save Jesus Christ and him crucified, realizing, as every believer does, that he is a lost, ruined and undone sinner, unless saved from the curse of the law by its being fulfilled by the sacrifice which was made by the Lord Jesus on Calvary, they fully accept as applicable to themselves the language of the prophet, "Ye have sold yourselves for naught." But they rejoice to know that the same divine penman declared, "Ye shall be redeemed without money." Their redemption was not based upon money, or anything that pertained to this earth. The earth was cursed for man's sake, and every offering coming from it must of necessity come from that on which the curse of God was resting, and like the offering made by Cain, must be rejected. This sacred truth is fully corroborated by the apostle, who says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but

with the precious blood of Christ, as of a Lamb without blemish and without spot." The old prophet, looking through the long vista of years that were to intervene between his day and the humiliation of the blessed Jesus, says, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Then the apostle could most appropriately declare him to those Corinthians as a crucified Jesus; but not as one who suffered for his own sins, or was put to death for his own iniquities and transgressions, for he was as a lamb without blemish and without spot. He made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit found in his mouth; but for the transgression of his people was he stricken. The apostle says, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." He who was holy, harmless, and separate from sinners, took upon himself our nature, and in that nature offered himself unto God as a sweet smelling savor, that he might redeem us from all iniquity. The groans in Gethsemane; the anguish of Calvary, attest his great love wherewith he loved us, and gave himself for us. For by him all that believe are justified from all things from which they could not be justified by the law of Moses. Loud hosannahs come welling up from the hearts of the redeemed sons and daughters of the Most High, when by faith they behold him in all his matchless greatness and glory as their Redeemer, and their song is, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." "O give thanks unto the Lord, for he is good, for his mercy endureth forever." But when disrobed of mortality, when disencumbered of sin and all its dire consequences, they will sing a nobler, sweeter song than mortals ever sung. For then shall the righteous shine forth as the sun in the kingdom of their Father, in whose presence is fullness of joy, and at whose right hand there are pleasures forevermore. While in the body they are strangers and pilgrims on the earth, and dwell among a people of unclean lips; but by faith they are looking away to their future and eternal home, realizing that here they have no continuing city, but seek one to come. Their prayer is,

"Father, I long, I faint to see
The place of thine abode;
I'd leave thy earthly courts, and flee
Up to thy seat, my God."

Not having been well since the Salem Association, I have thought that this perhaps would be the last time I would trouble the readers of the SIGNS with my poor thoughts; so you will please dispose of this as your better judgment may dictate, and believe me,

Affectionately yours,

H. COX.

HERRICK, Bradford Co., Pa., Sept. 5, 1879.

DEAR BROTHER BEEBE:—Those who charge you, and Elders Dudley and Johnson, and the Old School Baptist church generally, with heresy, profess to be actuated only by a zeal for the truth. I have paid careful attention to such of the attacks upon you, and the charges made against you, as I have seen and heard, with the desire to satisfy my own mind whether they were sincere in this profession; and I am settled in the conclusion that those who first made, and who reiterate these charges, are not sincere. The first and most noticeable thing that forces this conclusion is the bitter, harsh, malignant spirit in which the charges appear to be made. Some of them cannot name you or your brethren without using such expressions as show to the reader that they are angry. I never read their oft-repeated charges and harsh denunciations without thinking that there must be some personal ill feeling. Those who are set for the defense of the truth, and who feel the solemnity of their work, and are confident in the correctness of their position, should show more calmness, "speaking the truth in love," "in meekness instructing them that oppose themselves." It is to be noticed that those of whom I speak are always on the offensive, always the ones bringing the charges. It is exceedingly trying to receive charges we know are undeserved; but a calm assertion of the truth is always a sufficient answer, and the severest rebuke.

I notice again that some of the charges which have been made, as that you believe in a created Savior, are repeatedly insisted upon, notwithstanding your firm and repeated denial of them. Now this looks as though they thought more of causing people to believe that you hold that error, than to learn that their charges were erroneous, or to learn that an error once held had been corrected. If they had the zeal for the truth and desire for the welfare of the brethren which they profess, they would withdraw the charge, or at least cease to repeat it when it had been disclaimed. We must allow a man to know what he believes. Why are they so anxious that you should believe in a created Christ, and take such pains to prove it, by hunting sentences in the early numbers of the SIGNS, which, detached from their connection, can be so construed, when you expressly deny holding such views? We who have the privilege of hearing you preach, and of an intimate acquaintance with you, know that such a charge is absurd.

Another reason for my settled conviction that the leaders in this crusade against you and the Old School Baptists are not sincere in their professions of zeal for the cause of God and truth is, that many of the points of doctrine which are really contended for by you and others through the SIGNS, which call forth from them strong expressions of abhorrence, as being greatly prejudicial to the interests and peace of Zion, are held and

clearly expressed by others, without appearing to disturb their fellowship for them. I notice that all of those who denounce the Old School Baptists so bitterly for holding the doctrine of eternal, vital union between Christ and the church, the doctrine of the warfare between the flesh and spirit, and that the flesh, consisting of all that is born of the flesh, is unchanged in nature in and by the new birth, with other kindred points of doctrine, profess full fellowship for the strict Particular Baptists of England, represented by the *Gospel Standard*. And I notice in the *Baptist Watchman* frequent republications of sermons preached by Mr. Philpot, who was for about twenty years editor of the *Gospel Standard*, up to December, 1869, when he died. I suppose that no preacher or writer more fully and clearly expressed the views of the orderly Baptists of England than he, or was more widely known and recognized and loved among them as a faithful and comforting gospel minister.

My object in writing this letter is to send you for publication in the SIGNS a few extracts from published sermons of Mr. Philpot, showing how clear and firm he was upon these points. I might multiply them, but it is not necessary for my present purpose. Now if those who are so zealous for the truth that they denounce you and other aged and faithful servants of the cross as heretics, because you contend for these truths, are sincere, they must at once denounce Mr. Philpot, the *Gospel Standard*, and all who are in fellowship with them. Consistency demands this.

Yours affectionately in the truth,
SILAS H. DURAND.

Extracts from sermons of J. C. Philpot.

"When our gracious Lord arose from the dead, the whole church virtually and mystically arose with him."—*Gospel Pulpit*, No. 93, page 5.

"By the flesh, then, here we are to understand that corrupt nature, that sinful principle which we derive from our fallen parent, Adam. However high or low, broad or narrow, however sensual or refined this principle may be, in whatever various ways it may work, it is still one and the same. It never rises beyond its level. It is and ever will be, amid all its various shapes and hues, as the scripture designates it, *flesh*. I understand by the word spirit here, not the Holy Spirit, but that which is produced by the Holy Spirit, as the Lord himself explains it, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'—No. 32, page 4.

"We must ever bear in mind that the operations and influences of the Holy Spirit are upon the new man of grace. He does not act upon the flesh, making it thereby holy and spiritual, or indeed any better than it was before. He does not transmute flesh into spirit, or sanctify nature into grace; but he acts upon the new man of grace, and brings forth

by his breathings upon it every holy fruit and heavenly grace, to the honor, praise and glory of God. For though born of the Spirit, and itself pure and holy, and the very life of God himself in the soul, yet the new man of grace cannot act by itself."—Page 11.

"But you will observe that the apostle speaks of the thorn being in the flesh. It was not struck by the hand of Satan in the new man of grace; it did not fester and rankle in the new spirit born of the Spirit, which is perfectly holy, as being created after the image of God in righteousness and true holiness. But it was in the flesh, the old man, the unrenewed part, which is the seat of all sin, for there, and there only, Satan could plant it. He has no access to the new man of grace. That is wholly under God's guardianship, kept as the apple of his eye, and safe from all attacks of sin and Satan. But the flesh is akin to Satan; it is sinful as he is, rebellious as he is, and blasphemous as he is. I mean not to the same extent, but in the same way."—No. 38, page 8.

"He viewed her as she was originally presented to his acceptance in the councils of eternity, before the foundation of the world, as a spotless, unfallen bride. All the saints and servants of God do not see exactly with me in this point; but my own view and belief is, that the church was espoused to Christ, not as a fallen, but as an unfallen bride."—No. 65, page 18.

"The old man remains what he ever was, in all his integrity. No change takes place in the corrupt flesh. It is ever corrupt, and will be so to the grave's mouth. It is the new spirit of God's own creation, in which holiness dwells, for it is the very workmanship of God."—No. 66, page 22.

"If any of us are going to heaven, if heaven is to be our home and our eternal abode, it is because we had a dwelling place spiritually and mystically in heaven before we had any existence upon earth, so that in going to heaven we are but going to the place whence we came, because we were there in Christ as our covenant Head before time had an existence, or this round world was created. In that sense the heavens are the source of all fruitfulness."—*Gospel Pulpit*, New Series, No. 14.

MY DREAM.

A FEW nights ago, while slumbering in the shades of unconsciousness, I had a dream that I am unable to interpret, or to give any reason why it was so. If I should never tell it, no one would ever know of it. Whether it is worth relating or not, I am not to decide, but will tell part of it, and let it go for what it is worth.

I dreamed that I was in the city of Dallas, Texas, (which is a hundred miles west of where I live) and in going through the city I met Elder Gilbert Beebe, (whom I have never seen in the flesh) and formed his acquaintance. What was the most striking feature about his exterior, I perceived

him to be very corpulent, and his head was arrayed in an old dilapidated white bonnet. He appeared to be very intent in explaining to me the much talked about "new birth," and giving me good advice. He told me that his mission down in Texas was to attend to some business concerning an estate of a widowed daughter-in-law. I then took him to the house of a doctor, (whose name I could never recall to mind after awaking) whom he said was an old acquaintance; and after introducing him, I was making some arrangements for him to accompany me home, when I awoke from slumber. I mused over the dream for some time, wondering what had caused me to have such a dream. I am yet in the dark as to why it was, but I verily believe that God teaches his power to his people even in and through dreams; yes, brings them to feel and realize that

"He works in a mysterious way
His wonders to perform."

And though we hear much preaching and teaching in this age of the world about man's free will, false teachers going about and telling the people to repent and believe on Jesus and be saved, yet every true born child of God can testify to the fact that they are not free to act, only as they are made so by the spirit of God. "If the Son shall make you free, ye shall be free indeed." Life is first communicated, then action succeeds, as an evidence that they are—shall I say, born again? Yes, I venture to say, born of the Spirit, or manifested in the flesh as heirs of God and joint heirs with Christ. Some men claiming to be Old School Baptists have become so tenacious about words and terms now-a-days, that a fellow, not to subject himself to their derision and persecution, must be particular how he talks about, "Ye must be born again." They are not satisfied to be content with what the scriptures say, or with the terms that are there recorded. They must now have it this way: "Except a man's soul be born again he cannot see the kingdom of heaven." Well, let us see how such scripture would sound: Except a man's soul be born again, his soul cannot see the kingdom of God.

I have been a reader of the SIGNS OF THE TIMES for several years, and for the last year or two have read more closely or particularly Elder Beebe's views of the "New Birth," and I do think he has labored as faithfully to try to explain and make plain what he believes, as any man I ever read after, and I have been made to wonder why he has been harrassed and called upon so often to give his views on the subject. There seems to be a spirit of striving for the mastery among the Primitive Baptists in many portions of the United States, and from some evidences already manifest there is a rumbling volcano—perilous times are brewing, and trouble among the poor Israelites seems to be inevitable. I took a trip in July into south-western Texas, near two hundred miles from where I live, and attended an association of Primitive Baptists in Coryell Coun-

ty, embracing the fourth Sunday in July. I met many precious brethren and sisters, who manifested by their acts and conversation that they had been with Jesus and found him precious to their never dying souls. I also heard good preaching, but must confess that I was mortified in feelings when one minister arose on Saturday and began to abuse Elders Beebe, Johnson, Dudley and others, denouncing them as heretics. He harped considerably upon what he termed "Arian-Beebe-doctrine." I could not enjoy myself for a while, for troubling over the matter, and I still trouble over it. I think, probably my thinking so much about Elder Beebe was the cause of my dream. The question arises, Can it be possible that these Elders whom they denounce have been hypocrites, or have turned aside from the way that is strait, leading such simpletons as I am astray? Then I ask, Why have not other ministers, who are personally acquainted with Elders Beebe, Johnson and Dudley, denounced them and published them to the world as heretics and deceivers? The wise man, Solomon, says, "Jealousy is cruel as the grave," and I think I have seen demonstrations of the fact. Brethren becoming jealous-hearted and enviously disposed towards you, Elder Beebe, have let prejudice overrule their better judgment, and have kindled up prejudice in the bosoms of many against you, who know nothing about your principles, or what you believe and advocate; and furthermore, they (I mean those men claiming that the soul of man is born of the spirit of God) have drawn away good brethren, and caused them to harbor a spirit of jealousy against you and the SIGNS OF THE TIMES, causing them to bury you out of sight from their former love and affection toward you. O that all the household of faith would watch over each other for good.

This is at your disposal, Elder Beebe.

I. HARVEY WEBB.

WEBSTER, Wood Co., Texas, Sept. 4, 1879.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?—1 Cor. xv. 12.

This epistle is addressed "to the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, both theirs and ours." Let us always be careful to observe who are the persons addressed, and those included in the address, and also those not included. I do not understand the apostle here to say that some of you deny the resurrection of the dead, but, that there are some among you who deny that there is any resurrection of the dead. I also understand the address of this epistle to include the church of God in our day, with the church of God at Corinth, at the time it was written. I am also well aware that there are many, or some, among us, who make great professions of their religion, and talk much about the goodness of

God in giving his Son to die for their sins, &c., but when the scriptures do not just suit them they strive to controvert the word of God, and from thence come so many false doctrines. There were false teachers at Corinth when this epistle was written, just as there are to-day among the true saints of God, the sanctified in Christ Jesus. I find among the many with whom my daily business places me a great many who are very serious concerning the matter of religion and the sacred bible, so long as it suits their views and wishes; but when the gospel is preached in its purity, they will not receive it. I find many who believe that Christ was crucified, but, like the heathen, who thought the resurrection to be impossible, so think they. If there can be no resurrection of the dead, then Christ is not risen. Again, if the dead rise not, or cannot be raised, or recovered to life, then is not Christ raised. And yet it was foretold in ancient prophecies that he should rise, and it has been proved by a multitude of eye-witnesses that he is risen. Now, will you say, or dare any among you say, that is impossible or cannot be, which God has long ago said shall be, and is now an undoubted matter of fact? I also find some among us who contend, from their much learning and great knowledge, that they have found the doctrine of the resurrection of the dead to be a farce, and all the ancient prophecies to be a farce also; but at the same time they claim to be true believers in some portions of the scriptures. To deny what God has so long ago said should be, is venturing too far, and I dread to hear even the most blind in the land make such a statement. Should any one allow such a thought to tarry in their mind for but a short period of time, I think it a shame, while we are blessed with such a glorious truth in the entire word of God, both in the Old and New Testaments. Such would destroy the principal evidence of christianity, and make the preaching vain, as says the apostle. It would make all the holy apostles to have been liars, and also all of God's ministers of the present time to be liars and deceivers; liars for God, if by his power, and in his name, or by his direction, they go forth and publish and assert a thing that is false, and impossible to be true. Is not such a thought a dangerous enemy? Far be it from any of the patrons of the SIGNS OF THE TIMES to allow such a thought to occupy their minds. Let us cast it where all such erroneous thoughts belong. Let us join with the apostle and contend, "But now is Christ risen from the dead, and become the first fruits of them that slept." We are also told, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." The apostle establishes the resurrection of the dead, the dead in Christ, by the resurrection of Christ, because

he is indeed the first fruits of them that slept; and as he is risen, so the assurance is that those who are dead in him shall also rise. He is not risen merely for himself, but as Head of the body, the church; and those that sleep in him God will bring with him.

I have, no doubt, said enough in my blundering way, but I do like to meditate, and would write more on the subject, had I the gift. I hope, brother Beebe, you will excuse me for intruding, and if you consider there is any good and no harm in this, you may use it; and if not, cast it aside. I did think, when I commenced to write, that I would try to make use of more of the recorded evidence of the certainty of the resurrection, but space will not permit. The every day talk has led my mind to this subject. I ask for the prayers of the people of God in my behalf, while I am in the present employ, the army of the United States. I am alone at this post, for not one besides your unworthy brother has any use for, nor makes any use of the word of God, and I am a burlesque for my continued seeking after the truth.

Yours in the faith,

DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Sept. 1, 1879.

CRAWFORDSVILLE, Ind.

DEAR ELDER BEEBE & SON:—It has been deeply impressed upon my mind, particularly in the night season, for many weeks, to speak a few words to the household of faith from a text found in Luke xviii. 37, "And they told him, Jesus of Nazareth passeth by." May the Lord guide my pen and enable me to drop a crumb of comfort for the mourners in Zion, those who are of a poor and contrite spirit, and tremble at his word; for many of the dear writers for your valuable paper have, from time to time, so cheered my drooping spirits and made me rejoice, when I could trace some of my own experience in that of the saints that is left on record. There is scarcely an article I read in the SIGNS but some portion touches my heart and warms it in fellowship for the writers, although strangers in the flesh, yet brought nigh by the blood of Christ. Yet I feel I am the weakest of the weak, and can truly say, with a dear sister Miller, "My language is lame." I am of a stammering tongue, still I have a desire to say something about this dear Jesus of Nazareth. The name Nazarene was one of derision given to our meek and lowly Savior, yet it was a fulfillment of prophecy. The second chapter and twenty-third verse of Matthew reads, "And he came and dwelt in a city called Nazareth, that he might be called a Nazarene." Luke says, "To his own city, Nazareth." Jesus asked of the band of men who came to take him, "Whom seek ye? They answered, Jesus of Nazareth. Jesus saith unto them, I am he." One Encyclopedia says, Nazareth means, Bush-town. And Jesus was called a back-woodsman. The town was so mean that Nathaniel, who lived six miles out, said, "Can any good thing come out

of Nazareth?" Jesus was mocked and called by his enemies the prophet of Nazareth. Even Peter, one of the most faithful followers of the blessed Master, when the maid said, "This fellow was also with Jesus of Nazareth," denied with an oath that he ever knew such a contemptible man. Poor Peter! How many are like him in this proud, sinful world.

Dear blessed Savior, laid in a manger, brought up in humility in Nazareth, became poor, that we through his poverty might be rich. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him. He was despised, and we esteemed him not."—Isa. liii. How often, dear saints, has this Jesus of Nazareth passed by your bleeding heart, bound up your wounds, raised you from despondency and poverty, and made you rejoice as much as did the blind man that received his sight. How glad I am he is the sinner's Friend, and has said, "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." Jesus lifted up his eyes on his disciples and said, "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled." As I write, a dear brother who wrote for the SIGNS last spring, and signed his precious writings, "Your little blind brother, Asa Boydston," is presented to my mind. He had been with Jesus of Nazareth and learned of him, else he could not have written that satisfactory communication. The same Jesus that opened the eyes of the blind man by the wayside, opened his spiritual eyes, and gave him an understanding of that beautiful figure, the ark, so that he could impart comfort to the weary pilgrims who are in the Ark of safety, but who are oftentimes tossed to and fro, when the enemy comes in like a flood, and casts them into "Doubting Castle," and "Giant Despair" gives them a cudgeling, and leaves them for dead.

I think I understand your editorial on the text, "What will ye see in the Shulamite?" I know by experience the warfare. I had a comfortable talk with Eld. T. P. Dudley, many years ago, on this subject. I told him of my hope, and how I loved the people of God, and desired to live with them, but my heart was so impure I could not live as a christian should. In return he told me some of his daily trials, (similar to my own) and advised me to go home to my brethren and tell them all my joys and sorrows. That dear old soldier of the cross, I was rejoiced to hear from him once more through our family paper. May the dear Lord gently lead him in his declining years. And you, too, dear old brother, will be sustained as a faithful watchman.

Now, lest I trespass on your time, I will close, without speaking of the half that was in my heart about our blessed Redeemer. My desire is to know him, and the power of his resurrection, and the fellowship of his

sufferings. With love to all the followers of this same Jesus of Nazareth, I hope I am a poor Nazarene.
LINA W. BECK.

WILLIAMSTON, N. C., Sept. 10, 1879.

ELDER BEEBE—DEAR BROTHER:—I have read with much pleasure your editorials in the SIGNS under date of August 1st and 15th. They afford confirmation of my position, that Old School Baptists are the same everywhere. It is quite apparent that some brethren have placed a different construction on passages taken from the SIGNS, from what you yourself do. And it is reasonable to suppose that sentences here and there taken from your writings, and that of your correspondents, during a long period of years, would not truly reflect your or their sentiments. Now I think the whole matter should be set at rest by your denial of entertaining the sentiments charged upon you by the Big Harpeth and Camden Churches. You emphatically declare that you no more believe those things charged against you, than those do who make the charges. This ought to be satisfactory; for in all fairness every one should be permitted to explain his own language, and say at any time what he does and what he does not believe.

The only thing that I object to in your editorial of the first of August, is the harsh language used toward Elders Stephens and Cox. I think there should be nothing personal in these matters. If any one misinterprets our language, we should set him right, and let him pass without rebuke.

I notice also that Elder Dudley denies the charges brought against him, and says he does not believe the sentiments attributed to him. This, it seems to me, ought to satisfy all that there is no difference of importance between him and those who complain of him. This ought to be sufficient for those who object to his sentiments as gathered from his writings; and ought, it seems to me, to have been sufficient for him to have said, without assailing in public the private character of individuals, or denouncing churches by wholesale. This is to be regretted for two reasons: first, because it is no real answer to the charges made; and second, because our Old School papers ought not to be vehicles of denunciation against each other. They are expected to assail false principles, but should forbear to assail the personal or private character of those who are held in fellowship by a large number of churches.

Elder Jesse Cox has recently passed away from the scenes of earth. Elder Dudley must, according to the course of nature, soon follow, and so must we all shortly exchange worlds. While living, therefore, we should cultivate peace, friendship and brotherly love toward each other, and rather seek to suppress than publish to the world each other's faults.

Yours in hope of eternal life,
C. B. HASSELL.

(Editorial remarks on page 223.)

KAWKAWLIN, Mich., August 24, 1879.

BROTHER BEEBE—If I may so call you:—In addressing the saints, I am led to inquire, Who am I, that I should claim such relationship to them? Yet they are ever uppermost in my mind; but can it be that I possess the pearl of great price? Is Christ formed in me the hope of glory? Does Jesus love me? Indeed I sometimes fear, for my life has so far passed in vanity, gone like the smoke that vanishes away. And yet I love to ponder on the written word, which tells of Jesus crucified. There seems to be a something within me that assures me that the record is true, and from first to last is written by inspiration, and at times feeds even such a poor sinner as me. In my younger days, when in agony of mind from a sense of my sins, a voice seemed to say to my troubled heart, Thy sins are forgiven. How quickly then did my fears leave me, and a sweet calmness followed. But there are times, when I am cast down, that something cheers me up. Well, if I am Christ's, I truly am a wanderer. How can he love me? When I think of Christ's sufferings and death, I ask, Could this be for me? The words of the poet are appropriate:

"O to grace how great a debtor,
Daily I'm constrain'd to be."

When I was young I thought in riper years I would be a better man; but sin follows me yet, and I often fear I shall yet fall by the hand of mine enemy. Still I wish to trust in him who doeth all things well; for truly in me, that is, in my flesh, there dwells no good thing, and if I am cast off, I must still say that God is just.

Well, I am here alone, with no brother or sister to talk with on experimental things; I am lonesome indeed. True, I am cared for, and provided with the things of this life, but the church with which I am connected is one hundred and twenty miles distant from me. We have correspondence by writing, but I want to talk of Christ and his kingdom, and there are many things I desire to ask them; but the distance, and my poverty, forbid. I live eight miles from Bay City, and as there are many railroads connecting there, some brother may be passing that could give me a call. I am poor, and cannot pay, but my desire is the same; if any one in passing could spend a Sunday, we would like it very much. I live three and a half miles from the Kawkawlin depot.

The SIGNS comes to me regularly, bringing good news from a far country. I send with this letter the pay for back dues. Dispose of this as you think best. With my best wishes for you and all the saints, and desiring that you may be spared to us long upon the walls of Zion, I remain, yours truly,

IRA PHELPS.

NEAR DRAIN STATION, Douglas Co., Ore.,
July 28, 1879.

DEARLY BELOVED BROTHER BEEBE:—The time is past that we should have made our remittance for the SIGNS OF THE TIMES, which

brings us good tidings from all parts of our country, and affords nearly all the comfort and enjoyment we receive outside of the bible, and contains all the preaching we have heard for the last two years. We are so far from any church of our faith and order that we have never had the happy privilege, since we came to this country, of meeting with but one brother that could converse in the language of the heart that has been made alive by the spirit of God. None but those who have been placed as my husband and myself are, know how lonely we feel. But if the Lord be for us, who can be against us? I love to read the correspondence of brethren and sisters who live alone, as we do, telling of their misgivings, doubts and fears. Indeed, all the communications and editorials are to me as cold water to a thirsty soul. How often I am comforted by reading them, and made to say, How can I do without my dear paper? I should feel perfectly lost without it. I hope the good Lord will put it into the hearts of the gifted brethren and sisters to write on, and I hope that all such poor sinful creatures as I feel myself to be may read and understand the truth as it is in Christ Jesus. The SIGNS contend for the doctrine I love, that is, salvation by grace. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Well, brother Beebe, I hope you will pardon me for writing such a long, imperfect scribble. I intended to write but a short note when I commenced. My heart seems drawn out towards the brethren and sisters, and when I get to writing I forget myself. I will close, hoping to be remembered in your prayers.

With love to all the dear people of God,

SARAH MORNINGSTAR.

DORA, Oregon, August 18, 1879.

ELDER G. BEEBE & SON—DEAR BROTHER:—I send you a scrap that I cut from one of our local papers some time ago, and not having seen it in the SIGNS, I did not know whether you had seen it or not, or whether you would like to publish it.

Yours in hope,

R. S. BELKNAP.

"In an old-fashioned wooden frame, bearing the inscription, 'S. Brand, Carver and Gilder, No. 27 High Street, Edinburgh,' but exhibiting no other marks by which its age could be decided, was recently found the following document. Apart from any historical value which may be claimed for it, the description is perfect in its simplicity, and presents the picture which is painted by our imaginations of what might have been the aspect of Jesus of Nazareth to the eyes of the generation that beheld him walking in their midst. The epistle is said to have been taken by Napoleon I. from the public records of the city of Rome:

Letter of Publius Lentulus to the Senate of Rome concerning Jesus Christ.

It being the usual custom of Roman Governors to advise the Senate and people of such material things as happened in their provinces; in the days of the Emperor Tiberius Cæsar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning our Savior:

'THERE is these days, a Man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the People is accepted for a Prophet, but His own Disciples call Him THE SON OF GOD. He riseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear—His hair, of the color of a chestnut full ripe, and plain to the ears, but thence downward is more orient, curling and waving about his shoulders—in the midst of his head is seam, or partition of his hair, after the manner of the Nazarenes—His forehead plain and very delicate—His face without spot or wrinkle, beautified with a lovely red—His beard thickish, in color like the hair of his head, not very long, but forked—His look innocent and mature—His eyes gray, clear and quick—In reproving he is terrible—in admonishing, courteous and fair-spoken—Pleasant in conversation, mixed with gravity—It cannot be remembered that any have seen him laugh—But many have seen him weep—In proportion of body most excellent—His hands and arms delectable to behold—In speaking, very temperate, modest and wise—A MAN, for his singular Beauty, surpassing the Children of men.'

INFORMATION WANTED—Concerning the whereabouts of a brother Benajah Stout, or any of his descendants. He moved from Hopewell, New Jersey, in the year 1800, and carried with him a letter of dismission in fellowship from the Hopewell Baptist Church. It is supposed that he settled somewhere in what is now the state of Ohio. Any information of him or his family would be very thankfully received by Mrs. Hannah M. Tyson, whose post-office address is Imlaystown, Monmouth County, New Jersey.

HYMN BOOKS.—Before this number reaches our readers, we expect to have a new supply of the small hymn books from the bindery, and then will fill all orders on hand.

GILBERT BEEBE.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1879.

ROMANS XI. 22.

BROTHER BEEBE:—Will you please give your views on Romans xi. 22, as it seems to be a favorite text with Arminians?

Your unworthy brother in gospel bonds,
JOHN R. MARTIN.
FRANKLIN Co., Va., July 21st, 1879.

REPLY.

In this verse the Gentile believers are called to "behold the goodness and severity of God," especially as exemplified in the cutting off of the people of Israel, and the grafting of Gentile believers into the good olive tree. Severity on them which fell, or were cut off from being regarded as the chosen and peculiar people of God. Israel, as the natural seed of Abraham, to whom pertained the adoption, (they having been adopted as the special and peculiar people of God, and separated from all the Gentile nations of the earth, and so made typically to represent the spiritual Israel of God, the election of grace,) and to them also pertained the covenants, (which were made with Abraham and Moses, and with the whole house of Israel, at Sinai,) and the giving of the law, which was given to them exclusively at Horeb.—Deut. v. 1-5. And to them was given the service of God which was enjoined on them by that law, with its worldly sanctuary and carnal ordinances. The promises contained in the old covenant also were made to them exclusively; and the patriarchs also, of whom, concerning the flesh, Christ came, were their fathers in the flesh. These Israelites are set forth as the natural branches of the good olive tree, as the fleshly children of Abraham, who is the good olive tree. But these, who are Jews and Israelites by nature, are not recognized under the new covenant, when the axe is laid at the root of the trees, and every tree that bringeth not forth good fruit is hewn down, and the plea that they have Abraham to their father is unavailing; for under the new dispensation he is no more a Jew who is one outwardly, but he is a Jew or Israelite who is one inwardly; and circumcision is not that which is outward in the flesh, but is of the heart, in the spirit, whose praise is not of men, but of God. In abolishing the hand-writing of Jewish ordinances, which were contrary to us Gentiles, and removing the middle wall of partition, which, when standing, excluded the Gentiles, the natural branches of Abraham, the good olive tree, are cut off; and Gentile sinners, including even publicans and sinners, come from the east and west, north and south, and sit down in the kingdom of heaven with Abraham, Isaac and Jacob, and the legal or fleshly children of the kingdom are cast out.

Behold thus the severity of God on them which fell, for the conditional covenant which pertained to them, as the fleshly children of Abraham, or natural branches of the good olive tree, provided that if they transgressed the law of that covenant, God would send on them the sword,

the pestilence and famine, and deliver them into the hands of their enemies, and they should cease to be a nation. The judgments which had long been foretold in prophecy against Jerusalem and the other cities of Judah, in their fulfillment displayed fearfully the severity of God on those who fell on that great and terrible day of the Lord, when the last vestige of their nationality was stripped from them; and those who survived the destruction of that day were scattered and intermingled with all the nations of the earth.

But the goodness, or saving grace of God, is also richly displayed toward the redeemed of the Lord among the Gentiles. But this goodness or distinguishing favor to the Gentiles is only manifest so far as we abide in his goodness. We Gentiles have no more goodness of our own to rely upon than the Jews had. Our only abiding place of security is in the goodness and righteousness of our God: we therefore cannot boast against the natural branches which are cut off; and if it were not for the goodness and grace of God bestowed on us, the same severity of God would no more spare us than it spared the unbelieving Jews. "For if God spared not the natural branches, take heed lest he spare not thee." Let us then seriously consider what goodness it is that secures the Gentile believers from falling. In the beginning of the tenth chapter we are told of the fatal mistake made by the Jews, who had a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness (or goodness), and going about to establish their own righteousness, have not submitted themselves to the righteousness (or goodness) of God. For Christ is the end of the law for righteousness to every one that believeth. "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 21. The Jews, in their ignorance of God's goodness, had no faith in or reliance on God's righteousness, and went about, like all other carnal religionists, to establish a law righteousness, and did not confide nor abide in the goodness of God; but thought to make themselves good enough by their works to secure salvation. "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness [or goodness] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe; for there is no difference."—Romans iii. 19-22. To abide then in Christ, in his love, in his grace, in his word, in his precepts and examples, is to abide in the goodness of God; for "of him are ye in Christ Jesus,

who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. "If thou continue in his goodness; otherwise thou also shalt be cut off." How is it possible that we, who are Gentiles, can enjoy the fellowship of the gospel, or partake of the fatness of the good olive tree, of the tree of life, in any other than the goodness and righteousness of God? If the Jews, who labored so hard and so zealously to be justified by their works, when they had made it the paramount business of their lives to keep the law, so utterly failed, what possible hope can there be that the Gentiles, to whom that law was never given, can succeed in commending themselves to the favor of God by any system of works that can be conceived of?

"And they [the Jews] also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again." But does this imply that they have power to graft themselves into the good olive tree, or to attain to that faith which is indispensable to such a union? The apostle neither says nor implies that they have; but he says *God is able* to graft them in. The unavoidable inference is that none but God is able to do this. Who ever heard of a scion grafting itself into a tree? How preposterous the thought! Only the inventive genius of an Arminian work-monger can entertain such an absurdity. But God is able, and God alone is able, to graft them in; and he will graft them in, if they abide not still in unbelief. Well, what power is sufficient to save from unbelief? especially the unbelief of those hardened Jews, of whom David in prophetic language said, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back alway;" and of whom God hath said by the apostle, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear; unto this day." Is there a man on earth who has power to believe what he wills or desires to believe? Can any man living believe what he does not believe, by any effort of his own? Belief and unbelief are involuntary exercises of the mind, over which men have no control, even in natural things. We cannot believe anything without evidence, merely because we desire or try to believe it; nor can we disbelieve against the convictions of our mind. But for any man to know or believe spiritual things until he is made spiritual by the new birth, is impossible. "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth,

because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. xi. 25, 26. Faith, as well as the righteousness which is of faith, is the gift of God; Christ is the author and finisher of the faith of God's elect, "and their righteousness is of me, saith the Lord."—Heb. xii. 1; Isa. liv. 17. "God hath not cast away his people whom he foreknew;" for they are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. "And God hath from the beginning chosen them to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. God hath not cast away his people whom he foreknew, for "As many as were ordained to eternal life believed."—Acts xiii. 48. No more, no less. Even in the darkest days of Elijah, God had a reserved people, whom he preserved from idol worship; and "Even so at this time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Well, then, as it cannot be of both grace and works, nor partly of each, on which is our salvation dependent? "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10.

The abrogation of the old covenant, with all its ceremonial ritual, was the taking away of the middle wall of partition which excluded the Gentiles, and the opening of the door of hope to the Gentiles; but the fall of the Jews was not beyond the power of God to raise them up. "I say, then, Have they stumbled, that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles." God is able to raise them up by his quickening power and grace, by giving them life from the dead. They were broken off because of unbelief, for they were but a carnal people, and without faith it is impossible to please God; and faith is the fruit of the Spirit and the gift of God. Had they possessed Abraham's faith, they would have been partakers of the fatness of the good olive tree. The axe laid at the root of the trees cuts off none that bring forth good fruit; only the barren, carnal branches of Abraham were cut off, and of Gentile *stones*, or sinners, God has raised up children unto

Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. If us Gentiles, who are of the wild olive tree, contrary to nature were by the power of God grafted into the good olive tree, can we doubt the power of God to quicken and gather into his kingdom all those whom he foreknew as the subjects of his saving grace? "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah." "And so all Israel [the Israel whom God foreknew, and predestinated to eternal life] shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

If the Arminians can derive any comfort or support from this or any other portion of the holy scriptures, it must be from a blissful ignorance of their true and spiritual import; for the sovereignty of God, and impotency of both Jews and Gentiles, in the matter of salvation, are as clearly asserted and demonstrated in this as in all the scriptures of truth.

SOUL AND SPIRIT.

An esteemed friend and constant reader of the SIGNS, in Indiana, has understood us to hold that the *spirit* of the man is the part of the man that is, or must be, born again, and requests us to define or explain the difference between the soul and the spirit of man.

From a sense of utter inability to analyze the nature of man, we are compelled to decline the task of making clear to the understanding of others what we do not ourself understand. But we wish to correct his wrong impression, that we hold that any part of what constitutes us men or women is born of the spirit of God. We do not understand our Lord to say that *some part or parts* of man must be born again. But he said to Nicodemus, "Except a *man*," (not a part of a man, a soul, or spirit, or flesh, or bone, or blood, or head, or foot of a man, but except a man, one who has already been born of the flesh, and is flesh,) "be born again, he cannot see the kingdom of God." All the elementary parts essential to our earthy nature are born of the flesh, and are flesh, so called by our Lord, and all alike in all mankind. It requires but one birth to produce them all; hence Jesus says, and his words ought to settle the matter, and forever silence all speculation on the subject, "That which is born of the flesh is flesh." It is not possible that any birth can bring forth a nature different from that of the parents of which it is born; so nothing that is godly, incorruptible, or in that sense spiritual, can possibly be born of the flesh. Those to whom power is given to become the sons of God, "are born, not of blood, nor of the will of the flesh, but of God."—John i. 13.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. Neither is there anything carnal, earthly or corruptible born of the spirit of God. An incorruptible seed cannot produce or generate a corruptible production; and in the new birth, by which the children of God, as such, are brought into manifestation, we are expressly told they are not born of flesh or blood, nor of the will of the flesh, nor of the will of man, nor of corruptible seed, but that they are born of incorruptible seed, by the word of God, which liveth and abideth forever. Is it not presumptuous then to say, in direct contradiction of what our God has said, that any part or element of our flesh, which Christ says is born of the flesh, and is flesh, is, notwithstanding what he has so expressly said, born of the Spirit, and is spirit?

As natural men, we have all the elements of an earthly nature, including soul, body and spirit; and these are all born of the flesh, and are flesh, in the sense in which Christ and his apostles have so declared them to be. Our earthly spirit is the spirit of the flesh and of the world; but the spirit which is begotten in us of God is pure and holy, and is called spirit in distinction from all that is born of the flesh, or that is flesh. Adam is the Father of our earthly spirit, but God is the Father of our heaven-born spirit. This distinction is clearly made in Hebrews xii. 9: "We have had fathers of our flesh, which have corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits?" Our life which is born of the flesh is Adam, with all his corruption and mortality; but that life in us which is born of God is Christ in us the hope of glory, who only hath immortality dwelling in the light. Every manifest child of God is the subject of two distinct births: first his fleshly birth, which is after or according to the flesh, or the earthy Adam; but the production of the second birth is after God, created in righteousness and true holiness. The one is called the spirit of the world, of the flesh, of bondage, of error, &c; but the other is called the spirit of God, of Christ, of truth, of adoption, of life and immortality. As many as are led by this spirit of God, they are the sons of God; but if any man have not the spirit of Christ, he is none of his. If we are born of the Spirit, we have in the spiritual birth received the spirit of God, which spirit raised up Jesus from the dead; and as the production of this new birth liveth and abideth forever, so it abides in us; and we are assured, this being the case, that he that raised up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us.—Rom. viii. 11. We are not told that it has quickened our mortal body, either in its whole or in its parts; but just as surely as we have this spirit in us, shall the creature which is now held in bondage

and mortality be delivered from the bondage of corruption into the glorious liberty of the sons of God. By this spirit, which we receive in the new birth, our persons, redeemed from the earth, are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his (God's) glory.—Eph. i. 13, 14. Our body, soul and spirit, which are born of the flesh, were involved in sin and death, and required to be redeemed and washed in the precious blood of Christ; but that spiritual, eternal life, which was with the Father, and hid in God, being pure and holy, did not need to be redeemed, washed nor cleansed; and this life is that which is manifested in us by the new birth, being born, not of flesh, but of the Spirit—not of man, but of God—not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. By this spiritual life, which is born of God, the sons of Adam, redeemed by the blood of Christ, are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption (or final deliverance) of the purchased (or redeemed) possession, to the praise of the glory of God. This earnest, therefore, to all who have in their new birth received that Holy Spirit of promise, is a sure and certain pledge of the final resurrection and change of our vile body from natural to spiritual, from mortal to immortal, and from corruptible to incorruptible; because the creature itself, which was made subject to vanity, and whose earnest expectation (subsequently to the new birth) waiteth for the manifestation of the children of God. They who are counted worthy of that world of which Christ spake to the Sadducees, (Luke xx. 33,) and of this resurrection from the dead, are the children of God, being the children of the resurrection. Begotten unto this resurrection by the resurrection of Jesus Christ from the dead; for as he was raised from the dead by the glory of the Father, and quickened by the Spirit, so "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." If this spirit now dwells in us, it so dwells in us by implantation, that is, by the new birth; for this spirit can only be born of God, it cannot be born of the flesh; and this spirit is the earnest given, that as it quickened and brought from the dead the crucified body of our Lord, it shall also quicken and raise up from the dead all those in whom it now dwells.

In conclusion, permit the inquiry, Is it not better for the saints to examine whether this quickening Spirit indeed dwells in us, than to indulge in vain speculations and uncalled for disputations, which gender strife and bitterness? If it dwells in us, will not its blessed indwelling be manifest by its fruits, which are these: love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance, and things against which there is no law?

Remarks on Brother Hassell's Letter.

ON PAGE 221.

We approve of the kind, pacific tone of the letter of our beloved and peace-loving brother Hassell, and hope to be profited by his gentle admonition. It was not our intention to detract aught from the high esteem in which Elder Cox is held by those who enjoyed his acquaintance. We have had no personal knowledge of him, except by what we have seen of his writings, and what we have heard of him from others. We only intended to say that the high esteem in which he was held gave the greater weight to the gross misrepresentations of us, made by the church over which he presided when she authorized the publication of serious charges against us. And this allusion to him was only in reply to the assurance of brother Hassell of his personal acquaintance with and confidence in him. Elder Cox had become a very old man, and we presume he had been misinformed of us, and was led to believe that we were promulgating the heresies which had been charged against us, and undoubtedly felt it a duty to warn the churches to beware of us. If we were led to believe that Elder Cox, or Hassell, or any other influential brother, was covertly leading the brethren into Arianism, or any of the other gross heresies which they charged against us, we think our voice and pen would be actively employed in notes of warning to the saints to beware. The extravagantly novel and ridiculously absurd heresies charged against us, are such as we have no fellowship with, and which we should protest against if we were aware of their being held by any who claim to be Primitive or Old School Baptists. We do not censure Big Harpeth or Camden Churches, or Elder Cox, for ignoring or protesting against such heresies as they have named; but we do hold them responsible to God, and to their own consciences, for publishing to the world that Dudley, Thompson, or Johnson, or Beebe held them.

We wish it distinctly understood that we have no disposition to cast the least shade upon the fair character and high reputation of a dear and honored servant of Christ, who has labored faithfully and efficiently in his heavenly Master's cause for so many years. We believe he has now entered into that eternal repose, where no evil influences can ever give him pain; and where, through grace abounding to the chief of sinners, we hope also soon to enter, and where we have not the shadow of a doubt our much abused brethren and companions in tribulation, T. P. Dudley and J. F. Johnson, will also joyfully enter, both of whom, with our humble self, are now for a few more weary days lingering on the margin of these earthly shores, from whence we shall soon pass to our eternal state. And it is our prayer that God may protect his children from Arianism, and every

other unscriptural ISM and SCHISM, and that all our cruel persecutors may be relieved and washed from all their errors, and, so far as it is the will of God, participate in the joys of the redeemed in the world of eternal glory, through Jesus Christ our God and Savior.

In all that we have written upon this subject we have occupied the defensive position, believing it to be our duty to repel the unfounded charges which others have labored to fasten upon us. This duty we believe was due to our brethren, to the cause of truth, and to ourself; but we have not, that we are aware of, been the aggressor in any instance. We have not attempted to explain, distort or interpret the sentiments of others, so as to make them seem to mean anything different from what they themselves affirm their meaning to be. We have hitherto held and do still hold that every brother has the right to explain his own meaning, and that none but God can search the hearts and try the reins of men; and this prerogative he has never given to men.

CIRCULAR LETTERS.

The Tygart's Valley River Association of Regular Baptists, now in session with Little Bethel Church, Barbour County, West Virginia, August 29th, 30th and 31st, 1879, to the churches of which she is composed, Greeting.

DEAR BRETHREN:—We call your attention to the request of the disciples of Christ concerning prayer, recorded in Luke xi. 1: "Lord, teach us to pray." And the Lord taught them the manner of prayer. The disciples had asked Jesus to teach them how to pray, and may we not see in the likeness our desires and feelings? We know not how to pray as we ought, and cannot tell, of ourselves, what we should ask for, nor how to frame our petition aright. Can we not see that there has been in our feelings, whenever we have felt the duty of prayer, the element of this petition, "Lord, teach us to pray?" Thus he encourages us by the instructions to his disciples. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." And the Savior said unto his disciples, "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And for-

give us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Observe the wonderful form of the prayer he taught. No petition for worldly riches, or honor, or comfort, but a recognition of God as our Father, and a stretching out of our hands toward him in a dry and thirsty land, where no water is, feeling that our springs are all in him. We are often made to say, with Peter, when we feel that in us, that is, in our flesh, dwells no good thing, "Lord, save me;" or with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" But we should thank God that we have an High Priest that can be touched with the feeling of our infirmities; for when the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and will not despise their prayer. "For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed unto death." And you, brethren, by experience often call to mind the time when the Lord first taught you to pray, when he found you in a desert land, in a waste, howling wilderness, and led you about, and instructed you. It was then you found that you were a sinner of the deepest dye, and that nothing short of the grace of God could save you from eternal woe. It was then you were made to smite upon your breast, and to pray the Lord to have mercy on you, a sinner. "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged; O bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sins." Then it was when you were weak, the Lord was your strength, and you could say, Lord, teach me to praise thy name. Who forgiveth all mine iniquities, and healeth all my diseases. Who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercies; who satisfieth my mouth with good things. Then we are made to say, The Lord has become my salvation. He has driven back the dark cloud of sin, and caused us to rejoice in the liberty of the gospel of the Son of God, and has given us a foretaste of the joys of heaven. Come then to the house of the Lord, take the yoke of Jesus upon you, and learn of him; for he will teach you wisdom from on high, he will teach you to be humble, and he will teach you to pray, and what you should pray for. Prayer is not a form of words, but the desire of the soul; and may the Lord give us a desire to pray one for another, and for the peace of Jerusalem. Brethren, do we strive for the peace of our brethren? do we cover up their sins? do we pray for our ministers? do we strengthen them by holding up their hands, and seeing that all the cares of this world do not fall entirely upon

them? Or do we say, Lord, make them humble, and we will keep them poor? If this is the case, can we pray the Lord to send more laborers into the vineyard, when those we have are treading out the corn with their mouths muzzled? Do we suffer our ministers to feed the flock, and receive not of the milk of the flock? May God enable us to do our duty one toward another, that the blessing of God may rest upon us, and that he may add unto our churches such as he will own and bless. Let us forgive each other's sins, as God for Christ's sake hath forgiven our sins. The Savior hath promised to give to those of his children that ask of him, and they that seek shall find, and to them that knock it shall be opened; therefore let us come boldly to the throne, that we may have grace to help in time of need. Then come, ye children of God, obey his commandments, walk in his precepts, do justice, love mercy, walk humble with thy God; for the day is not far distant when your earthly pilgrimage will be wound up, when it may be said of us, Well done, thou good and faithful servant; come up higher. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread." The Lord hath abundantly blessed his people with all the provisions of grace; so you need not fear, for the Lord is with you, and out of Zion, the perfection of beauty, God hath shined.

Now, brethren, it is high time to awake out of sleep. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. For the kingdom of God is not in meat and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. If the Lord teach us to pray, we will not boast of our goodness, as the Pharisees do; for they love to boast of their goodness and their mighty works, and even at heaven's gate demand entrance for their works. But the child of God is humble, saying, Lord, keep me, and I shall be kept; or with Paul, "By the grace of God I am what I am;" or with the leper, "Lord, if thou wilt, thou canst make me clean;" or with David, "O Lord, open thou my lips, and my mouth shall shew forth thy praise." Pray one for another, and may the union and sweet fellowship of God's people be felt among us. May our meeting together in God's name redound to the glory of God, and may the grace of our Lord and Savior rest upon us and direct all our deliberations, guide us through life, and in death save us in heaven, where we will praise the Father, Son and Holy Spirit, is our prayer for Christ's sake. Amen.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

The Maine Old School Baptist Conference, held with the Old School Baptist Church in North Berwick, Maine, August 29th, 30th and 31st, 1879, to all the churches and associations with which we correspond, sends greeting.

DEAR BRETHREN IN CHRIST:—Grace be with you, and peace from God the Father and from the Lord Jesus Christ, who is able to keep you from all strange gods, from all idolatry, which seems to cover the land at this time, and would draw you away from the simplicity of the gospel as it is in Jesus. For the mystery of iniquity doth already work, even him whose coming is after the working of Satan, with all signs and lying worders, in them that perish, who receive not the love of the truth that they might be saved.—2 Thess. ii. 9, 10.

We wish to call your attention to the words, "Blessed are they that mourn, for they shall be comforted."—Matt. v. 4. For the children of God, chosen in the furnace of affliction, traveling up and down this vain world, are under his care. He is their helper. For as the God of heaven and earth hath created all things, he knows all things, and all things are under his ruling hand, which is mighty to save, through his dear Son, the Lord Jesus Christ. And Christ is the only Savior of God's chosen. Christ is the chief cornerstone, and in him is joy, peace, sanctification and redemption, by the grace and mercy of God. He is an ever merciful Father, and we find that the children of God have great conflicts to pass through, which is an evidence that they are pilgrims and strangers here upon the earth, trusting in the sure promise of God, their heavenly Father.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. v. 3, 10, 11. We, the Old School Baptist Conference here in North Berwick, have our trials and conflicts, and may we ever bear them with patience; for the Lord builds up and strengthens in his own good time, and according to his will.

In the words, "Blessed are they that mourn, for they shall be comforted," evidently the children of God in the new birth are represented, who are experimentally dead to the law of sin, and are alive from the dead by the blood of Christ, through the Spirit, in God's bestowing his grace and mercy upon them. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians ii. 8-10. "Look unto me and be ye saved, all

the ends of the earth; for I am God, and there is none else."—Isa. xlv. 22. "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me," &c.—Isa. xlv. 3. "For thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people."—Deut. vii. 6, 7. So the elect is the little flock, according to the word of truth. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are conquerors, and more than conquerors, through him that loved us.—Romans viii. 28–37. "Blessed are they that mourn, for they shall be comforted." We, as a poor and afflicted people, feel to take the bible as our rule of practice, for it is a sure guide to the children of God in their pilgrimage here on the earth.

Our meeting has been well attended, and it appears to us that God gave to the preaching brethren more than usual light and liberty in preaching the gospel in its different branches. On the second day of our meeting one young sister came before the church and told what God had done for her, in giving her to see that she was a great sinner, and in giving her a hope in Christ, and a desire to be with us. We then went to the water and baptized her. We think it is a meeting that will long be remembered by many.

We wish to continue our correspondence with you. We have appointed our next annual meeting to be held with the church at North Berwick, York Co., Maine, to commence on Friday before the first Monday in September, 1880.

WM. QUINT, Mod.

ROBERT F. STAPLES, Clerk.

The Lexington Old School Baptist Association, in session with the church at Olive, Ulster Co., N. Y., Sept. 3d and 4th, 1879, to the churches composing the same, sends greeting.

DEAR BRETHREN IN THE LORD:—Another year has rolled away since we last met, and many of our brethren have passed from time to eternity, but we are still preserved. According to our former practice, it is expected that something will be written as a Circular Letter, to give our views to corresponding brethren, as well as to our own. The subject we have chosen for our present contemplation is this: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."—Psalm lxxxix. 15, 16. Hence there is a people that do not know the joyful sound. In their natural state they have no knowledge of heavenly things, because they have not been born of the Spirit, and therefore are not spiritual discerners. Hence they have not known or heard the joyful sound, neither walked in the light of Christ's countenance, but in their own light, which is darkness; for they choose darkness rather than light, because their deeds are evil; neither come they to the light, lest their deeds be reproved. And you that have been heaven-taught know these things to be true; for ye were sometime darkness, but now are ye light in the Lord, and desire to walk in the light, as Christ is the true light that lighteth every man that cometh into the world; that is, the spiritual world. When brought out of darkness, and into this spiritual world, or marvelous light, they are ready to say, with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Then we discover that they have heard the voice of the Son of God, and know the joyful sound, and feel to walk in the light of his countenance. Solomon says, "O my dove, that art in the clefts of the Rock, in the secret place of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Then, blessed are the people that hear the joyful sound, for they that hear shall live. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." They shall be the living in Jerusalem, and shall rejoice with joy unspeakable and full of glory. Blessed are they that dwell in the house of the Lord, for they shall still bring forth fruit in old age, and become strong in the Lord. Blessed is the man that has been taken up out of the horrible pit and out of the miry clay, and

whose feet are set upon the Rock, which is Christ Jesus, and whose goings are established, and who has a new song put in his mouth, even praise to our God. Many shall see it, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Then, "In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." But "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." Then, dear brethren, let us humble ourselves before God, and esteem others better than ourselves, and endeavor to keep the unity of the spirit in the bond of peace. And we would say, in the language of David, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." Certainly this ought to be our soul's delight, to do each other good, and not hurt, all the days of our life. How pleasant it is for brethren to dwell together in unity. And we should at all times maintain God's eternal truth, without a shadow of turning, that we may keep the unity of the spirit in the bond of peace. If we have no fellowship for the children of God, we certainly have none for God. If we love God, we shall love them that are begotten of God. How can they walk together except they be agreed? As in the marriage relation in this time state, so in the marriage relation to Christ, as the word declares, "For I am married unto thee, saith the Lord." If we have not been married unto him, we are yet in darkness, and have no light nor fellowship. Our Savior said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And when born of the Spirit, we are brought into fellowship with the Father and with his Son Jesus Christ. When thus brought, and united to the people of God, coming in at the door, by baptism, there is a fellowship constituted in Zion. Then shall they rejoice all the day, and in Christ's righteousness shall they be exalted; for the Lord is the glory of their strength. Then, blessed is the people that is in such a case, who know the joyful sound of the coming of Christ. For unto us is born this day a Savior, which is Christ the Lord. This is glad tidings of great joy to them that love him, to them who are the called according to his purpose. He came to set up a kingdom, which is diverse from all other kingdoms, and shall break in pieces all others, and it shall stand forever. It is a joyful sound to the people of God that all power in heaven and earth is in his hands, who has declared that he will be unto us a God, and we shall be unto him a people. And we shall therefore be made to know the joyful sound, when he shall say, Dear brethren, come up hither, and

be free from sorrow, pain and death; for the former things have passed away, and are swallowed up in victory. I have overcome, and have washed you in my blood; therefore you shall overcome, and be kings and priests unto God, and mortal shall put on immortality. Then the inquiry shall be made, O grave, where is thy victory? O death, where is thy sting? The sting is lost in the blood and righteousness of Christ, which is a joyful sound to all the people of God.

LOREN P. COLE, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

The Licking Association of Particular or Primitive Baptists, convened with Elizabeth Church, Bourbon County, Ky., on the 12th, 13th and 14th days of September, A. D. 1879, wish grace, mercy and peace from God our Father and Jesus Christ our Lord, to the churches composing said association.

DEAR BRETHREN AND SISTERS IN THE LORD:—We tender to you our annual Circular, in which we call your attention to the delightful subject of the communion of saints.

To commune is simply converse, and the faculty of conversation is conferred upon man exclusively. By it he is able to talk and reason on things that concern him. But our design is to speak on matters relative to religion. But there are two kinds of religion, and perhaps we should briefly distinguish between them. One is said to be "vain."—James i. 26. The other is "pure and undefiled before God."—James i. 27. The manner of their reception is very different. One is taught in the schools, pulpits, or otherwise, and received by man from man, and is therefore exclusively worldly. The other is a direct revelation from God, and is heavenly. So far as numbers and ostentation are concerned, the former largely predominates. It requires a wide gate and a broad way for its accommodation, and many there be that go in thereat; while the latter is confined to a strait (difficult) gate, a narrow way, and few there be that find it. Their destinies are very different. One leads to destruction or death, the other to life eternal. These different kinds of religion have their different votaries, hence their different communions. The prime object of worldly religionists is self-aggrandizement. Selfishness is the *ne plus ultra* of all their performances. With them gain is godliness. By their works they expect to secure not only the wealth and pomposity of this world, but ease and splendor in a world to come. But how different the communion of saints! Their aims and ends are all different. They desire to humble and prostrate self in the dust, and to extol, reverence and adore their Savior for his matchless grace, and celebrate the wonders of his redeeming love, to speak of the glory of his kingdom and talk of his power. Brethren, is there not a great dereliction of this important matter in our communion

of late? Here the minds of the old veterans of the cross may be carried back for half a century, when, after a day's labor, they would travel for miles to meet a brother and commune with him sometimes during the entire night.

"What peaceful hours we then enjoyed,
How sweet their memory still:
But now we feel an aching void
The world can never fill."

But how is it now? Our crops, our stock, our worldly matters, seem mostly to occupy our time. Dear brethren, why so beguiled by the things of this meager, fluctuating world? How soon must they all pass away as a dream! Why not set our affections on things above, not on things of the earth? Soon must this poor world with all its fascinations, allurements and vanities pass away and be no more forever.

How great the disparity of this world when compared with the one to which we are hastening, and how unmindful of the momentous work that secured our entrance into that felicitous abode! Momentous work indeed. The dear Redeemer left the bosom of his Father and bowed down to this sin-polluted world, to endure all the afflictions consequent upon our sins. What untold love was here displayed, and what requital do we return for it?

"Dear Lord, and shall we ever lie
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great."

Should not this stupendous work be the burden of our conversation, the theme of our communion? Such communion is calculated to enhance our fellowship, confirm our hope, strengthen our faith, deepen our love, and bind us more unitedly together in that fraternal relationship and inseparable unity, and render us impervious to an entering-wedge of the enemy to divide us. Then might

"We laugh to scorn his cruel power,
While by our Shepherd's side;
The sheep he never can devour,
Although he may divide."

This communion, too, would enable us more cordially to fraternize each other, and bear each other's burdens, and so fulfill the law of Christ.

The attainment of these desirable ends should induce us more highly to appreciate this heavenly communion, and may it cause us not to forsake the assembling of ourselves together, as the manner of some is; and when thus gathered together, let our conversation (communion) be as becometh the gospel of Christ.—Phil. i. 12. Particularly should we commune with our own hearts, (Psa. iv. 4), propound to ourselves the important questions, Are we commendably filling our places in the kingdom and with each other? or do we suffer the frivolities of this world to intervene between us and them? When our secular concerns seem to crowd in between us and our privileges in and our imperious duty to the church and the members, should we not "put off the old man and his deeds, and put on the new man, which is created in righteousness and true holiness?" But while we are fully aware that in

the performance of these commendable acts our sufficiency is not of ourselves, still we are encouraged to look to him who will be sought unto by the house of Israel, and who has said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. vii. 7, 8. And then the apostle has said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Rom. viii. 32. These testimonials of divine favor should encourage us to speak often one to another, and in this heavenly communion might we not rest assured that the Lord would harken to and comfort us in all our tribulation, that we might be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God.

"How sweet the communion of saints when they meet
In mutual fellowship, brotherly love;
'Tis then in sweet union each other they greet,
And realize foretastes of pleasures above."

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Dear brethren, after presenting to you the foregoing Circular address, we feel it incumbent upon us to say something in vindication of the characters of some of our venerable, but basely calumniated and grossly misrepresented brethren, to wit, Elders G. Beebe, T. P. Dudley and J. F. Thompson, as our enemies say, no doubt referring to Elder J. F. Johnson, as there is no J. F. Thompson connected with or known to us.

These unmitigated slanders and base assaults seem to have had their birth in the Big Harpeth Church, of Tennessee, and perhaps others connected with that church, and republished by the Camden Church, of Mississippi. Surely, pitiful traducers have but little regard for their own characters, and still less for truthfulness. Those brethren of the Warwick Association, of New York, and Licking Association, of Kentucky, have spent the greater portion of their lives in the faithful service of their God and their brethren, have traveled very extensively over the United States and Canada, have perhaps the most extensive direct correspondence with Old School or Primitive Baptists on the face of the globe; and yet all this does not seem to exonerate them from the cruel darts and vindictive slanders of false accusers.

But we can assure our venerable brethren, that instead of lessening our esteem for them, or injuring them in any way in the estimation of those who love the truth as it is in Jesus, the vile missiles of those enemies of all righteousness will fall harmless at the feet of those servants of God, or recoil upon the heads of their enemies. But, brethren, we hope and believe that you will patiently bear the reproaches of them that reproach

you, and pray that if it is the will of God he may grant them repentance and forgiveness.

T. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.
J. DUDLEY, Ass't Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, held with the church at Whitefield, Maine, Sept. 5th, 6th and 7th, 1879, to the several associations and meetings with whom she corresponds sends greeting in the Lord.

DEAR BRETHREN:—We again desire to record a note of praise to the Lord, whose abundant mercy has kept us to see the end of another associational year, and has permitted us to meet again in the worship of God. We believe that we have met in the same fellowship and for the same purpose that has brought us together for many years past, and that brought our fathers together in their day, and we have felt that it was good to be here. We do not think that the interest at this session of the association has been any less than for years past. A large and very solemn assemblage has been present to hear the word, and much interest has been shown. We have received your messengers and minutes with joyful hearts, and would have rejoiced more abundantly had more been present with us. And we earnestly solicit a continuance of your correspondence with us, and hope that you may feel that there is a Macedonian cry among the few scattered churches in Maine to come over and help us. Elder Wm. Quint of the Maine Conference, and Elder F. A. Chick of the Baltimore Association, Maryland, have been with us, and have preached to us the gospel of the kingdom with great acceptance. They have spoken with deep earnestness of feeling, and with words that gave all the glory to God for our salvation, while they also have insisted upon the duties of God's people to God and to each other, thus giving to each its due place in the economy of the gospel.

We have appointed the next session of this association to be held with the church at Jay, Franklin Co., Maine, to commence on Friday before the second Monday in September, 1880.

HIRAM CAMPBELL, Mod.
JAMES LOWELL, Clerk.

The Licking Association of Particular Baptists, in session with the church called Elizabeth, Bourbon County, Ky., on Friday before the second Saturday, and two succeeding days, in September, 1879, sendeth love in the Lord to the associations, conferences and associational meetings with whom we correspond.

DEAR BRETHREN IN THE LORD:—We do esteem it as a high privilege to address you this our annual epistle of correspondence, in which we inform you of our unity in sentiment concerning the great fundamental principles of our holy religion, our oneness of fellowship, and that we are void of any spirit of rivalry or

jealousy among ourselves, for which we desire to be truly thankful. We do however regret that there is a spirit abroad, among those claiming to be Old School or Primitive Baptists, to traduce the standing of some of our aged and tried servants, who have stood the heat and brunt of many a hard fought field, and who have always stood firm and unflinching in the cause of God and truth, shunning not to declare unto us the whole counsel of God, by imputing to them sentiments they have never believed, and which we do know they have never advanced. The sentiments they have advanced among us for more than fifty years, we are not afraid to have tried by the standard of truth, and are willing to be held responsible for what they do preach; but we protest loud and long against holding them or us responsible for what it is charged they preach. Elder T. P. Dudley having preached among us for more than fifty years, and now being nearly ninety years of age, should not be annoyed by men or so-called churches, by attributing sentiments to him which he never held. Brother Dudley has the unwavering confidence of this association.

Dear brethren, we highly appreciate your correspondence. Your messengers and letters were received with thanksgiving. Your preachers came to us laden with gospel truth. We desire a continuance of your correspondence. Our next associational meeting will be held with the church at Bald Eagle, Bath Co., Ky., beginning on Friday before the second Saturday in September, 1880, and continuing the two succeeding days, when and where we hope to receive your messages and messengers.

Done by order of the association, in session with Elizabeth Church, Bourbon Co., Ky.

THO. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.
J. DUDLEY, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the church of Olive & Hurley, Ulster Co., N. Y., Sept. 3d and 4th, 1879, to the associations and corresponding meetings with which we correspond, sendeth christian salutation.

BELOVED BRETHREN:—Through the mercy of our covenant-keeping God we are permitted to assemble in an associated capacity, according to our usual custom, to worship the God whom we love and adore, for his loving kindness and mercy toward us, poor sinners; yet we hope we are of that class that Jesus came to save. Though it is through great tribulation that they enter the kingdom, yet he careth for them, and no trial or tribulation shall come upon any of them greater than they can bear, for he will deliver them out of them all. No other refuge have they; he is to them a hiding-place, and gives them grace in every time of need. His watchful care is always over his children, and he is a present help in time of trouble.

We have your minutes, and your messengers have come in the fullness

of the gospel, proclaiming, Salvation is of the Lord. The watchmen see eye to eye, and their voices have been lifted up together, for which we feel to thank our God.

Dear brethren, we desire a continuance of your correspondence, and hope we shall receive a goodly number of your messengers at our next session, which will be held, if the Lord will, with the Second Church of Roxbury, on the first Wednesday and Thursday in September, 1880.

LOREN P. COLE, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

The Tygart's Valley River Association of Old School Baptists, now in session with the Little Bethel Church, Barbour County, West Virginia, to the association with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of that God who rules all things after the counsel of his own will, we are permitted to meet together in our associate capacity, for which great blessing we desire to feel thankful to the author and finisher of our salvation.

The churches are nearly all represented, as you will see on the face of our Minutes. We are glad to have your corresponding messenger with us, Elder A. Canfield. We wish a continuance of your correspondence. May our Lord and Savior Jesus Christ be in our midst, and be our guide and great preserver through the journey of life, to keep us in peace with each other, is our prayer.

We take pleasure in saying that we have our beloved brother, Elder William M. Smoot, with us, from the Corresponding Association of Virginia, who comes to us in the fullness and power of the gospel, and it gives us great encouragement to hear the same truths proclaimed by distant brethren, as preached by our brethren. May the mercy of our God rest upon you, and keep you from all harm, is our prayer for Christ's sake.

Our next association will be held with the Amnon Church, on Friday before the last Sunday in August, 1880.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

OUR EXPECTED TRIP TO NORTH CAROLINA.—We expect, providence permitting, to attend the Kehukee Association in North Carolina, commencing October 4th, and to be absent from home about ten days.

GILBERT BEEBE.

MARRIAGES.

At the residence of the bride, in Drew Co., Ark., by Justice M. H. White, on the 31st of August, 1879, Mr. Daniel Gastor and Mrs. Julia Ann Ellis, daughter of A. Tomlin, all of Drew Co., Ark.

At the house of brother G. W. Pugh, (the bride's father) by Eld. A. Tomlin, on the 4th of September, 1879, brother Joseph R. Goyne of Spearsville, La., and sister C. Anna Norwood of Ashley Co., Ark.

OBITUARY NOTICES.

MY DEAR BRETHREN:—Another ripe shock of corn, as I confidently believe, has been gathered into our Lord's garner.

DIED—At her late residence in Bourbon County, Ky., after a long and painful illness, in the 86th year of her age, our dear sister **Polly Butler**, relict of the late brother Wm. Butler, on the 14th instant.

I baptized sister Butler in the fellowship of the church at Mt. Carmel, more than forty years since. She leaves several children and a large number of warmly attached friends, with the church at Mt. Carmel, to lament the loss; but they sorrow not as those who have no hope.

Sister Butler is the fifth member of the church at Mt. Carmel who have passed away since our last associational anniversary.

As ever, most truly and affectionately your brother,

THO. P. DUDLEY.

LEXINGTON, Ky., Sept. 2, 1879.

DIED—At her late residence near New Vernon, Sept. 23d, **Miss Emeline Beyea**, daughter of our late brother Peter Beyea, aged about 50 years. She had been suffering for some time with disease which occasioned much pain and distress. She had never made a public profession of religion, but from childhood had been an attendant of our Old School Baptist meetings. Since the death of her parents, both of whom were beloved members of New Vernon Church, she and her sister Harriet, who is also a member of the New Vernon Church, have kept house together at the homestead of their parents, and the bereavement falls heavily on her lonely sister. She had also two married sisters and two brothers, which survive her, who, together with numerous other relatives and friends, feel and mourn her departure. Her funeral was largely attended at the New Vernon Meeting House on the 25th, and a discourse suited to the occasion was preached by Eld. G. Beebe, from Rom. viii. 22, 23.

By request I send for publication a notice of the death of **Mrs. Elizabeth Wilson**, of Salisbury, Maryland. She died August 15th, 1879, aged 65 years, 1 month and 1 day. She was sick only six days. She had been a member of the Old School Baptist Church of Salisbury for about twenty years, and was very highly esteemed both in the church and in the community. She was very dear to those whom she received as intimate friends, and in her friendships she was faithful, kind and true, to a marked degree. The brethren and friends who visited Salisbury will all well remember her for her cheerful hospitality, and her strong and anxious interest for the old church. She was firm in the truth, was thoughtful of the poor, and was free in ministering to the needs of any. It is now about fifteen years since my acquaintance with her began, during part of which time I served the Salisbury Church as pastor, and my estimation of her worth and my affectionate regard for her have grown with the growth of our acquaintance. So one by one our dear kindred in Christ are taken from us; and then we try to tell how dear they were to us, taking some consolation in our grief for their loss in thinking over the virtues that made them so dear. It is well also if we have been thoughtful to let them know while still with us of the sweet fellowship the Lord had given us to experience with them. Many a sinking heart has been encouraged and comforted by such an evidence of fellowship on the part of those they esteem as the Lord's people.

Sister Wilson leaves two brothers, Mr. Henry Bell of Lexington, Ky., and Mr. Wm. Bell of St. Joseph, Mo., with their families, and many other relatives, to mourn their loss. May the Lord comfort all who mourn, and especially remember in their afflictions the little company of believers who have thus lost from their earthly companionship another dear sister.

SILAS H. DURAND.

DIED—At his late residence, four miles north of Osborn, DeKalb Co., Mo., on the 22d of July, 1879, **Elder Elijah H. Moore**. Brother Moore was born in Campbell Co.,

Tenn., April 26, 1822, and moved from there to the vicinity of Richmond, Ray County, Mo., in 1829. In 1837 or 1838 he received a hope in Christ and united with Crooked River Church of Regular Baptists, and was chosen deacon, and served as deacon and clerk of that church. In 1843 he was licensed to preach the gospel wherever his lot was cast, and on the 23d of August, 1850, he was ordained to the work of the gospel ministry, by a presbytery composed of Elders P. J. Buruss and Henry Bowers. In 1851, with his little family, he moved to DeKalb County, Missouri, and settled on his farm, where his family was brought up. Being a minister of much thought and ability, he was called by his brethren and sisters to spend his time among them, especially the churches of the Nodaway Association, of which he was the Moderator, and visited other associations and meetings with ministers of high standing in the gospel, who can testify with us that he was an able minister of the gospel, always ready and willing to contend for the truth. We, as members of Salem Church, of which he was a member and the pastor, feel our heavy loss. Our dear Elder has often visited us when his health was very poor, traveling through cold and storms to meet with his brethren. But our brother and pastor has been called from his troubles here, to join the children of God who have gone before him.

His remains were followed to the cemetery in Osborn, on the 23d of July, by his sorrowing family and a large circle of friends. His funeral was preached at Salem Church, in DeKalb County, Missouri, on the first Sunday in September, in the presence of a very large congregation, by Elder J. C. Penney, from 1 Cor. xv. 51, followed by Elders Allen Sisk and W. W. Tillery.

Although our dear brother suffered greatly on the bed of affliction, he was perfectly resigned to the will of the Lord. He leaves a widow, four sons and five daughters, and a large circle of friends to mourn their loss. May the Lord comfort those that mourn, is my prayer.

LUKE THORNTON.

Sister Parthenia Rector, relict of the late Elder N. D. Rector, departed this life after a short illness of pneumonia, at the residence of her son-in-law, Thomas Bowen, in Dansville, Steuben County, N. Y., on the 24th of April, 1879, aged 87 years, 9 months and 26 days. She was born in Shaftsbury, Bennington County, Vt., and when a child moved with her parents to Amsterdam, N. Y., where her mother soon after died, leaving her and a sister, with their father, whose poor health rendered it necessary for him to return to Vermont with his children, and place them with friends who would care for them. Although placed in separate families, they were able to attend the same school, and thus enjoy each others' society. The subject of this notice was under the watchcare of a pious relative, who taught her that she was a sinner by nature, and could only find pardon and acceptance with God through the blood of Jesus Christ. She was early fascinated with the apparent happiness of Christians, and experienced a longing desire to participate with them in what they seemed to think was so great a blessing. Her christian experience dates back to about the age of thirteen years, when her attention was arrested by a sermon from the text, "What shall it profit a man if he gain the whole world and lose his own soul?" Her exercise of mind for a number of years was identical with that of those who experience the operation of the Holy Ghost in bringing them to a knowledge of their ruined condition by nature, and who find deliverance from the condemnation of the law, and a blessed hope in the merits of Christ. At the age of twenty years she was married to N. D. Rector, and moved to Erie County, N. Y., where they both joined the Baptist Church. They raised a family of ten children, all of whom made professions of religion. Eight were living at the time of her death.

Sister Rector shared the labors of her husband in his travels among the churches, and was a sensible help to him in the many trials through which he was called to pass, especially in the fiery trial of his separation

from the meshes of New Schoolism. Firm in counsel, and tender and affectionate in her intercourse with the saints, she gained the love and esteem of a large circle of friends, who mourn with the bereaved family, yet not without hope.

Eld. A. St. John preached the funeral sermon from Rev. v. last five verses.

P. WEST.

DANSVILLE, N. Y., Sept. 11, 1879.

DIED—In Olive, N. Y., Sept. 4, 1879, **Miss Jane M. Turner**, in the 67th year of her age. Our dear aunt had been a sufferer for many years from a complication of diseases, which during the last few weeks was so aggravated as to compel her to relinquish all hope of recovery. But she seemed enabled to leave herself entirely in the hands of that God in whom we confidently believe she has alone trusted from early childhood. She bore all her sufferings with that patience characteristic of her meek and quiet spirit. And we believe when the change came it was a blessed one to her. For many years she was an interested reader of the SIGNS, and loved the doctrine it contends for, and when circumstances permitted, she enjoyed greatly attending the meetings of our faith and order. I have often heard her speak of the delightful visits she enjoyed with our brethren, and especially our dear departed brother Bender, whom she loved for the truth's sake. Being of a remarkably retiring disposition, she seemed to prefer the quiet of home to any other place. And it is in the home circle she will be greatly missed, where her greatest pleasures seemed to be, in administering to those around her, rejoicing with them in prosperity, and sympathizing with them in trouble. Although she was never married, her nephews and nieces (children of her only surviving sister) loved her with more than ordinary affection, and during her last illness those who could be with her found pleasure in administering to her wants, and strove to mitigate her sufferings by every means in their power. But it is upon her aged brother and sister, from whom she had never been separated, the blow falls most heavily; but God, who has sustained them through many trials, will not leave them comfortless.

Her funeral was attended from the old homestead, where she has always lived, and Eld. L. P. Cole preached a very comforting and appropriate discourse on the occasion, from Romans vi. 23.

G. A. EMORY, M. D.

MIDDLETOWN, N. Y., Sept. 20, 1879.

DIED—June 6, 1879, at the residence of her son, in Fayette County, Ohio, our much beloved sister **Hannah Loofbourrow**. She was born in Fayette County, Pa., in 1794, and moved with her parents to Fayette County, Ohio, in 1810, and settled on the banks of Deer Creek, the very spot where she now lies. She was the daughter of Isaiah and Lettie Pancoast. She was married to Nathan Loofbourrow in 1815. In 1830 she came to the Deer Creek Church and related her christian experience, and was baptized by Eld. J. B. Moore, and received into full fellowship, where she remained a sound and faithful member until removed from the church militant to the church triumphant, as we humbly trust. She was a constant reader of the SIGNS for many years, and heartily indorsed the doctrine set forth therein, Salvation by grace alone, being her theme. She was not afraid to speak freely of the union of Christ and his church. She said, to take that away, she would have nothing to build upon.

Her sickness was rather peculiar, partly attributed to old age. She was confined to her room about three months. Previous to that time she was able to attend her meetings regularly. If her seat was vacant, we knew she was sick. She was always ready to give comfort to them that needed it. In fact, she was a mother in Israel. She was a kind and affectionate wife, a tender and loving mother, and kind to all who knew her. Her doors were always open to the Baptists, those who were Baptists indeed, but she had no fellowship for those that could not endure sound doctrine. She repeated a great deal of scripture, and some hymns, through her sickness, which proved that she had not de-

parted from that faith given her so many years since. She had all kind attentions by her children and kind friends, and the best of medical aid. When she had lived all the days allotted her, the summons came and she passed away without a struggle.

She leaves two sons and three daughters, a number of grandchildren, and other relatives and friends, with the church, to mourn, but we are sure our loss is her lasting gain. We believe she is now singing the sweet song of deliverance, on the bright summit above, where parting is not known.

Brother Davis Preached a very appropriate and interesting sermon on the occasion, from John xi. 25, after which her remains were taken to the family grave-yard and calmly laid in their last resting place. May the God of love smile on the bereaved friends, is my prayer.

JERUSHA MESSMORE.

ASSOCIATIONAL.

The Oconee Baptist Association is appointed to meet with the church at Mount Zion, Oconee Co., ten miles west of Athens, Ga., on Saturday before the second of October, 1879. Brethren and Elders are invited to attend, and we hope many will respond. Those coming by rail will be met the Georgia Rail Road Depot, at 3 p. m. on Friday before the meeting, and those by Air Line at North-eastern depot, at 10 o'clock the same night, and conveyed to the meeting.

F. M. McLEROY, Clerk.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

Those coming by way of Baltimore or Philadelphia should get tickets for Snow Hill, and change cars at Harrington. We hope to see a goodly number of brethren and friends, and we know they will be welcomed to our homes, and think they will be cared for.

J. L. STATON, Clerk.

The Western Corresponding Association of Missouri have appointed their next meeting with the Three Forks of Nodaway Church, Page Co., Iowa, to begin on Friday before the first Saturday in October, 1879.

Those who wish to attend our meeting will come to Hopkins on Thursday morning or evening. Trains from the south arrive at 9.35 morning and evening, from the north 5.25 evening, 6.35 morning. Meeting commences at 10 o'clock a. m.

R. M. SIMMONS.

The Kehukee Association is expected to be held with the church at Spring Green, Martin Co., N. C., (20 miles below Tarboro, 4 miles below Hamilton, and 9 miles above Williamston) on Saturday, 4th of October next, and days following. A general invitation to brethren is extended.

Messengers coming to it by public conveyance from the north should be at Norfolk on Wednesday morning previous, so as to take the steamer there, and reach Wilmington or Hamilton on Thursday. Those coming from the south (by rail) should reach Tarboro on Thursday or Friday evening at the latest, so as to be taken care of by friends and conveyed to the place of meeting.

C. B. HASSELL.

The Old School Baptist Church of Columbia, Michigan, will hold their yearly meeting on the first Saturday and Sunday in October. All coming from the west will come to Nepolian, on the Adrian & Jackson Road. Those from the west will come to Bankers, and there take the Detroit & Hillsdale Road, and come to Woodstock, one mile south of our meeting house at Kelley's Corners.

W. S. CARPENTER, Clerk.

TWO DAYS MEETINGS.

The Wilmington Old School Baptist Church will hold a two days meeting, providence permitting, on Thursday and Friday, October 16th and 17th, 1879, to which we cordially invite the friends generally, and ministering brethren particularly, as we will be glad to see any and all of them who can be present with us on that occasion.

Done by order of the church,

T. B. ALEXANDER, Clerk.

YEARLY MEETINGS

The Old School Baptist Church at Welsh Tract, Newcastle County, Delaware, will hold their yearly meeting, providence permitting, to commence on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue three days. A cordial invitation is extended to brethren and friends generally, and especially to those we desire the presence of a goodly number of the ministering brethren. Those coming by rail-road will be met at Newark Station, on Saturday, about 10 o'clock a. m.

In behalf of the church,
WM. M. CAMPBELL, Clerk.

The Old School Baptist Church of Gilboa have appointed a yearly meeting at their meeting house, to commence on Saturday before the second Sunday in October, and continue two days. Meeting to commence at 10 o'clock each day.

Brethren and friends of our faith and order, especially ministering brethren, are invited to meet with us.

By order of the church,
B. COLE.

The Old School Baptist Church of Otego will hold their yearly meeting, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (the 15th & 16th) when we hope to meet and greet all the brethren and friends that can meet with us. The friends will be met on Tuesday at the depot, on the arrival of the noon train, and in the afternoon and evening from the east and west.

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In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., OCTOBER 15, 1879. NO. 20.

POETRY.

THOU SHALT BE FOREVER BLEST.

O christian! wilt thou thus forsake
The enjoyments that this world can give?
Canst thou not of its joys partake,
Or on its pleasures daily live?
Earth's best delights are poor and mean,
Compared with those by thee possessed;
For thou art hastening to a scene
Where thou shalt be forever blest.

Thy stay upon this stage is short;
All here is doom'd to fade away;
These things to thee will be as naught,
When thou death's summons shalt obey.
This hope yields real joy to thee,
A hope that cannot be suppress'd,
That then thy dwelling-place shall be
Where thou shalt be forever blest.

Christian, thou safely mayest confide
In him who ransomed thee from hell;
Who now is thy unerring Guide,
Who has, and will do all things well.
He marks thy steps, by him you stand;
His love can never be express'd.
He will conduct thee to that land
Where thou shalt be forever blest.

He will supply thy every need,
For thou art saved by sovereign love;
Thy God will be thy Friend indeed,
Thy shield and sure defense he'll prove.
Though Satan's darts at thee are hur'd,
And by sin's heavy load oppress'd,
Thy God will lead thee to that world
Where thou shalt be forever blest.

Here earthly sorrows, cares and woe,
Oft cause thy mind to be cast down;
But in that world to which you go,
Sorrow and care are things unknown.
Here earthly turmoils oft annoy,
Thy joy disturb, thy peace molest;
But naught shall interrupt thy joy,
Where thou shalt be forever blest.

In all the dangers of thy road,
Thy God supported, brought thee through;
What is to come, you can't forebode;
It may be dark, and rugged, too;
But fear not, christian; it is right;
Thy Shepherd knows what suits thee best.
'Twill end in those pure realms of light,
Where thou shalt be forever blest.

Disease, affliction, sickness, pain,
Are often thine while here you stay;
But trust him who ne'er spoke in vain,
"Strength shall be given as thy day."
Sickness and pain you'll feel no more,
When, at thy King's supreme behest,
You cross the flood and reach that shore,
Where thou shalt be forever blest.

Ah christian! thou mayest often find,
When toss'd on life's tempestuous sea,
The foaming billows and the wind
Of tribulation threaten thee;
Yet still thy destined course pursue,
Though now by trial's waves distress'd;
A heavenly haven is in view,
Where thou shalt be forever blest.

Thy conflict with the world and sin,
At the appointed time is o'er;
Then shall immortal joys begin,
And cross and sword you'll bear no more;
A conqueror's crown you shall obtain,
And with the saints in glory rest;
With thy Redeemer thou shalt reign,
Where thou shalt be forever blest.

E. H.

CORRESPONDENCE.

CLAY VILLAGE, Ky., Sept., 1879.

MY DEAR BROTHER BEEBE:—Sister Foree, of Turner's Station, Ky., requests me to give my views on Heb. ix. 27, and as you have recently written on the same text, I should think it unnecessary, were it not her request that I should more particularly treat on "the judgment" contained therein. It reads, "And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

The apostle in the preceding chapters shows the wide contrast between the Aaronic or Levitical priesthood and the priesthood of Christ, as well as the superiority of the latter over the former.

None of the offerings, under the former covenant could put away sin, but the latter did put away sin by the sacrifice of himself—"by one offering perfected forever them that are sanctified."—Heb. x. 14. The entrance of sin into the world brought death with all its woes; hence judgment passed upon all men, for that all have sinned, and hence the dreadful sentence, "Dust thou art, and unto dust thou shalt return."

Thus it was appointed unto men once to die, and after this (appointment) the judgment. As my sister requests my views particularly on this judgment, I will now proceed to give them. The passage is frequently quoted, "after death the judgment." I may differ with some of my brethren on this point, but if wrong, I desire correction. "After this the judgment." After what? The word *this* is a definite adjective, or substantive, denoting a specific person or object. I think undoubtedly that it is after the appointment, and not after death, for the judgment immediately follows the appointment. "And so death passed upon all men, for that all have sinned;" and thus "the judgment was [in the past tense] by one to condemnation." And again, "As by the offense of one, judgment came [in the past] upon all men to condemnation."—Rom. v. 16, 18. I recollect once hearing a Methodist preacher comment on this text, and he seemed to have no use for any part of it except the death and judgment, which he used for the purpose of alarming his hearers, or scaring religion into them. He quoted as usual, after death the judgment. He dwelt alarmingly on the great day of judgment after death; had the Judge

seated upon his throne, and each individual arraigned before him, and witnesses summoned, himself to be one of the principal ones. "But," said he, "there are some that don't believe in such a judgment as this, but the scriptures prove it too plainly to be denied." He then referred to John xvi. 8, "He will reprove the world of sin, of righteousness, and of judgment to come," emphasizing very emphatically on "to come," when it was his own interpolation, and did not belong to the text, as he might have discovered by quoting on to the close of the 11th verse, for there it is said, "the prince of this world is judged"—in the past. I look for no other judgment after death but the passing of the sentence, and think that is all that the scriptures give any account of. I therefore think, as before quoted, that judgment has already passed upon all men, for that all have sinned. I have understood that Elder Leland calculated in his day, that if all who had lived since the creation, and all who then lived, were then on the earth, they would be sixteen deep over its entire face. Should that be the case, (and I think the calculation a reasonable one) it would probably require some thousands of years to arrive at a final decision according to the opinion of the Methodist preacher. When the apostle says, "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." There will be no further need of litigation there. How blind, to conclude that the Lord will need witnesses to prove what men have been doing here! Then, as before observed, I think that judgment passed upon all men immediately after the appointment that men should die. "The judgment was by one man to condemnation."

"So Christ was once offered." As it was appointed unto man once to die, so it was appointed that Christ should be offered to die. Here is a great mystery. Christ was offered by the determinate counsel and foreknowledge of God, and when his enemies crucified him they did no more than what God's hand and counsel before determined should be done.—Acts iv. 28. And thus they fulfilled the scriptures in condemning him. We sometimes hear great lamentations over the entrance of sin into the world. I think it was just as impossible that it should fail to enter, as it was impossible that Christ should fail to save his people from their sins. Had it not so entered, the work of

salvation would have been a nullity. I am confirmed in this opinion by an expression of Paul in Romans vi. 17, where he says, "God be thanked that ye were the servants of sin." And why thank God for that? Evidently, had we not been the servants of sin, we could not have been the subjects of salvation. It has been a query in my mind whether the condition of man, so far as this world is concerned, was really worsted by the entrance of sin into the world. Let us sit down in Adam's condition before the fall, without the necessity of labor, speculation, or the need of gain of any kind—everything plentifully provided for our sustenance, without the intervention of thorns, thistles, or other noxious growths, to give us necessary exercise, how miserable would we be! Let us try it now, even if everything needful were afforded us, how would we enjoy ourselves? I verily believe that when the earth was cursed for man's sake, it was for the sake of his enjoyment. Had we not been thus condemned, there would have been no necessity for the justifying righteousness of the Savior. Had it been the will of God to prevent the entrance of sin into the world, he could, no doubt, have done so; but he did not prevent it, and therefore judgment came upon all men to condemnation. Thus the entrance of sin into the world, and death by sin, opened the channel for the great and mysterious work of the salvation of sinners from their sins, as well as for the display of the justice of God in the condemnation of ungodly sinners for their sins.

"So Christ was once offered to bear the sins of many." As it was appointed of God that man should die, as before observed, so also it was appointed that Christ should be offered and die for the sins of his people.

"When Adam to eat of the fruit was inclined,
It answered the purpose Jehovah designed;
No purpose of wisdom was altered thereby;
He fell for the lifting of Jesus on high."

He therefore, by the appointment of God, of necessity, must "himself bear our sins in his own body on the tree." What a wonderful exhibition of the love, mercy, grace and goodness of God! And with astonishment we ask, Why such love to such objects?

Imagine the well-beloved Son of God in the bosom of his Father, and all brilliant with glory before the world was, beyond the reach of enemies, of sorrow, grief or suffering of any kind; yet when sin entered into the world, with all its tragical calamities, when he saw his brethren, the

gift of his Father, going down into a terrible whirlpool, sinking into a miserable chasm, a horrible pit, behold, the dear Redeemer leaves that elysian abode, bending his course downward to this world of wickedness, to suffer the affliction consequent upon our sins. How amazing, too, that "it pleased the Lord to bruise him, to put him to grief." Here was

"Love divine, all love excelling,
Joy from heaven to earth came down."

How we should rejoice in the immutability of God's love; for, could sin, death and hell combined have changed that love, could he ever have offered his dear Son "to bear the sins of many," even the sins of all his people?

"And unto them that look for him shall he appear the second time, without sin unto salvation." Those who look for him, of course, are those who have seen him, or tasted that he is gracious, and none who get that taste ever lose the relish for it, but can sing with the poet,

"What peaceful hours I then enjoyed,
How sweet their memory still."

To look for him in the true sense of the text, I think, implies an anxious desire for him, and where is the child of grace that has not that desire? When passing the deep "waters of tribulation we look for him, for we know that in him only we can have peace. In the cold, dark and dreary night we look for him, for he alone can give us light. When hungering and thirsting after righteousness, we look for him, knowing that he can fill us with the bread and water of life; aye, he is "made unto us wisdom, righteousness, sanctification and redemption;" he is all in all to us. Yes, we shall look for him even when the cold arms of death are about to enfold us. Then with what anxiety shall we be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." And when he appears the second time, O how vastly different from his first appearing! Not as the seemingly feeble babe of Bethlehem, consigned to a manger, because there was no room for him in the inn; not as when borne away to Egypt by his parents, to escape the wily vengeance of the Roman Procurator; not to fast forty days and nights in the wilderness; not to wear that "visage marred more than any man, and his form more than the sons of men;" not to receive the calumny, the reproach, the indignity that was unsparingly heaped upon him while once inhabiting this wicked world; not groaning and sweating great drops of blood in the garden of Gethsemane; not buffeted, spit upon, crowned with thorns and nailed to the cross, to groan, bleed and die under the ponderous weight of the sins of his people; no, but without sin unto salvation.

No tongue can tell nor pen delineate the majesty, splendor and unsullied glory of the great God and our Savior Jesus Christ when he shall ap-

pear the second time, without sin unto salvation.

My dear sister Foree, brothers, sisters, all, let us extol, reverence, adore and praise his holy name, and rejoice that he now reigns, and must reign till he hath put all enemies under his feet.

"That head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The heavenly victor now."

"The last enemy that shall be destroyed is death," and after that destruction, with what rapture, with what excessive ecstasy shall we hail the second appearing of the majestic Savior, enrobed in all the transparency of his brilliant glory, and O, amazing and transporting thought, when he shall appear we shall be like him, for we shall see him as he is.

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?"

In love permit me to remain your brother,

J. F. JOHNSON.

P. S.—Permit me to ask my brother, Elder G. W. Hamm, who asks my views on Proverbs xxx. 18, 19, what can I do with things that are too wonderful for that exceedingly wise man Solomon? I hope he will excuse me for failing to attempt to solve the mystery.

J. F. J.

BUTLER, Md., Sept. 25, 1879.

ELDER BEEBE AND SON:—By request of the church, I send for publication in the SIGNS OF THE TIMES a letter written to her by her pastor, Elder F. A. Chick, during his late visit to Maine.

Yours in love and fellowship,
T. H. SCOTT.

KINGWOOD, N. J., Aug. 17, 1879.

To the church at Black Rock. Grace, mercy and peace from God our Father and our Lord Jesus Christ be unto you now and always.

DEAR BRETHREN:—As I am away from you for so long a time, I wish to let you know that I have you all in my mind, and that your welfare is dear to me, and so I will write you a letter, to be read at your church meeting, or, if not then, on Sunday morning. I feel a great anxiety for you all to be prosperous in a bible sense, that you all may be established in the doctrine of God our Savior, and that, as you have received Christ Jesus the Lord, so ye should walk in him. Both of these things are essential to true prosperity, both as a body of believers and also for our personal enjoyment of communion with God and with one another. I wish to write to you, dear brethren, and exhort you to hold fast both right doctrine and right practice. We have had some sweet and refreshing seasons together of late. God has added to our number of such as shall be saved, and we have rejoiced over these, willing captives of Jesus, the trophies of divine grace. It is nearly eleven years since God cast my lot among you as your pastor. There have been many changes since then among you.

Almost a new congregation has taken the place of the one I looked upon then. Most of those who were members then have either passed away to their reward, or else their heads are whitening for the grave. Soon they will leave us for their abode on high. Two-thirds of the present members of the church have been added since I came among you. For these I feel especial desires, that as the old fathers and mothers pass away, they may be found walking faithfully in their steps, believing the same things and minding the same things. I wish the church at Black Rock to be built upon the right foundation, as well as to increase in numbers. I pray that we may all hold fast the doctrine which we have learned of God, and which we believe. As your loving pastor and brother, (and as long as I may be with you) I wish to faithfully preach to you salvation by grace, and all the branches of truth growing up out of it and connected with it, and to faithfully warn and reprove and rebuke when it may be necessary.

It seems to me needful, dear brethren, at this time, that we should be especially careful to set the landmarks right, since the aged counselors and fathers are passing away, and we who are younger must soon take their places. And what I say in exhortation in this letter, I mean especially for us who are younger. First, let us cling faithfully to the doctrine of God's word. This church at Black Rock has always recognized these cardinal principles of truth, God's absolute sovereignty, his predestination of all things; his unconditional election or choice of his people to salvation; his special redemption of his chosen people through the atonement finished on Calvary; his effectual calling of his people, whom he had chosen, by the efficacious work of his spirit in their hearts; and his preservation of his called people through grace to glory. They have also believed that the salvation of God is all of grace, and that no work or condition of our performance secures it to us; and that this salvation felt in the soul will also produce obedience and good works. Now, dear brethren, let us be careful to see that we hold fast these truths. There has not been one who has come to us during the past eleven years, in whose experience of grace was not wrapped up the substance of all these truths. Was not God a sovereign in convicting you of sin? Did he not work like a sovereign in delivering you into hope and light? No power but his could avail. Predestination and election also appeared in your experience. God had chosen and predestinated you to salvation, or you had never chosen him. This you left. He atoned for you. You could not atone for yourself. He effectually called you. You had no power to withstand his word. Thus all these truths appear shining forth clear as noonday in your experience. They are dear to you. In your experience also was wrapped up the true view of baptism. A death and burial, and a resurrection. Experimentally you

had become dead to sin. Experimentally you had become alive to righteousness. A death and resurrection was symbolized in your baptism.

There is need, brethren, that we should watch in these things, and hold fast the form of sound words which we have learned in this experimental way. For many scoff at and deride these truths in this day. We should all the more plainly and clearly sound them forth. Many of Israel often get ensnared and taken, and it should be our object to so unfurl the banner of truth and love as that they may see it plainly, and if they recognize there what God has taught them in their heart, be gathered to it, with the rest of the people of God.

As your pastor, let me ask of you, What was it that drew you to the people at Black Rock? Chief among all that drew you there was the fact that these truths were held up to your view there. Then let us continue to hold them plainly forth, that others may see, and, if God will, rejoice in the same things.

Now growing up out of our church relationship and fellowship there are a thousand things which might well claim our attention. Suffer me, dear brethren, out of the love I bear you, to mention a few. I am affectionately desirous for you, that you should be found practicing as well as believing the truth. By faith in the truth our own hearts are assured and comforted; but it is only by the fruit we bear that we can prove that we are married to Christ—that we can be justified in the sight of our fellowmen. To love one another is the second great commandment. John said, "My little children, love one another." He spoke this for you and me now. There is always need for this exhortation. By nature we love our own selves. We strive for our own profit and advantage. But the effect of grace in the heart is to make us love others as ourselves. It was said in the early church, "Behold how these love one another." Dear brethren, let us strive to have it said of the church at Black Rock, Behold how they love each other. And let us not love in word and tongue only, but in deed and in truth. Love should be the great governing principle in all our daily intercourse and dealings one with another. It may seem easy now, in the warmth of our early experience, to love our brethren; but we shall have temptations to grow cold toward each other. Our flesh must be guarded against all the time, for the flesh is selfish. We are prone to seek our own interest and our own profit, and not the things that make for peace, the things whereby one may edify another. Let us love one another. We are all poor and needy, halting and stumbling. All of us are imperfect and liable to err. It is love only that can hide a multitude of faults. Have our brethren sinned against us? May we remember it is against God they have sinned, and we can safely be quiet. And as we from time to time bow before our God, and make humble confession of

our own faults, and ask for forgiveness, let us remember our erring brother and pray for him also that God would forgive him and restore his wanderings. None of us can pray for our brother in our hearts and hate him. If we pray for him we must love him. But our proud hearts rise up and say, "Oh, he has injured me so deeply that I can no longer have confidence in him as a child of God." Let us, dear brethren, look into our own hearts. What do we see there? Are not anger and enmity and illwill toward the wrong doer just as evil in us as his wrong act is in him? What did Jesus do in such a case? What does he tell you to do when injured? Have you followed his example? Have you obeyed his word? Can you then cast a stone? Has your brother sinned more against you than David did against Uriah? Was not he a child of God, even though he sinned so grievously? Oh, do not say at such times, I entreat you, "I have lost confidence in this or that brother or sister." Remember God's children may stumble and fall deep in the ditch. Now is the time to test your love. If you love and do good only to them that love and do good to you, what thank have ye? Do not even publicans and sinners the same? But this is Christ-like, to love your enemies, to bless them that curse you, and to pray for those that despitefully use you and evil entreat you. Brethren, let us pray that God would increase our love, our patience, and make us have fervent charity to each other. If God pities us in our wanderings, ought we not to pity with a deep and tender anxiety our Father's children when they go astray?

To think of these things will make us gentle and considerate and kind one to another, and this is what we are told to be, even to the unthankful and the evil. This is the only way to dwell in peace and to have a growth in grace and in the knowledge of our Lord and Savior Jesus Christ. And here I feel to mention with gratitude to God, and with love to you all, how forbearing and full of consideration you have been toward me ever since I have been with you. No one knows better how many shortcomings you have put up with and overlooked in me, than myself. No pastor ever had a more loving and kind-hearted people than you have proved yourselves to me. I think I do appreciate your love and long-forbearance, and feel that I have made a poor return. But yet I can say conscientiously, that I have desired to serve you to the extent of my ability, and God has blessed me in so doing a hundred fold.

I want to also exhort you to stand shoulder to shoulder in bearing every burden that comes upon you. Is there any trial and sorrow, do not any of you leave your brethren to endure it alone. By your love and sympathy help them to bear it. All burdens are lighter if we know that we have the sympathy of our brethren. Whatever burden comes upon you all, let all feel called upon to

help bear it. Divided among you all, it becomes light to each, while if the few of you are left to bear it, they will be oppressed by it. If we love God, his cause and his truth, if we love our brethren, we shall be anxious to relieve them of some of the burden, to do all we can ourselves. I speak this to you, my dear young brethren and sisters, as something for you to remember as long as God shall keep you with his people upon earth, and also because your own spiritual comfort and profit is involved in it. We cannot leave all the burdens to our brethren, and expect a growth in grace and joy in our own souls. Then stand side by side and help each other always to the extent of the ability that God has given you. If you have but little strength, yet use that little, and your one talent shall produce another, as God hath promised.

"Be ready always to give a reason of the hope that is in you, to every one that asketh you, with meekness and fear." There are many and various temptations that will assail us all our life long against the truth. But we are commanded to stand fast, having our loins girt about with truth. We are not to yield the truth of God. We have experienced its power, and we know therefore that salvation is *all* of grace. Then let us always be ready to testify to this truth which we have seen and felt in our own hearts.

Now, brethren, I wish to say a few words to you all. First to the aged. You have temptations and trials which we that are younger can know but little about. You may feel to say, "Why do I remain on the earth? I am but a barren and useless tree. I am only a burden, and no benefit to any one." But, dear aged fathers and mothers, let it console you to remember that God will call you home when you have done glorifying him on the earth. He will not let you remain one moment longer than he has work for you to do, or trouble to suffer for his own glory. He seems to call you out of active life, that in the calm of old age you may contemplate his goodness and calmly wait for his coming. Dear aged ones, I have had many happy hours with you during the past eleven years, and you have given me many a good word of encouragement and advice, for which I feel grateful. I came among you young in years and small in wisdom, and you have had great patience with me, and have borne with my faults. I have been among you in weakness, and fear, and much trembling, and you have stayed up my hands. May God bless you all, and give you a bright pathway to your eternal home. For those of you, dear brethren, who are younger, I have an affectionate solicitude. You have temptations of a worldly sort. The cares and business and pleasures of this life will often allure. But I beseech you by all the mercy and goodness that God has shown you, that you seek FIRST the kingdom of God and his righteousness at all times. May heavenly things be your chief thought and de-

sire. I look back over the past eleven years since I have been your pastor, and they have been years of great blessing. God has remembered us in mercy many times. How often have the windows of heaven been opened, and blessings poured out upon us. God has not forgotten us for a single moment. O may we not forget him. Let us not only believe on Christ as our Savior, but in meekness and love and humility and patience follow his example. Charity suffers long and is kind. O may we all have this fervent charity, the dearest gift of God in Christ to us. Soon to the youngest of us the warfare will be over. One after another we shall soon cross the narrow stream that divides that longed for heavenly land from ours. Then may it be ours to look back and say, "I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day."

Dear brethren, I have written this out of the fullness of my heart for you all. It will assure you that I have not forgotten you, though for a season absent. I finish this letter at North Berwick, Maine, August 22d. I am well, and have found my family well. With love to all, I remain your brother and pastor,

F. A. CHICK.

God's promise alike to all Israel.

A large majority of the inhabitants of this globe, who live in this enlightened age, do say, "If this be true, then what the Old Baptists preach or hold to as the doctrine of Christ, can be nothing else but untruth." Paul, in writing to the brethren at Rome, says, "They are not all Israel that are of Israel: neither because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called." "They which are the children of the flesh, these are not the children of God; but the children of the seed." The mass do say, that if the Old Baptist doctrine be true, then God is unjust in his creation and his government. In answer to this, I think we can prove such to be very much in mistake. In God's promise to Abraham and his seed, he did not mean it of all his seed according to the flesh, as if it were a necessary concomitant of all the blood of Abraham, but that he intended it with a limitation, only to such and such. And from the beginning it was appropriated to Isaac, and not to Ishmael; to Jacob, and not to Esau; and yet, for all that, the word of God was not made of none effect. So now the same promise is appropriated to all believers, who embrace Christ; and though it rejects multitudes that refuse Christ, yet the promise is not therefore defeated or invalidated, any more than it was by the typical rejection of Ishmael and Esau. This we believe to be a clear proof that they are not all Israel which are of Israel. Many descended from the loins of Abraham and Jacob, and were surnamed Israel, who were far from being Israelites indeed. It does

not follow that because they are the fleshly seed of Abraham, therefore they must needs be the children of God; though they themselves so fancied, and boasted much of, and built much upon their relation to Abraham.—See Matt. iii. 9, and John viii. 38, 39. This not only shows that some of Abraham's seed were chosen, and others were not, but that God therein wrought according to the counsel of his own will, without regard to the law of commandments, which so many at the present time will, for the support of a strange doctrine, resort to. Isaac and Ishmael were both the seed of Abraham, yet Isaac only was taken into covenant with God, (see Gen. xxi. 12) which argument comes in as a reason why Abraham must cast out the bond-woman and her son; because the covenant was to be established with Isaac. And yet the word which God had spoken to Abraham, that he would be a God to Abraham and his seed, did not therefore fail; for the blessings wrapped up in that great word being communicated by God as a benefactor, he was free to determine on what head they should rest and accordingly entailed them on Isaac, and rejected Ishmael. What God intended to teach us by this dispensation, see Romans ix. 8, 9; that the children of the flesh, as such, by virtue of their relation to Abraham according to the flesh, are not therefore the children of God; for then Ishmael had put in a good claim. This remark not only comes home to the unbelieving Jews, but to many who make a profession of christianity at the present day: they look for justification in a fleshly way, or from works done in the flesh. They have great confidence in the works of the flesh. So Ishmael was a child of the flesh, and there was nothing extraordinary or supernatural in his conception, as there was in Isaac's; he was born after the flesh, (Gal. iv. 29) representing those that expect justification and salvation by their own strength and righteousness. Who are the children of the promise? Those that have the honor and happiness of being counted for the seed, have it not for the sake of any merit or desert of their own, but purely by virtue of the promise in which God hath obligated himself, of his own good pleasure, to grant the promised favor. Isaac was a child of promise. He was conceived and born by force and virtue of the promise, and is a type or figure of all who are now counted for the seed, even true believers, who are born, not of the will of the flesh, nor of the will of man, but of God; of the incorruptible seed, even the Word of promise; by virtue of the special promise of a new heart. It was through faith that Isaac was conceived.—Heb. xi. 11. Thus were the great mysteries of salvation taught under the Old Testament dispensation, not in express words, but by significant types and dispensations of providence, which to those of that age were not so clear as they are to us now, when the veil is taken away and the types are expounded by the antitypes.

Again, the case of Jacob and Esau, which is much stronger to show that the carnal seed of Abraham were not, as such, interested in the promise, but only such of them as God in his sovereignty had appointed. There was a previous difference between Ishmael and Isaac, before Ishmael was cast out. Ishmael was the son of the bond-woman, born long before Isaac was, and was of a fierce and rugged disposition, and mocked or persecuted Isaac; to all of which it might be supposed that God had regard when he appointed Abraham to cast him out. But in the case of Jacob and Esau it was neither so nor so; they were both the sons of Isaac by one mother; they were conceived by one conception. The difference was made between them by the divine counsel, before they were born, or had done any good or evil. Both lay struggling alike in their mother's womb, when it was said, "The elder shall serve the younger," without respect to good or bad works done or foreseen, that the purpose of God according to election might stand, that this great truth may be established, that God chooses some and refuses others, as a Sovereign; by his own absolute will dispensing his favors, or withholding them, as he pleases. The difference between Jacob and Esau is again spoken of in Malachi i. 2, 3, where it is said of Jacob and Esau, not as persons, but as Edomites and Israelites, their posterity, "I loved Jacob, and I hated Esau." The people of Israel were taken into the covenant, and had the land of Canaan given them, and all the blessings, with the more signal appearances of God for them, in special protection, supplies and deliverances, while the Edomites were rejected, had no temple, no altar, no priests, no prophets, no such particular care taken of them, nor kindness shown them. Such a difference did God put between those two nations, though both descended from the loins of Abraham and Isaac, as at first there was a difference put between Jacob and Esau, the distinguishing heads of those two nations. So all this choosing and refusing was typical, and intended to shadow forth some other election and rejection. The choosing of Jacob, the younger, and preferring him before Esau, the elder, was to intimate that the Jews, though the natural seed of Abraham, and the first-born of the church, should be laid aside, and the Gentiles, who are as the younger brother, should be taken in their stead, and have the birthright and blessing. To set forth the justice of God in disposing of all according to his own sovereign will, we must consider him, not as a mere governor, distributing rewards and punishments according to his revealed laws and covenants, but as a Creator, or owner, giving to men such grace and favor as he has determined in and by his secret and eternal will and counsel; both the favor of visible church membership and privileges, which is given to some and denied to others, and the favor of effectual grace which is given to some

particular persons, and is denied to others. Is there unrighteousness with God? God forbid. Far be it from us to think such a thing. Shall not the Judge of the whole earth do right?

Again, in respect of those to whom he shows mercy, as spoken of Rom. ix. 15, 16. "I will have mercy on whom I will have mercy," &c. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." This plainly sets forth God's sovereignty in dispensing his favors, as we see also in Exodus xxxiii. 19. All God's reasons of mercy are within himself. All men being plunged alike into a state of sin and misery, equally under guilt and wrath, God, in a way of sovereignty, without giving us any reason, according to his own good pleasure chooses some to be monuments of effectual grace, while he passes by others. The expression is very emphatic, and the repetition makes it more so. "I will have mercy on whom I will have mercy." It imports a perfect absoluteness in God's will. He will do what he will, and giveth not account of any of his matters, nor is it fit he should. Therefore God's mercy endureth forever, because the reason of it is all within himself. Therefore his gifts and callings are without repentance. It is not of him that willeth; therefore whatever good cometh from God to man, the glory of it should be ascribed only and purely to the free grace and mercy of God. In Jacob's case it was not the earnest will and desire of Rebekah that Jacob might have the blessing; not Jacob's haste to get it that procured him the blessing; but only the mercy of God; for Jacob was fain to run for it. Wherein the people of God differ from other people, it is God and his grace that makes them differ. God designed, in the setting up of Pharaoh, to show his power in him, and that his name might be declared throughout all the earth. God would by all this serve the honor of his own name and manifest his power in baffling the pride and insolence of that great and daring tyrant. If Pharaoh had not been so high and mighty, so bold and hardy, the power of God had not been so illustrious in the ruining of him; but the taking off the spirit of such a prince, who hectored at that rate, did indeed proclaim God glorious in holiness, fearful in praises, doing wonders.—Exodus xv. 11. In conclusion, the various dealings of God, by which he makes some to differ from others, must be resolved into his absolute sovereignty, so that herein the work of our salvation is admirably well ordered; that those who are saved must thank God only, and those who perish must thank themselves only.—See Hosea xiii. 9. We believe the rude mass of matter has no right to this or that form, but is shaped at the pleasure of him that formeth it. Man has no claim on his Creator. God's sovereignty over us is fitly illustrated by the power that the potter hath over the clay. Two sorts of vessels God forms out of the same fallen lump, or great lump of

fallen mankind. One, vessels of wrath, filled with wrath, as a vessel is with wine.—Isa. li. 20. In these vessels God is willing to show his wrath, his justice in punishing, and his hatred to sin. And second, the vessels of mercy, filled with mercy. The happiness bestowed on the said remnant is the fruit, not of their merit, but of God's mercy. What God designs in them is to make known the riches of his glory, or of his goodness. For God's goodness is his greatest glory. God makes known his glory, this goodness of his, in the preservation and supply of all the creatures. The earth is full of his goodness, and the year is crowned with it. But when he would demonstrate the riches of his goodness, the unsearchable riches, he does it in the salvation of the saints, who will be eternally glorious monuments of divine grace. What he does for them, he does before prepare them to glory. Sanctification is God's work. Sinners fit themselves for hell, but it is God that prepares the saints for heaven. All those whom God designs for heaven hereafter, he prepares and fits for heaven now.—See 2 Cor. v. 5. He works them to the selfsame thing. Would you know who these vessels of mercy are? They are none others than those whom he hath called, and these not of the Jews only, but of the Gentiles also.—Rom. ix. 24. The question is not whether they are of the seed of Abraham or not, but whether they are called according to God's purpose.

Having tried to explain the promise of God, and to prove his divine sovereignty, I must bring my scribble to a close, for I fear I have already written too much, and it may not be of much benefit to the cause; for I consider myself one of the least, if one at all, of the chosen seed. I desire the prayers and direction of my stronger brethren, and may God give me of his grace while I remain on his footstool, and increase my faith, that I may still be enabled to look forward to that promise which he hath made unto all Israel. And while I thus pray for myself, the same petition is made for all Israel.

Yours in the bonds of love,

DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Aug. 24, 1879.

HERRICK, Pa., Sept. 25, 1879.

DEARLY BELOVED IN A CRUCIFIED AND RISEN SAVIOR:—It is with a trembling heart that I address you at this time, as though I were walking up the steps, and was about to enter where I should meet a vast multitude of that tried and afflicted people who hope in the name of the Lord. How can my unworthy feet step in among this blessed company? But my shrinking soul is strengthened when I look upon you, sitting together in heavenly places in Christ Jesus, and your looks of love and fellowship as I approach bid me a glad welcome among you, so that I come into these gates with thanksgiving, and into these courts with praise. O how this thanksgiving fills

my heart, and this praise lifts my soul above all the vanities of earth, and above all its troubles. It is such a wonderful blessing, that a poor worm of the dust, so ignorant and so full of faults, should be admitted with those who, being clothed in the garments of salvation, are comely as the curtains of Solomon. Though with a hesitating step I came, yet it is with solemn joy that I join my feeble strains with yours in "sublime adoration and praise." How mysterious, that while sitting by our firesides we can commune with those from whom we are separated by thousands of miles, and come together in the unity of the Spirit and the bond of peace. What a delightful theme, redeeming love, which is a fountain that can never be exhausted, for it is a "well of water, springing up into everlasting life." No language or earthly music can reach the exalted strains that arise in silence from a redeemed soul when filled with the Savior's love, especially when the sweetness of that love is first tasted, at which time we have many witnesses that "Jesus all the day long is a joy and a song." How pleasant, and what a rich privilege, that however far remote from each other, and from places of public worship, we can all join in the wordless song. The poor and afflicted, and those who are on beds of sickness, can with the spirit and the understanding sing also, enjoying the communion of saints, and feeling that we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. How often, amid my cares, does my heart reach out to those hidden ones who are in the cleft of the Rock, and in the secret places of the stairs, and especially to those who walk on a thorny road, and through deep waters. My language would be very beautiful, if I could tell how my heart has been filled with love and sweet fellowship, when I have read some of your communications. Sometimes when I finish reading our messenger of truth, that enters like a ray of sunshine so many homes, both far and near, I feel that it resembles a golden chain, every article being connected by the link of redeeming love, though from stranger pens. Here we can meet together as one family, dwelling in our Father's house, where there are many mansions. It matters not how ignorant and stammering we may be, if we can only lip "the story of Jesus and his love." How cheering and strengthening to the Lord's poor and afflicted ones to read their own experience in the language of another. The toil-worn pilgrim, bowed down by infirmity, to whom the grasshopper has become a burden, when he reads or listens to the wonderful works of God in leading and directing the steps of the heirs of glory, returns to the days of his youth; he mounts up with wings, as eagles, he runs, and is not weary, he walks, and is not faint. The tired mother, whose multitude of cares is not often fathomed, welcomes the hour when she can take her paper,

and with a secret joy read its much-loved columns. As she unfolds its white wings her eyes fall on a touching poem, tracing out her own weariness and heart-yearnings, in lines most clear and true, extending a sweet sympathy which comforts her soul, and speaking her own thoughts of rest and home, which just now seem the sweetest of all words to her. Surely this is inspiration! As she turns the bright pages she reads the heart-history of some dear sister, who, like herself, has walked with weary feet, and whose eyes have been dimmed with bitter tears; who has passed through the deepest of all sorrows into the greatest of all joys, being "led in a way she knew not, and in paths she had not known." In each communication there is some part that is just what she has thought and felt, and when she finishes the paper she has read her own experience. She is rested in both body and mind, and her soul is animated with the new wine of the kingdom. She looks at her children in their quiet slumbers, and thinks of the Giver. Her sleeping infant is more beautiful than ever. There is no more weariness or sorrow, but a clear remembrance of every blessing. The tender kindling in her heart has penetrated her very being. All natural blessings appear like especial favors. She takes up the dear old bible. She can see to read it while many are blind. The very letters are golden; how they shine with infinite love. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn, for they shall be comforted." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." How full and how rich are these blessed pages. Then her thought goes on, for she is wide awake now, and O how rested. She thinks of the many mothers whose arms are empty, who have laid their treasures one after another in the grave, and of the widow and the fatherless, the desolate and homeless, and her heart bleeds for them, and for all who suffer in any affliction. She takes her unused pen, for her soul is too full to sleep till she has spoken to those through whose words she has become so awakened till she is full of life and light, while her thoughts burn for utterance. She can now rejoice with those who rejoice, and weep with those who weep. She embraces in spirit those dear kindred souls who have told her own heart-trials, and who have joined with her in praise. "Let us magnify the Lord together, and exalt his name above the clouds. He is our Rock, and our fortress, and our deliverer, our strength, in whom we will trust." She has been brought into a wealthy place, where glisten broad rivers and streams; but in her mind she is hunting for the poor in this world, and the poor in spirit. What a rapid messenger is thought, traveling in a moment down to the alleys in great cities, and to the dens and caves of the earth, entering the

abodes of want and misery, in search of some poor soul who needs to be comforted, who longs to be raised from the miry pit into a fragrant atmosphere, and be clothed in raiment white and clean. Here in imagination they are talking of Jesus, and stand on a level in sight of the great I AM. She is astonished at the joy she feels, and the sweet thoughts that are dropped into her mind, and flow so easily and unstudied from her pen. They cannot be her own, but must come from some other source. It is as though some secret avenue were opened, through which comes all this heavenly manna, this peace that passeth all understanding, this flood of light from eternal day in which her weary soul is bathing. It is the Lord, dear sister, and he will be magnified, even though it be through the ignorance and weakness of a worm. Write on, and your words may go forth encouraging, comforting and resting some sad and tired heart, as yours has been to-night. It matters not if you have received no instruction in worldly knowledge; you have been taught in a higher school, where the wisdom of the world is foolishness, and where science is lost in the wonders of grace.

How varied the circumstances in which our herald of truth finds its readers. Sometimes it is welcomed by one surrounded with everything that wealth can give, and yet is lonely in her elegant home, hiding away to read that which meets the desires of her soul, fearing lest some of her family be offended. The humblest spot on earth would be dearer to her, could she be surrounded by a little band of believers, than the most beautiful palace with these binding chains, these clogs to her spiritual enjoyment. Have patience still, my sister; your Father has placed you there for his own purpose and glory. He is able, and may yet touch the hearts of those you love, and for whom your prayers daily ascend, bringing them into a sacred nearness to himself. Then will your soul rejoice in a true companionship on earth, and you will bless the waiting and the sorrowing for the brightness that has opened before your path.

In another place, which has the name of home, an afflicted brother sees the little sheet which is so dear to him thrown aside, and if he reads it in peace he must go from under his own roof. Sad indeed is the case of those who trample the truth under their feet, and scorn those who love its teachings, the followers of the meek and lowly Jesus. O may their blind eyes be opened, and they come weeping unto Zion for the bitterness of their souls on account of sin. Then will the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose.

One is on a bed of languishing, her mind overshadowed with gloom. The scriptures are obscure, and she cannot comprehend that which once was clear, and full of marrow and fatness. She is sinking where the

waves and floods overflow. She takes up the SIGNS, and is surprised that some sent servant of the Most High God has unfolded the very words that she so longed to understand. There is a lifting of the clouds as a clear shining after rain. How good to trust in the name of the Lord, and to feel that there is an end to pain and sorrow, and to know that our heavenly Father will surely give to his beloved sleep, and O how sweet the promise, "At evening time it shall be light." A beloved father in Israel, with a pen from the wing of an angel, has sent a message of rejoicing, rolling back the curtains of night, and the heavenly morn is breaking, filling the soul with light. The shadows of earth are fleeing away, and faith is rising to sight, while we catch a triumphant strain from this winging soul:

"O they come to bear me upward,
To the mansion of the sky,
And to change as I am changing
Is to live, and not to die;

"Is to leave the pain, the sickness,
And the smiting of the rod,
And to dwell among the angels,
In the city of our God."

BESSIE DURAND.

NORTHPORT, Ala., August 31, 1879.

DEAR BRETHREN BEES:—I have received so much comfort and satisfaction from reading the SIGNS OF THE TIMES since I have been a subscriber to it, that I have often felt an impression to pen a few lines for its columns; but the dear brethren and sisters who have graced its pages with their precious, able and soul-cheering communications, so far excel my feeble efforts, as to cause me hitherto to refrain from exposing my ignorance to them, and at this time I almost feel to resist the temptation to write. But the love and union of sentiment that characterizes all the communications, constrains me to express my gratitude and heartfelt thankfulness for such a medium of correspondence as the SIGNS. Notwithstanding the set determination of its enemies (who are legion) to effect its overthrow, and sweep it from existence, I am satisfied that here in this country the SIGNS is growing in favor among the brethren. Some who have never taken it, and who have heretofore been highly prejudiced against it and its editors, have recently seen some few copies, and say they are going to lay aside all the other papers and take the SIGNS OF THE TIMES. They cannot help but admire the love and harmony that is manifested by its correspondents, and are constrained to say, Surely they have been with Jesus. And this spirit of love, humbleness, meekness, temperance, "not railing for railing," but "contrariwise, blessing," &c., has always characterized the children of God, and is one of the peculiar marks of the people of God. Christ gave himself for us, that he might purify unto himself a peculiar people, zealous of good works. And this is our duty, brethren, that we so conduct ourselves as to "put to shame the ignorance of foolish men." "Having a good con-

science; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison." It is encouraging to the poor, tempest-tossed child of God to know that amid all the different sects, creeds, opinions, persecutions, trials and difficulties through which we are called to pass, God has never left himself without witnesses for the truth, and that there is yet on earth a people contending for the "faith which was once delivered to the saints;" and that no weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment they shall condemn. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "If God be for us, who can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Who shall separate us from the love of Christ? Shall persecution, or nakedness, or peril, or sword? Nay; in all these things we are more than conquerors through him that loved us, and gave himself for us." Dear brethren, is not this a consoling thought? "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us."

"Not one shall perish, or be lost;
His blood has bought them—dear they cost."

But I want to talk a little more about this love that characterizes the children of God, and distinguishes them from all other people, and the origin of that love. In the first place, "God is love," and "we love him because he first loved us." "He that loveth not, knoweth not God, for God is love." "We know that we have passed from death unto life, because we love the brethren." "He that saith he is in the light, and hateth his brother, is in darkness even until now." "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." So we see that the love that distinguishes us as the people of God, is not the love of the world, or the things of the world; but it is the "love of God shed abroad in our hearts by the Holy Ghost, which is given unto us," and which he shed on us abundantly through Jesus Christ our Lord when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all heavens, that he might fill all things; and hath given him to be the Head over all to the church, which is his body, the fullness of him that filleth all in all, and we believe according to his mighty power, which he wrought in Christ when he raised him from the dead. "Behold what manner of love

the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not." "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." I quote at length, to try to direct your minds to the love that God had for us before we loved him, and to show how necessary it is that we should love one another. Says Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." And about his last words to his disciples, before his life was taken from the earth, was that they should love one another, as he had loved them; and it was a new commandment to them.

Now a little about the evidences of a gracious state, and I will close. The apostle says, "We know that we have passed from death unto life, because we love the brethren." Again, "The Spirit itself beareth witness with our spirit that we are the children of God." "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." "He that believeth on the Son of God, hath the witness in himself." The Savior said, "He that believeth on me hath eternal life." Therefore we believe on him because we are already in possession of eternal life. Belief then is the result of eternal life, and not the cause of it, as some teach. Here is abundant proof of a gracious state.

But I must close, though I have just begun. If any should receive a word of comfort from this, they will please drop me a line.

In hope of eternal life,

H. J. REDD.

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee."—2 Chron. xx. 12.

This prayer was offered, as all the fervent prayers of God's children are, in a time of affliction, of great need, and sore calamity. "The children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities

of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thy hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee."

While reading the twentieth chapter of second Chronicles, the twelfth verse was applied to my trembling soul with sweet consolation, as a word of power, sealing instruction to a soul in need, in utter helplessness. For months past I had been mourning over the approach of enemies, and longing for the presence of my absent Lord to dispel the darkness. A great portion of the time no word of promise cheered the gloom. I recall with a shudder, but must pass over the darkest hours, when the tempter suggested "no hope," all the time aiming with his dark shadow to hide my "resting place." I had also been grieving that the worshipers of an imaginary god were spreading themselves like a green bay tree, rearing canopies for church fairs, around which gather bands of music and the festive throng: a reminder of the golden calf. And more than this, my heart was bowed down at the repeated strokes, the persistent attacks (of those from whom we might expect better thing) upon the weather-beaten soldiers in the field, the aged veterans of the cross, whose silvered locks and shortened steps tell us they will soon be released from the night-watching; soon they will sheath the sword, lay down the armor, and enter into everlasting rest. There shall be no night there; no dark shadow will enter the mansions of unfolded glory. For a long time I had been unusually depressed at the consciousness of indwelling sin, at the corruption of this unchanged, depraved heart of mine, constantly bearing carnal fruit: unbelief, ingratitude, fretfulness, anxiety, unrest; like the little foxes that spoil

the vine, they mar the enjoyment of a hope in the Redeemer of sinners. It was while in this state of mind, and breathing from a burdened soul the prayer, "O Lord, I am oppressed; undertake for me," that the above sweet portion of the fervent prayer of the king of Judah was applied with inexpressible comfort; so peculiarly precious, so laden with treasure for my fainting spirit, that the dense clouds began to rise, and I saw a silver lining in them, the fellowship of kindred spirits. I turned back to read the chapter over, thinking I might gather more treasure. Every verse looked new and beautiful, and I could see so plainly how our enemies, the world, the flesh and Satan, (whom the Lord does not see fit that his children should in their own might invade,) do try to spoil our resting place, and take away our inheritance, even the riches treasured up in Christ Jesus our Lord. "O God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee."

The chapter is full of instruction and special comfort, for we learn that Jehoshaphat's prayer was answered, and his heart filled with praise. He was told by the mouth of the prophet Jahaziel, "The battle is not yours, but God's." "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you." "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." And they destroyed one another, "and none escaped."

Precious indeed is the word of God when revealed to us by the Holy Spirit. It is then we understand the words of the prophet Jeremiah, Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart. When he giveth the poor and needy and oppressed the spirit of prayer, he turneth not a deaf ear. When he causeth them to go forth with songs of praise to his holy name, he setteth ambushments against their enemies. Blessed is the man who trusteth in the Lord, and whose hope the Lord is. No weapon that is formed against Zion shall prosper. The God of Abraham and Isaac and Jacob, who

will be inquired of by the house of Israel, will hear the cry of the afflicted, and cause them to trust in his name. Joseph in the pit, forsaken by his brethren, was the object of special love and providence, for God was with him. Daniel, beloved of the Lord, whose trust was in the living God, was saved from the lions' power. Meshach, Shadrach, and Abednego, shielded with the presence of the Lord, came up unharmed from the fiery furnace. David, chosen of God to go forth in his name against the defying Goliath, spurned the coat of mail, and trusting in the God of Israel, with a single sling and stone laid the haughty tyrant low; and after escaping the sword of a jealous Saul, sang, "Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name forever. Selah."—Psa. xlv. 4-8. The mighty God of Israel, in whom the psalmist trusted, the living God, has chosen a poor and afflicted people who shall trust in his name; and he says unto them, "Offer unto God thanksgiving: and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The God of Israel is no respecter of persons; he maketh the poor and needy to sit down with kings and prophets, with the welcome salutation, "Eat, O friends; drink abundantly, O my beloved." "Praise the Lord, all ye his people; for his mercy endureth forever." "He sent redemption unto his people; he hath commanded his covenant forever: holy and reverend is his name."

MARIANNE MURRAY.

ATHENS, Pa., Oct. 5, 1879.

OCCOQUAN, Va., Sept. 16, 1879.

DEAR BRETHREN BEEBE:—I returned to my home the evening of the 11th inst., from an interesting and pleasant visit to the Tygart's Valley River and Red Stone Associations. I was requested during my visit to write something of it through the columns of the SIGNS, and I have felt somewhat impressed to do so.

Elder Durand and others who have visited them have written of these associations, and I presume that your readers are somewhat acquainted with them. The Tygart's Valley River Association is composed of churches situated in Barbour, Randolph, Taylor, Marion and Preston Counties, West Virginia. The four churches of this association that I visited are located in a hilly and mountainous region of country. The monthly meetings of most of them are attended by large congregations, and a deep interest is manifested in the truth. I was glad to find the brethren as firm in the truth, as are the great hills and mountains upon

which they live, firmly resting upon their base. I left my home on the 23d ult., and after spending the fourth Sunday pleasantly in Alexandria and Washington, left Washington the Monday following. I spent two days pleasantly with the Mill Creek Church, in Jefferson and Berkely Counties, West Virginia. I have enjoyed several pleasant seasons with the brethren and friends in this congregation. They are united in defense of the truth. This church is now under the pastoral care of Elder E. V. White, whose labors among them have been blessed of the Lord. It is easy of access to any of our brethren who may be passing over the Baltimore & Ohio Railroad from Washington to the west. Leaving the pleasant home of our kind and hospitable friend, Mr. David Thompson, I took the train at Martinsburg, Tuesday night, and arrived at Grafton early Wednesday morning after the fourth Sunday in August. My first appointment was with the Amnon Church, whose place of meeting is about seven miles from Grafton, and my last one with the Salem Church, in Preston County, West Virginia. I spent a week pleasantly with the dear brethren in these two associations, constantly enjoying their christian kindness. The associational meetings were harmonious and pleasant, and attended by large and attentive congregations. It was estimated that there were about four thousand persons present the second day at the Tygart's Valley River Association. There are several ordained preachers in this association. I had the pleasure of the company of Elder Joshua S. Corder a large part of the time during my visit. Elder Corder has been about forty years in the ministry, and his labors have been greatly blessed in this association, and in other places. I enjoyed my interview also with Elder D. Murphy, an aged and faithful minister in this association. I have previously written in the SIGNS of the Red Stone Association. This is the second visit that I have been favored with to that association. Both visits have been quite pleasant. There are but two preachers in the Red Stone Association, Elders Adah Winnett and A. Canfield, the former an aged servant of the cross, who has spent a large part of his life in the service of the sanctuary. This association has also taken a decided stand in defense of the truth, and is composed of excellent and faithful brethren. I consider it a great blessing to enjoy the acquaintance and fellowship of such brethren. How pleasant, encouraging and refreshing it is to meet with the people who are contending earnestly for the faith, and for the order of the gospel, a band of faithful brethren united and strong, an invincible host, against whom the gates of hell shall not prevail. How lovely is the sight! It is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." I parted from the dear brethren at the

associations, and at the close of the visit, in the hope of meeting again, if the Lord will, upon mortal shores; but if our God has otherwise ordered, how comforting is the hope of the meeting beyond the dark billows of time, in the peaceful scenes of unfading light, the bright, eternal glory of a world without end.

Yours in gospel fellowship,
WM. M. SMOOT.

PALESTINE, Anderson Co., Tex., Oct. 1, 1879.

ELDER G. BEEBE—DEARLY BELOVED AND HIGHLY ESTEEMED BROTHER IN CHRIST:—I received a letter from our very dear brother Eli T. Kidwell, and after reading it, several of our little band of "like precious faith," as we hope, concluded it was too good to be kept alone among us, and desired that others of the household should share it with us. I have asked brother K's consent to send it to you for publication, and he has kindly given it. We hope it will meet your approbation. May the God and Father of all our mercies continue to bless and sustain you, dear brother, until he shall call you from your labors, to your reward in glory, is the sincere desire of the most unworthy.

MAHALA SPURGIN.

FAIRFAX STATION, Va., July 16, 1879.

DEAR SISTER SPURGIN:—In looking over the SIGNS for July 1, 1879, I saw your name subscribed to a communication, in which you inquire if brother Kidwell is still living; and as I am the only one of that name that has suffered his signature to appear in the SIGNS since I have been a reader of them, (nearly ten years, I believe) and as none other has had to undergo more severe conflicts than I, I feel that you alluded to me, and as you pressed your inquiry further, by adding, "still living in despondency," I then felt sure it was this poor, unprofitable sinner; but how you, who are so strong in the faith, could like to see something from me, is beyond my comprehension. But I will answer your question direct.

This is to certify that Eli T. Kidwell is still living in the valley of despair. The conflict thus far, my dear aged mother, has been truly sore, and as yet no bright day is dawning upon me. My life is one of continual weeping, so much so that for me to say I have still a hope, appears like presumption. But like one of old, I often find myself looking once more towards the Lords holy temple; and as each day passes away, it is yet once more. Once upon a time I thought, that as I grew older in years I would grow stronger in faith, and be firmly established, like all my dear old brethren and sisters seemed to be; well grounded in hope, zealous in the cause, in fine, be of some use to the dear saints of God, bear their burdens, speak words of cheer, sympathize with the afflicted, and not feel the weight of such a vile, corrupt heart as mine so much. But, dear mother, it has proved a downward growth with me, and I see each day that I am less fit to be called

brother Kidwell; less fit to be held in remembrance. Indeed, I fear I was hasty in asking a place among the saints of God. I fear I have been mistaken all the way. And why is it that I often run back in my mind to years that are past, and linger around that sacred spot where I heard that voice saying, "Peace, be still," and my weeping was turned into joy, and I wept because I could not comprehend it? I say, why it is that, after seeing so much of my deceitful heart, I will still cling around that sacred place, is a mystery to me; why I cannot leave the place and remember it no more. But when I go back to that spot, it is there I remember that the Lord called me by name, and there I raised my Ebenezer, and there I felt, "To whom shall I go? Thou hast the words of eternal life." And it was there and then I felt the hope that flesh and blood did not reveal the Savior unto me, but it was none other than my heavenly Father, who in love had given me to mourn for my sins and transgressions, and shewed me my undone condition, my totally depraved nature, and how utterly impossible it was, and still is, for such a corrupt heart to serve and worship the true and living God. My mind even now, while penning these imperfect lines, seems to take hold of those sacred reminiscences afresh, and I still feel to say, some how, "Though he slay me, yet will I trust in him." O, dear sister, what a mystery I am to myself; seemingly destitute of all spiritual life, and yet alive to hope that I do yet live. Surely, if I know anything of the force of language, there is yet some consolation in the words, "Your life is hid with Christ in God;" for I cannot see any life in me at all; and yet there is a life of hope, or small spark of vitality, call it what you may, in which I struggle and try to approach the throne of grace, and ask the Lord to be merciful to me, a poor sinner, who cannot even think a good thought. And in view of my corrupt heart, I do really feel that it is sinful for me to attempt to pray at all; and yet, my dear aged sister, how impossible it is for one so starved for that righteousness which is by faith, to keep from praying. And just here comes in the language of the poet to tell the story for me—

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die."

I have no words of comfort for any one. I am stripped of every thing, and my ignorance has, doubtless, long since been discovered, and I am truly surprised to hear you say that you have been comforted from anything I have said or written. I shall receive no praise nor flattering words, for praise belongs to God alone, and all the comfort comes from him. And if you, dear sister, have been called to pass through the same furnace with the humble writer, it was the Lord alone that sustained you and gave you strength to bear up under the test. And methinks I see his image reflected in your letter in the SIGNS, so much so that I feel to

hope that after all our trials and sorrows here below, they but serve to sweeten our cup of joy as we pass down the hill of this mortal life, and that when we come to lay aside this earthly tabernacle, it will in truth be but the valley and shadow of death, inasmuch as death has already been swallowed up of life. But, for some wise purpose, my sojourn in these low grounds of sorrow and grief thus far has been an unbroken chain of sorrow and grief, so much so that I often grow impatient, and begin to murmur, because I cannot yet go home. Then I begin to weep because I murmur. Truly I can say,

"No tranquil joys on earth I know,
No peaceful sheltering dome;
This world's a wilderness of woe,
This world is not my home."

I once had many correspondents, but I suppose they got tired of my poor scribbling, as they truly had a just right to, and they have about all dropped off, which I at first felt hard at; but little did I know how empty the vessel was. I now see the bottom; and what should I do with so many to talk to, and nothing to say? But it is just and right. We must first be deprived of a blessing, before we can appreciate it properly. And O, what would I give to be in a frame of mind to wield the pen of a ready writer, and that the Lord would count me worthy to comfort the dear saints. But alas! my harp is hung on the willows, and I feel bowed down and shut up, and cannot come forth. I often have to cry out, while inside these prison walls, with one of old, "O that it were with me as in months that are past." I ask an interest in your petitions, my dear aged mother in Israel, that I may be reconciled to my lot, and be still and know that the Lord is God, and say, "It is the Lord, let him do what seemeth him good," inasmuch as he can do nothing wrong. So you may see that to will is yet present with me, but how to perform that which is good I find not. My mouth is shut, my mind is like the fool's eye, wandering to the ends of the earth, and my heart is deceitful above all things, and none can know it better than myself. It deceives me time and again.

But where have I rambled? You see that I have worried your patience, and I regret it, but now it is too late. I have long since layed down my pen, knowing that I can never unburden my mind to any of the dear saints, feeling that if I had the power of expression and the command of language, it would not be comforting to Jerusalem; and if she is not comforted, then I cannot enjoy the situation. In fine, I know of no other command than to speak or write comfortably to her; tell her that in the death and resurrection of her triumphant King, her warfare is already accomplished and her iniquity is pardoned; and not only so, but she is free, is set at liberty, no more to come into condemnation. The victory over sin and death is won, and there is no one to condemn her. Like the poor woman who stood alone with Jesus, when he a few moments before had said, "Let him that is without sin

cast the first stone," and her accusers had gone out one by one, and with no merit to plead, she was left alone with Jesus, and he set her free. Now "Who is he that condemneth? It is Christ that died." Just here the field seems to spread out before me, with its beautiful hills, and the streams of salvation by grace well up and flow out and meet in one common river, clear as crystal, making glad the beautiful city of our God, which is so beautiful for situation and so complete in its parts; for it lies four square; there is nothing irregular or uneven about it. It was built by an unerring hand, upon a foundation that has for its chief corner-stone that precious, tried Stone, even Jesus Christ the Righteous. Where could I find a home so much to be desired? Where could we look for a place half so well calculated to cheer and comfort the poor sinners, whose accusers have all gone out and left them alone with Jesus? O my sister, what a blessed place, to be with Jesus! And while we may feel already condemned and undone, yet none can lay anything to the charge of God's elect, for it is Christ that died for the offenses of his beloved bride; and not only so, but rose again for her justification, and she is set at liberty with "go thy way and sin no more." Dear sister, I feel that I should like so much to go away from sorrow and trouble, trials and distress; but I still desire to remain with my dear Savior, and partake of his sufferings, for there is even a sweetness in the thought of being counted worthy to be made a partaker with him of his sufferings, or to feel a fellowship of them.

But, dear sister, I will close by asking you to pardon me for intruding on your time and patience, and I feel now that it will never be the case again. Not, however, that should you desire it, I would not try to drop you a few lines to let you know of my whereabouts; and if you should count me worthy, I should like to hear from you at any time you feel at liberty to write. There is nothing gives me more comfort than to know that the Lord is faithful, and to hear the saints testify of the same, and especially when I hear from those that have been long in the field of conflict, who are on the down hill of life; it encourages me to stand up, though trembling, yet a little while longer. Your communication in the SIGNS, while I have not spoken of it minutely, had this effect on me in my desponding condition, and I felt pressed to tell you what I have, and in this private manner; for I have nearly given up the idea of writing anything for publication, because I know I am not capable of so doing. The SIGNS is well filled by gifted pens, and I love to read them. I do not think I have anything to profit, and I dislike to see my name in print. Please write if this reaches you. I take as your address the heading of your letter in the SIGNS. May the Lord bless and comfort you in your declining days. Yours to serve,

ELI T. KIDWELL.

SEPTEMBER 20, 1879.

ELDER G. BEEBE AND SON:—If it is not asking too much, please give me through the SIGNS your views on Isaiah lv. 6, 7. I am not a member of the visible church, but I humbly hope and trust that the blessed Lord has been pleased to enlighten the eyes of my understanding, and to enable me to rejoice in hope of a blessed immortality beyond this vale of tears. I feel that I love God and his dear people. The bible is my daily companion, and next to it I love the SIGNS OF THE TIMES. I love to meet with the people of God, and hear them talk of Jesus and his love; in fact I take no real pleasure in anything else, and I earnestly desire to be led by the Spirit, and do those things which are pleasing in his sight. Yet when I read, "The heart is deceitful above all things, and desperately wicked," I tremble, for fear my own wicked heart may be deceiving me, and that I may not after all be a child of God, but one on whom the "strong delusion" is sent. When I think thus, I can only cry, "God, be merciful to me, a sinner." Of myself I can do nothing, and all the good that I can think or do is but as filthy rags in his sight. I have been told by one of God's dear little ones that I am a subject of grace, and a fit subject of church membership; but I think if they only knew me as I know myself, they would rather say, Depart from us. O I do feel so unworthy, so sinful and weak, and I know if I am saved at all it must be by the sovereign grace of God. And while I desire a name and a home among the dear Old Baptists, I am so little and unworthy that I feel that I ought to be satisfied with the crumbs that fall from the children's table: that to be a full partaker is more than I deserve. Yet I am not satisfied as I am. Pray for me, that the Holy Spirit may guide and direct me into all truth, and that I may be enabled to comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. The scripture on which I have asked your views is often quoted and preached from by the Arminians; and as I have some very dear friends in the flesh who believe that any one can "get religion" if they will, and take that scripture as one of their strongest props, and while I do not believe their doctrine, (and that seems to uphold it,) I desire to hear your views on it. I have been trying to serve the Lord for a number of years, but not acceptably I know, for I was trying to serve him with my own good works, thinking that every one had something to do in order to be saved. But glory to his holy name, he has led me to see that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I was for a long time trying to explain away the justice of God in condemning the wicked by my natural reason, and in fear and darkness have often wished there was no God. Now I am so thankful there is a God, for I

feel that I should be miserable if I could not look beyond this life of doubt and conflict, sin and sorrow, pain and death, to anything but annihilation. I love to think of the joys that await the children of God; and whether I am one or not, I have a hope which is an anchor to the soul, sure and steadfast. I hope that when it is God's will to call me from this world, I shall have nothing to do but gather up my feet and go in peace; yes, go home to wear that never-fading crown which is laid up for all that love him.

S.
(Editorial reply on page 237.)

FAYETTEVILLE, W. Va., Oct. 4, 1879.

BROTHER BEEBE AND SON:—I submit the following experience of sister Luticia Smoot to your better judgment. If you think it worthy of publication, and it will not exclude better matter, and will tend to the edification of the little ones, please publish it; if not, lay it aside, and all is well.

C. MARRS.

ST. ALBAN, W. Va., Sept. 20, 1879.

DEAR BROTHER MARRS:—I will endeavor to answer your request. Eleven years ago I was brought under conviction, and thought I was the greatest sinner in the world. I informed my dear mother of my troubles, and she said to me, "Child, if God has begun a good work in you, he will carry it on unto the day of Jesus Christ." Two years after this I was taken very sick. I thought I must die, and requested my father to pray for me, which he did. But I grew worse with my sickness, and told my father that I was going to die and be lost. He took me in his arms, and told me to put all my trust in God, and pray, for he was able to save me. I then began to pray, and as long as I had strength to speak I prayed to be saved from torment. But when I could speak no longer I raised my hand, in answer to my father, who whispered to me, and said, "Tell me if you are saved;" and I answered, Lost. Just then I saw my mother leave the room, and the friends in the room thought I was dead. I was in this condition for some time, and then I said, "I have a little hope." In the twinkling of an eye my load of sin was gone, my darkness was turned into day, and although it was a dark, rainy day, I thought all the heavens were a bright shining light. I told my mother to come to me, for I was not going to die yet. I then embraced her, and prayed for all that were in the house. I wanted all that were passing by to come and see what the Lord had done for such a sinner as I had seen myself to be. I could not express my joy and comfort at that moment. It was the most beautiful and the brightest of all my life, when I first saw that beautiful light shine around me. In a few days my sickness changed, and I thought I was dying, but it seemed to be well with me. In my sickness I was so weak that I could not talk; and when too weak to raise my hand, I raised my finger, in token to them that death had lost its sting for me. I was in

this condition for some time, when I was enabled by almighty power to speak. I was then in a happy frame of mind for a week; but doubts again arose, and I continued in this condition about a year. I then received a hope, and went to the Pocatalico Association, held with the church in the flat woods of Poca River. I was received, and was baptized the next Sunday by Elder William Martin. I am now sometimes in despair, and at times I have a little hope. The Lord has taken my mother and two dear brothers home to rest, which was a great sorrow to me; but thanks be to God, they all had a hope beyond this vale of tears and sorrow. I often feel that I am the greatest sinner in the world, and wonder if I am deceived or not. I would not give my little hope for a thousand worlds like this.

Brethren and sisters, I beg an interest in your prayers.

LUTICIA SMOOT.

KELLEY'S CORNERS, Mich., Sept. 1, 1879.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will add a few thoughts, if one so unworthy may dare to say one word to the dear little ones of the fold of Christ. O how my poor, desponding heart mourns to think that I cannot write as some of the dear ones do; but if the good Lord has given me to hope in his mercy, as sometimes I cannot but believe he has, and has put a new song in my mouth, and made me to rejoice in God, the Rock of my salvation, then truly I can say, "Great and marvelous are thy works, Lord God Almighty." The SIGNS is ever laden with precious truth. Yes, I truly believe it is the truth as it is in Jesus; and how I am made to love those whom my eyes have never seen, and most likely never shall here in this vale of sorrow and affliction. But we believe the words of our blessed Jesus to his disciples, "And if I go away, I will come again, and receive you unto myself: that where I am, there ye may be also." What consoling words to the poor, afflicted saints of God, that the blessed Jesus will surely bring his dear ones home to glory, where all shall meet to part no more. O that is glorious! Sometimes I forget the sorrow of mourning for my dear ones, knowing that they have all fallen asleep in the arms of Jesus, to await the great and last trump of God, when he shall come the second time, to be admired in all his saints. But, dear ones of our heavenly Father, the stroke has been grievous to me, and I can say with brother Montgomery, that the past three years have been full of affliction, having laid four loved ones in the silent grave. But I am still spared, and a great many times I ask why it is. When sorrow and deep affliction have almost overwhelmed me, there has been the everlasting arm of Jesus to bear me up.

Do with this as you think best, and all will be right. I ever remain, if one of the little ones, the least of all.

MARY P. LEWIS.

WHEATLEY, Ark., Sept. 29, 1879.

DEAR BRETHREN BEEBE:—I desire to communicate briefly a few words for your encouragement, if I can, for we are such a despised sect, everywhere spoken against, that we need the support of our brethren. I am in a section of country where there is no church of our order. There is a people called Baptists, a few of whom I like to hear talk of the kingdom of our dear Savior, and the mighty power of God, and who look upon God something like I do, as being able to save without help from man. One in particular, who seems to me to desire to give God all the glory, who has tried to keep from preaching, he says, but cannot. I believe he is a good man. He desires to read our family paper. He has borrowed some copies, and says he is pleased with it. I want you to send him a copy, and I will see that it is paid for. If he does not pay for it by or before my time is up, I will send the money when I renew my subscription. I cannot do without it, and feel it to be one of God's good blessings. It has not failed to come to hand since I began taking it, and O how sad I feel when you speak of its patrons falling off. My prayer is, God save you and it. Yes, I desire to know that it is well sustained, for there are so many like myself, deprived of Old Baptist preaching. I moved from Mississippi to this state six years ago, and at times I have almost concluded that God has forsaken me, and sent or driven me here to starve or feed on husks. But when I can feel in the spirit how kind God has been to me, and how unthankful I have been in return, I wonder why he has not dealt worse with me. O how I desire to praise his name, and honor the profession I have made. Lord, what wilt thou have me to do? What can I do, but stand still and wait? Salvation is of the Lord. I was long connected with the order known as Missionary Baptists, and tried to do my duty as I was taught, and enjoyed, so far as I knew, the full confidence of the brethren. I often doubted some things taught by them; but felt so ignorant and so little that I concluded they were right, and I wrong. But thanks be to God, I found a people that I understood to believe as I felt I believed, who fed my hungry soul. It has been six years since I was numbered with them, and I have never regretted it; yet I have enjoyed church privileges but little. I pray God to send or raise up a minister here, or permit me to go where there is one of that despised sect.

Dear brethren, (I feel unworthy to call you by that endearing name,) I feel myself to be a poor sinner, saved by grace unmerited, if saved at all; but I do know that I love the dear people of God. This is at your disposal. My desire in writing this is encouragement; but I fear I have failed.

J. H. FREEMAN.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1879.

ISAIAH LV. 6, 7.

Reply to a correspondent over the anonymous initial "S," which will be found on page 236.

The words of the text submitted are as follows: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

These words were addressed to that portion of the house of Israel which are described in the preceding part of this chapter, as a special message from the God of Israel to them, and to them exclusively on whom these characteristic marks were found, as a people in covenant relation to God, as a people chosen of God in distinction from all the nations of the earth, to be a peculiar people, chosen and set apart from all others, and of whom God, by the mouth of Moses, said, "When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. And of this chosen people God has said, "This people have I formed for myself; they shall shew forth my praise."—Isa. xliii. 21. In Israel in the flesh, as chosen to God in their father Jacob, we have the type of the spiritual seed of Christ, which he saw when his soul was poured out unto death, and of whom it was decreed, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Isa. liii. 10; Psal. xxii. 30. The discipline under which God held the carnal Israel, and the temporal judgments to which they were subjected for every departure from the legal covenant which they were under, in which every transgression and disobedience received a just recompense of reward, was typical of the discipline of the spiritual kingdom of Christ under the new covenant, and of the chastisement from which the subjects of grace shall not escape if they forsake the precepts of Christ. God's dealings with Israel under the old covenant, in ministering temporal blessings of corn, wine and oil, and in protecting them from the sword, pestilence and famine, &c., for their obedience to the provisions of the covenant, and the temporal punishment of sword, famine and pestilence, for their disobedience, foreshadowed the dealings of God with his spiritual people under the gospel dispensation, concerning whom he has said, of their anti-typical David, whom he has made his first born, higher than the kings of the earth, "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and

walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."—Psa. lxxxix. 27-36. To this covenant, and to the sure mercies of David, the prophet Isaiah alludes in the immediate preceding connection of the text on which our views are called for.

In the fifty-third and fifty-fourth chapters the prophet predicts the coming and work of the Messiah, the redemption of the church, and setting up of the kingdom of Christ in her peculiar gospel organization, in the opening of the fountain of living waters to the house of David and to the inhabitants of Jerusalem; and in this fifty-fifth chapter proclaims to every one that thirsteth that the fountain which for ages had been sealed is now opened, and the living waters are now seen, in visions of prophecy, flowing out freely from the throne of God and the Lamb, with the voice of the Spirit and of the bride of the Lamb saying, "Let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. xxii. 1, 17. Only those who are thirsty have either will or desire to receive these waters freely; all others feel abundantly able to pay for all they want. But the thirsty, whose tongue cleaveth to the roof of their mouth, are those who are already made alive by the quickening power of God, and are made sensible of their poverty and helpless, perishing condition. Once they had money to buy with, but they have spent it for that which is not bread, and they have spent their labor in vain desire to obtain salvation by the works of the law; but now they find that the law cannot give them life, for it is the minister of death to all who have transgressed its precepts. To them the commandment has come, sin has revived, and they have died, or been slain by the law, and by the quickening power of God they are made to see and feel that by the deeds of the law they cannot be justified in the sight of God. Now they hunger and thirst after righteousness, and now they are made willing in the day of the power of him who alone hath power on earth to forgive sin, and to give life to the dead. To all such Jesus, in the last day of the feast, stood and cried, saying, If any man thirst, let him come unto me and drink. For the rock in Horeb, smitten by the rod of Moses, out of which waters came to save the children of Israel in the wilderness, typically was Christ; and living waters can flow from no other fountain. Now that the Rock in Horeb is smitten, now that the fountain is open, now that God has verified his gracious promise that he would give waters in the wil-

derness and rivers in the desert, to give drink to his people, his chosen, (Isaiah xliii. 20,) the proclamation is made by the command of God to the thirsty, poor and perishing people whom God has chosen and formed for himself, to "Incline your ear unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Of this covenant David in his last words testifies, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. xxiii. 5.

Now the poor, thirsty, sensible sinner, who has spent every farthing of his money, and exhausted all his strength, laboring to obtain life for his works, exhausted and prostrate before God, who has sought after God's mercies in vain, is greeted with the cheering assurance that the water of life is without money and without price; and that the God of grace and salvation, whom he could not find in the works of the law, can be and is found in Christ, and the salvation which the law could not give is fully supplied in the gospel; and that he may be sought and found, and that he is near, and within call, to them who feel their need of his salvation. To all such Jesus has said, "Seek, and ye shall find; knock, and it shall be opened."—Matt. vii. 7.

The application of the words, "Seek ye the Lord while he may be found," &c., to the carnal Israelites, implied that they had departed from him, and that as a judgment or chastisement he had hidden himself from them, and left them to be filled with their own ways, until humbled under his rod, and made to fear that his mercy was clean gone from them forevermore, and that he would no more be gracious unto them, for such were his dealings with them; and when he withheld his presence from them for their departures from him, they could not find him until he was pleased to reveal himself to them; but whenever he says unto them, Seek ye my face, and applies the command by his spirit, then they invariably respond to the mandate, "Thy face, O Lord, will I seek," for then he is always to be found. So in the application of the words of our text to the spiritual, anti-typical Israel of our God, there are times when the heavens are as brass, and they feel as though their prayers were shut out from the ear of God. Guilt-stricken, and deeply sensible now of their wickedness in departing from the Lord as their only law-giver, they are prepared to hear with joy and gratitude that God has provided for their deliverance, and that his redeemed people shall return from their captivity, and from all their departures, and come with singing to Zion, and with everlasting joy upon their head. And the way and manner of their return to their former privileges in the house of God is set forth in the text, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return

unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The text itself, whether considered in its primary application to the children of Israel under the law, who had departed from the Lord, and followed the vain imaginations of their carnal hearts into transgression and idolatry, until they had spent all their money for that which is not bread, and their labor for that which satisfieth not, or in its spiritual application to the anti-typical Israel under the gospel dispensation, in both applications it is addressed to them as the people of God, although in a backslidden state, and as such are called upon to turn away from their wanderings, and seek and call upon their God, who, notwithstanding all their wicked works and unrighteous thoughts, had mercy still in store for them. The special admonition is exclusively to Israel, and to them as being in the condition so clearly defined in the preceding context: perishing with thirst, and bankrupt by having spent all their money, exhausted all their own strength, and despairing of the mercy of God, fearing that he would refuse to hear their prayer, or evermore be gracious to them.

Having thus clearly described the subjects of this admonition, it is said, "Seek ye." This message is not directed to everybody indiscriminately, but to those only whom the Lord our God shall call, and to whom God will ultimately reveal himself. The personal address, *seek ye*, and *call ye*, confines the application to those exclusively to whom the message was sent. God has made it the peculiar privilege of his chosen and redeemed people to seek his face, and when he applies his word to them by his spirit, it comes to them in power, and in the Holy Ghost, and in much assurance; it never can fail to draw from those to whom it is by him spoken the response, Thy face, Lord, I will seek. Jesus said to his disciples, Seek, and ye shall find. And even when bowed down under a sense of depravity, and wanderings from the pathway of holiness, crushed down with "a certain fearful looking for of judgment and fiery indignation," they feel dejected, cast down, distressed, and ready to conclude that all the hope they ever entertained in the saving mercy of God has been but vain and imaginary, how cheering are the words which bid them look away from themselves, away from the fiery law, and away from all their own works and ways, unto the Lord, with the assurance that he will be found, that he still is near, and will hear their cry, and receive them graciously, and love them freely for his own sake.

But if God thus commands his wayward wanderers to seek him, what joyful assurance is awakened in our hearts to hear him say, "I said not unto the seed of Jacob, Seek ye my face, in vain." His words return not to him void of the work whereunto he sends them. "Whom he called, them he also justified;" and the promise of salvation is unto as

many as the Lord our God shall call. This is truly encouraging to the poor, broken-hearted prodigals; but still perhaps the inquiry arises in the mind, and is earnestly breathed forth in prayer to God, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"—Micah vi. 6, 7. None of these things can avail, none of them are required at our hand. An all-sufficient sacrifice has been offered and accepted for the redemption of the people of God. The manner in which we are now to seek and call upon the Lord is stated in the words, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

None can return to a place or position in which they have never been; and the admonition is to those who have been recognized among the people of God, but have departed from the Lord, that is, as we understand it, from the precepts of the Lord. Jesus said to his disciples, "If ye keep my commandments, ye shall abide in my love."—John xv. 10. And those Israelites who transgressed against the law which was given them, were charged with departing from the Lord. To depart from the service of the true God, and go after other gods, is wicked, and those whose thoughts are not in harmony with the truth of God are unrighteous. As nothing that is wrong can be right, or righteous, so all the thoughts which are entertained by the people of God are unrighteous thoughts, if they conflict with the thoughts of God as given in his word, as it is written in the next sentence following the admonition, "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Wickedness was charged on Israel in walking in a way which was after their own thoughts. The Lord says, "I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts." Those who have thus departed from the Lord, in order to return, must forsake their wicked ways, which are not good, and thoughts which are not right, and return to the Lord, and to our God, for he will have mercy on his returning prodigals who forsake their evil and wicked way, and abundantly pardon their errors.

JOHN III. 5.

BROTHER BEEBE:—Please give me your views on John iii. 5. There is some difference of opinion as to the meaning of a portion of that verse. Your unworthy brother,
JOSEPH WILLIAMS.

HURRICANE CREEK, Miss., Sept. 6, 1879.

REPLY.

In attempting a reply to our aged brother, we cannot claim that we

have any special or clear light upon the subject, or on the particular part of the text on which he asks for our views. We have heard a variety of interpretations offered by brethren; but still we are not certain that the exact application of the figures has been arrived at. But we can discover no cause for dissension. Some have understood that the birth of the water, which is indispensable to church membership, and without which even those who are born of the Spirit cannot enter into the kingdom, is the ordinance of gospel baptism. Whether this be the true design and meaning of our Lord in the use of the figure, or not, we presume all our brethren will admit that the ordinance of gospel baptism is an indispensable prerequisite to admission to membership in the organized church of Christ.

Others think that the birth of the water has reference to our natural birth of the flesh, as though the words were rendered, Except a man, or person, be born of the flesh, and born again, of the Spirit, they cannot enter, manifestly into the organized church, as a living member, in vital union with the Head and body of the church. This also is undoubtedly the truth, whether intended to be set forth in this text or not.

Gospel baptism is a sublime and expressive figure of regeneration, and also of the new birth; even as we read of the WASHING of regeneration in connection with the renewing of the Holy Ghost, which was shed on us abundantly through Jesus Christ our Savior.—Titus iii. 5, 6. When the seed of Abraham, which Christ took on him in his incarnation, were buried with him by baptism into death, the sentence of the holy law of God which they were under was fully met, executed and canceled; and when he was raised from the dead for the justification of those whose sins he bore in his own body, they were quickened together with him, and thus were they washed, cleansed, and married unto him in this regeneration from death to life, from Moses to Christ, from the old legal covenant to the new covenant of life and immortality. Thus as Noah and his family passed from the old, antediluvian, into the new, or postdiluvian world, in the ark, so also the "like figure of baptism doth also now save us." Signifying our passage from death unto life, being buried with him by baptism into death, and raised with him to newness of life.

Gospel burial describes in its form a death, burial and resurrection, and also a washing of water by the word; so it also sets forth the individual experience of every quickened child of God, in which the commandment comes home to them, their sins revive, and they are slain, they die, and are raised up from that death into which they are plunged by the law, and are experimentally married unto him that is risen from the dead, that they may bring forth fruit unto God, and walk in newness of life.

And the final resurrection of the

saints from the dead, and the change of their vile body, that it may be fashioned like Christ's glorious body, is also beautifully expressed in the sacred ordinance of baptism.

1 CORINTHIANS VII. 14.

DEAR BRETHREN G. BEEBE AND SON:—I would like to have your views on the following words: The believing husband shall sanctify the unbelieving wife; and the believing wife shall sanctify the unbelieving husband. I am unable just now to find these words in the scriptures.

J. C. L. MILLER.

MOLALLA, Oregon, July 24, 1879.

REPLY.

We know of no such scripture, but presume our brother alludes to 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

The introduction of the gospel among the Corinthians, and other idolatrous cities of the Gentiles, involved a great amount of perplexity in families where some were converted to the christian faith, and others continued to adhere to paganism; and from the connection of the text we infer that some of the saints were in need of instructions in regard to their domestic relations. It seems that the prejudice against christianity led some husbands to discard their wives, and wives their husbands. But the apostle instructs us that christianity ought not to interrupt the fleshly relations of families; yet if the pagan husband or wife should carry their opposition so far as to desert his or her wedded companion, the innocent party is not responsible; but in no case is the deserted and injured christian party at liberty to either ignore the marriage relation, of their own accord, nor, if deserted, to marry again while the departed husband or wife is living. And in enforcing the sacredness of the marriage covenant, the words of our text are used. The word *sanctified* means, set apart, sacredly consecrated by legal marriage by a God-given institution, in which they twain have become one flesh; and whether either of the parties are connected to the faith of the gospel or not, the marriage relation should be preserved inviolate until separated by death. To sanctify is to solemnly set apart to a special purpose or relationship; hence they who are legally married are consecrated, dedicated, and indissolubly joined in a relationship that nothing except death can dissolve.

Else were your children unclean, illegitimate, bastards; but now, in the sacred bands of wedlock, they are holy; that is, in the eye of the law of matrimony they are pure, legitimate, or lawful children and heirs, being born in wedlock.

1 TIMOTHY V. 24, 25.

DEAR BRETHREN G. BEEBE & SON:—Please give your views through the SIGNS OF THE TIMES on 1 Timothy v. 24, 25. By complying with this request you will oblige one who desires to know only the truth.

Yours truly,

JAMES E. DICKERSON.

DENMARK, Tenn., March 16, 1879.

REPLY.

We have heard various opinions expressed by brethren in regard to the meaning of this part of Paul's admonitions to Timothy. Some have understood him to be speaking of the children of God who have been called by grace, to whom repentance has been given, with remission of their sins, that such have been, in their experience, arraigned before the Judge, their sins set in order before them, and that they have heard in tones of pealing thunder the condemning sentence of the law of God, and with deep contrition of heart confessed to God the justice of their doom, and have sunk down in deep despair, until Christ has been revealed to them as their law-fulfiller, their Savior and Deliverer. That this is true in the experience of all the saints, to our mind is beyond all doubt. And that other's sins, for which they are not thus brought to judgment in this life, will and do follow them to the judgment to come; that is, (as we understand it) to the execution of the judgment already pronounced by the eternal Judge against all who shall die in their sins. All this we fully believe to be true: but still we do not understand the apostle to be speaking of the final judgment on which the weal or woe of mankind is resting.

Paul, in these instructions to Timothy, is not alluding to the ungodly at all, but confines his instructions to Timothy, in instructing him how he should behave in the house of God. In the preceding chapter, and also in this in which the text occurs, he is instructing Timothy in regard to the necessary and indispensable qualifications of a gospel minister, and as he had enjoined on Timothy and Titus that they should ordain Elders in every city, and the manner of ordaining them was by the laying on of hands, this admonition was that Timothy should not, from sudden impulse, without due deliberation, lay hands on any man, without examining carefully, and prayerfully, and by fasting, whether the candidate for ordination really possessed the indispensable gifts and qualifications stated in the third chapter, lest he, by suddenly and carelessly, or prematurely laying hands suddenly, should set apart an unstable, restless aspirant to a work to which God had not qualified him, as, in the fourth chapter, he would depart from the faith and occasion discord in the church.

Let us suppose Timothy or Titus acting in judgment on the gifts and qualifications of one proposed for the laying on of the hands of the presbytery. The inquiry begins, Is the candidate blameless? that is, is he free from charges of disorder, and enjoying the full confidence of all the brethren? Is he the husband of one

wife? (The sense in which this requisition is to be understood, we will not now attempt to discuss.) Is he vigilant, sober, and of good behavior? Is he (generous and kind in his disposition) given to hospitality? If so, then he is not penurious, covetous, sordid, avaricious. Is he given to wine? that is, has he such a craving, insatiate thirst for intoxicating drink as will be likely to overcome his strength of resistance and sense of propriety? Is he a striker, passionate, resentful, or quarrelsome? Is he greedy of filthy lucre, ready to betray his master for pieces of silver, or to hold a bribe, or to hire himself to the highest bidder, or to modify his preaching so as to secure the greater amount of filthy lucre? Or is he patient? Is he a brawler? This word Webster defines to mean, a noisy, quarrelsome, bragging person. If such are his failings, cannot Timothy, or any of the saints, judge what would almost certainly be his most besetting sin? Is he covetous? If covetous in disposition and practice, he is unsuited for the sacred ministry. How is he as a disciplinarian? Does he rule well his own house? Can he keep his own children in subjection with all gravity? "For if a man know not how to rule his own house, how shall he take care of the church of God?" Is he a novice? If so, lay not hands on him, lest he, being lifted up with pride, fall into the condemnation of the devil. And finally, what is his general character before the world? Has he a good report of them which are without? We do not believe the report of them without should be that the world loves and indorses the doctrine he holds and preaches, but when the world is constrained to report that he is a good citizen, an honest, kind-hearted, obliging neighbor, a peaceable citizen, an upright man in his deportment. Now, does it not appear that an enlightened council of brethren, convened as a presbytery for the examination of a person for the gospel ministry, in carefully observing these necessary inquiries, can judge beforehand, that is, before trying the experiment, by ordaining the person, as to what would be the almost certain result? The apostle has thus judged beforehand of the sins of some men, and has reported for our instruction his decision, namely, If hands be laid suddenly on a novice, he will be inflated with pride, and fall into the condemnation of the devil. If we lay hands on, and set apart a covetous man, one greedy of filthy lucre, or one given to wine, or a brawler, or striker, a quarrelsome person, or such as the apostle warns us to keep our hands off from, we can easily foresee the pernicious consequence, for their sins are presented in advance for judgment.

And some men's sins, they follow after. We are not infallible in our judgment. We may judge from all that we know or can ascertain of a man's disposition, that he really possesses every indispensable qualification for a useful, faithful and judicious minister, and after due delibe-

ration and careful investigation we may lay hands on him; and yet his after, or subsequent, course may develop sins which could not come to our judgment beforehand, but to our mortification and sorrow they follow after. But if the church and presbytery have been faithful and deliberate, to the extent of their ability, they are blameless in the matter; but if they have laid hands suddenly, inconsiderately, and without due investigation, they become partaker of his sins which come afterward to judgment. The license of a brother by the church is virtually an indorsement of his good standing and ministerial qualifications. The church says in the license, We believe that the brother has the necessary gift and qualifications from the Lord to preach the gospel, to the edification and comfort of the church and for the glory of God. The ordaining council and presbytery, after investigation, coincide with the judgment of the church, and set the licentiate apart by solemn ordination, with the laying on of hands, to a full recognition as a minister of the gospel fully qualified for the exercise of all the functions of that sacred calling. The example given, Acts xiii. 1-3, should be kept in view, in which, even after the Holy Ghost had commanded, the setting apart Barnabas and Saul, the church at Antioch, with the prophets and teachers which were in the church, proceeded with the utmost caution, by fasting and solemn invocation.

OBITUARY NOTICES.

AFTER some delay, I am requested to write for publication in the SIGNS OF THE TIMES the obituary of our sister, Mrs. Evaline G. Officer, who departed this life at her residence, Molalla, Clackamas Co., Oregon, June 14, 1878. She was born Dec. 7, 1807, making her age 70 years, 6 months and 7 days. She was the daughter of Joseph and Kesiah Coolsey, and was married to James Officer in 1826. She joined the Baptist Church the same year, and was baptized by Eld. John Edwards. She joined the church called Mt. Pleasant, of United Baptists. The church becoming divided, a part of them were constituted into a Regular or Old School Baptist Church, she and her husband being among the number, and continued in the same faith until her death. With her husband and family she moved to Oregon at an early day, but at what date, or how many children and grandchildren she left, I cannot say, but she has left quite a number to mourn their loss. Her husband survives her, who is very much afflicted with rheumatism in his limbs, and being considerably her senior in age, he therefore feels her departure the more. After moving to Oregon, with her husband she joined the Regular Baptist Church called Molalla, and continued a worthy member, and was beloved by all who knew her, being of a very mild temperament, and always ready to render assistance to those who stood in need. But she is gone, as we believe, to enjoy that rest that remains to the people of God. We believe that every word which proceedeth out of the mouth of God is true, and will be fulfilled in his time. Yes, I believe our dear sister is gone to that rest of which John was commanded to write, saying, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." She was often troubled with smothering, and for the last few months of her life was confined to her bed with excruciating pains in her limbs, which at last terminated in dropsy, which she bore with christian patience. She complained often of her

being such a great sinner, but she had no other refuge besides Jesus. I was called on to visit her, and found her in a composed condition, her strength being almost exhausted. She was sound in the faith of her dear Savior, upon which she had so long been living. After her death I was called on to speak at the grave, where we met a large concourse of people, and I spoke on the solemn occasion of the certainty of death, and tried to comfort the bereaved, mourning family, and to show that, as certain as the remains of our dear sister are laid in the grave, to return to dust, just so sure shall she arise with all the blood-bought family, who are washed in the redeeming blood of our dear Lord and Savior Jesus's Christ, at his coming in the resurrection morn, when these vile bodies shall be changed, and be made like his glorious body, for the Lord hath spoken it.

Yours in gospel bonds,

M. LOVERIDGE.

MOLALLA, Clackamas Co., Ore.

DIED—At her home, near Snow Hill, Worcester Co., Md., August 15, 1879, Mrs. Louisa Staton, wife of brother J. L. Staton, aged 36 years, 8 months and 27 days. She was married to brother Joseph in the year 1860, and professed fellowship for the Old School Baptist Church at Salisbury, Md., in 1874, and was baptized by Eld. S. H. Durand. Sister Staton lived a most devoted christian until her death, and endeared herself to all who knew her, especially to the church. I do not think she had an enemy on earth. As she increased in years, she increased in the confidence and esteem of the church. She showed in her daily life that she had received that wisdom that cometh down from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits. I write this from my own knowledge, having been intimately acquainted with her, and seeing her almost every week. Under every circumstance, whether overcharged with the cares of her family, or on Sunday, she was ever the same, ever ready to listen when the subject of religion was the theme of conversation. It is evident to every one who knows the fruit of the Spirit, that she had partaken of the tree of life, and the fruit after its own kind was all the time developing itself, which is love, joy, peace, long-suffering, gentleness, goodness, faith, &c. We see how necessary it is for christians to add to their faith virtue, and the whole catalogue of graces that belong to that life, so that brethren can say with Paul, "Knowing, beloved, your election of God." It can seldom be said of one so young in the christian life, that a mother in Israel is gone. And why can it be said of her? Because the greatest lesson ever taught by a mother is that of example. And truly the life and graces of sister Staton is a living epistle in the minds of the church for this generation. I saw her often during her affliction, and she was the most quiet and patient person I ever saw. She hardly ever expressed a desire to get well, or to die. She said to me once that either would be right. I was present and saw her breathe her last. A while before she died, the doctor said to me "You are going to lose a sister, and a dear one, too; for in all my life I never saw firmer trust or more patient resignation to the will of God." About all she was heard to say distinctly, a while before she died, was, "Farewell."

Thus has passed away a shining light in the church, and a precious companion. Oh how brother Staton will miss her soothing words to cheer a pilgrim's face. For she was ever ready to hold up his hands when they were weak. But may our brother remember there is a Friend that endureth unto eternal life. Her six children have lost a kind and indulgent mother. She also leaves one brother and a mother to mourn. The poor writer has lost one of his best earthly friends, for she never spared any pains to make him comfortable at her house.

Her funeral services took place at the grave on the 17th. There was no sermon, but prayer, and the reading of a chapter, with some remarks explanatory of her life and character. Her disease was supposed to be consumption.

I hope our dear brother and his motherless children may realize that they have the

prayers and sympathy of the humble writer, and may God grant that this affliction may be sanctified to the good of us all, and to his own glory.

T. M. POULSON.

DIED—At the residence of her son-in-law, W. H. McQuerry, on the 25th of March, 1879, **Mrs. Hannah Watkins**, in the 76th year of her age. She was born in Wayne County, Ky., March 4, 1804. She removed from there to Harrison County, Indiana, and from there to Jackson County, Alabama, with her parents, when young. She became acquainted and was united in marriage with her companion while visiting in Warren County, Tenn., at which place they made their home until May, 1851, when they removed to Marion County, Iowa, where their bodies are now resting. She was received into Concord Church of Predestinarian Baptists on the first Sunday in May, 1857, and was baptized by Eld. Samson Dotson, on Tuesday following. She experienced a hope when quite young. During the same month she, with her husband and eldest daughter, (now Mrs. McQuerry) were granted letters of dismission, and came to Marion County, Iowa, where they united with what is known as Little Flock Church, which has since been their home. We feel that in her removal from time the church has lost a faithful member, and the vicinity a good neighbor. Her seat in the church was seldom vacant on meeting days, and the wants of those around her, especially of her own household, were cared for. Her sickness, which was of short duration, was borne with as much resignation and christian fortitude as we have ever witnessed. At the time of her departure these words presented themselves to our mind, and we know of no others that so well express our feelings upon that solemn occasion: "Blessed are dead which die in the Lord; for they rest from their labors, and their works do follow them." It may truly be said of her, that her daily walk and conversation was that of a christian, and that she was a true companion and a kind and faithful mother, as the writer can testify. She leaves three sons and three daughters to mourn their loss; but we sorrow not as others who have no hope, feeling assured that she will awake in the likeness of him whom she tried to honor and serve, and will be satisfied.

J. M. WATKINS.

DEAR BRETHREN—I will give you a short account of a sad and fatal accident in our vicinity, with an obituary.

As our meeting ended on Thursday last, a team, drawing a wagon with five persons, became frightened at the sound of the whistle of an approaching engine, and ran away, throwing out the occupants of the wagon, two of them (ladies) with such violence as to kill one instantly, and break a leg, bruise the other ankle badly, and dislocate an elbow of the other.

The one with the broken limbs is the wife of our dear brother John Sweet, who is suddenly plunged into great trouble, with his dear companion, who is thus broken and bruised, and away from home.

The other was our dear sister, **Mrs. Rhoda Sweet**, (a sister of brother Levi Jenkins) who, by this unexpected calamity, or unforeseen providence, was called suddenly away, from the church militant to the church triumphant, leaving many saddened hearts. Her fall was such as to break her neck, as well as to rupture an artery in her head, and cause instant death. Her age was 56 years this month.

She obtained a hope many years ago, and five years ago last April it was my privilege to lead her down into the baptismal water, in obedience to the command of her Lord, since which time she has felt at home among the children of God. A gloom rests upon our community on account of her sudden departure. Her funeral was largely attended yesterday, by sorrowing and sympathizing friends. Although her departure was so sudden, we believe that for her to die was gain.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y., Sept. 28, 1879.

P. S.—Our beloved brother, Lemuel P. Winchel, of Olive, is also gone to rest.

J. D. H.

ASSOCIATIONAL.

The Salisbury Association will meet this year with the church at Snow Hill, Worcester Co., Md., on Wednesday after the third Sunday in October.

Those coming by way of Baltimore or Philadelphia should get tickets for Snow Hill, and change cars at Harrington. We hope to see a goodly number of brethren and friends, and we know they will be welcomed to our homes, and think they will be cared for.

J. L. STATON, Clerk.

YEARLY MEETINGS

A yearly meeting will be held with the Lexington Church, Greene Co., N. Y., on the third Saturday and Sunday in October, (18th and 19th.) A general invitation is extended to brethren and friends from sister churches, especially ministering brethren.

C. HOGABOOM.

A yearly meeting will be held with the Old School Baptist Church at Schoharie, N. Y., to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in October.

We desire our ministering brethren, and others of our brethren, sisters and friends, to meet with us. There will be brethren and friends at the depot at Howe's Cave, on the day before, to convey them to their homes.

PETER MOWERS.

The Old School Baptist Church at Welsh Tract, Newcastle County, Delaware, will hold their yearly meeting, providence permitting, to commence on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue three days. A cordial invitation is extended to brethren and friends generally, and especially do we desire the presence of a goodly number of the ministering brethren. Those coming by rail-road will be met at Newark Station, on Saturday, about 10 o'clock a. m.

In behalf of the church,
WM. M. CAMPBELL, Clerk.

TWO DAYS MEETINGS.

The Wilmington Old School Baptist Church will hold a two days meeting, providence permitting, on Thursday and Friday, October 16th and 17th, 1879, to which we cordially invite the friends generally, and ministering brethren particularly, as we will be glad to see any and all of them who can be present with us on that occasion.

Done by order of the church,
T. B. ALEXANDER, Clerk.

JOHNSTON'S DYSPEPSIA CURE

is an invaluable Tonic and Digestive medicinal compound. It increases the appetite and promotes digestion in a manner greatly superior to any preparation known.

In Atonic Dyspepsia it stimulates the secretion of the Gastric Juice, and establishes a healthy condition of the stomach, in which the Kidneys and Bladder fully participate. Its good effects are speedily obvious and truly wonderful. It can be procured in any of the States by forwarding a letter, inclosing One Dollar, addressed to Mrs. D. Johnston, Middletown, Orange Co., N. Y. A box of the preparation will be immediately sent to any address, by mail, without further expense.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,
GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

TWO DOLLARS PER YEAR.

CLUB RATES.

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B. L. BEEBE.

HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

Imitation Morocco, Elegant style, single copy, \$1 75; per dozen, \$18 00.

Blue, Gilt Edged, single copy, \$1 18 per dozen, \$12 00.

Blue Plain, single copy, \$1 00; per dozen, \$9 00.

At the above prices we shall require cash to accompany the orders.

OUR LARGE TYPE EDITION.

We still have a full assortment of our large type edition of Hymn Book, which we will mail to any address at the following prices:

Blue, Marbled Edge.....	1 50
Blue, Gilt Edge.....	2 00
Imitation Morocco, Full Gilt.....	2 50
Turkey Morocco, Full Gilt.....	3 50

Books of the large size ordered for pulpit use, and having the name of the church stamped on the cover, will be supplied at half price.

Persons wishing their names stamped in gilt letters on the \$3 50 books, can have it done without extra expense, or on any of the other books for twenty-five cents extra.

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are now ready, and for sale at the following prices for each volume, viz:

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Imitation Morocco, extra.....	4 50
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B. L. BEEBE,

Middletown, Orange Co., N. Y.

J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent on receipt of the following

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Lawrenceburgh Anderson Co., Ky.

THE SUBSCRIPTION RECEIPTS

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent as they are subject to quite heavy discount.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to that it is forwarded to such time as the remittance pays to, and if neglected, by forming us, it will be corrected. By this method each subscriber has his own record, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuation of a subscription give us the post-office state as well as the name to be discontinued.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., NOVEMBER 1, 1879. NO. 21.

POETRY.

PSALM LXXXVIII.

Lord God of my salvation,
Both day and night I cry;
O let my lamentation
Ascend to thee on high.
My soul is full of mourning,
My life is nearly spent,
And in the deep I'm groaning,
Shut up in banishment.
And yet, why this complaining?
It is the will of God,
And by his love's constraining
I'd learn to kiss the rod.
He leads through tribulation,
Up to the realms of bliss;
Through griefs and sore temptation,
No way to heaven but this.
This way our Lord has traveled;
The tangled skein of life
Our Jesus has unraveled,
Acquainted with its strife.
A High Priest sympathizing,
Have we above the skies;
His love is so surprising,
He always hears our cries.
The heart's most dire distresses
Are known to Jesus, too;
Our sorrows he redresses,
And does our joys renew.
Our life's great disappointments
Are all arranged before;
Accord with God's appointments,
However great or sore.
Then, soul, take up thy crosses,
Submit to bear the pains;
He'll make amends for losses,
And turn them all to gains,
Gospel Standard.

THE WARFARE.

Sweet was the time when first I knew
The Savior's pardoning voice;
Sweet to my soul the music flew,
While all within rejoiced.
How sweet the memory of that name
That has my pardon sealed;
'Tis to my soul a heavenly theme,
When faith my hope revealed.
What peaceful hours I then enjoyed,
How sweet their memory still;
My inmost thoughts were then employed
To do my Master's will.
But now I find another mind,
Averse to all that's good;
The world, the flesh, I feel entwined,
Allures me from my God.
Oft times I feel an aching heart
The world can never fill;
Prone from my Jesus to depart,
And leave fair Zion's hill.
With mournful steps my way retrace,
In search of heavenly joy;
Without the Lord reveals his grace,
In vain my works employ.
How long, dear Lord, with sins oppressed,
Shall I be wandering here?
Sometimes rejoicing in thy grace,
But oftener quelled with fear.
O let me feel my sins forgiven,
A contrite heart to know;
A guide to show the way to heaven,
From whence my comforts flow.
My hope, my all, from thee doth rise;
No other name I know,
From whence salvation could arise,
And hope and comfort draw.

B. MARTIN.

CORRESPONDENCE.

BROTHER GILBERT BEEBE AND SON:—This relation of my cousin's experience was written to me. I send it to you for publication, if you think a place in the SIGNS cannot be better filled. Sister Ashburn is well known and highly esteemed as a sound Baptist both in Illinois and Kentucky. I have no doubt many of your readers will be pleased to see it in our valuable paper. However, I leave its publication entirely to your better judgment, and no one will feel hurt if you throw it aside.

MARY B. BRISTOW.

MY DEAR COUSIN:—As you have often requested me to write what I hope I experienced nearly fifty years ago, I will now try to comply with your request, feeling my weakness and inability. Indeed it seems almost like presumption in one of my age to attempt such a task.

In my twenty-first year I attended the Quiver Association in Missouri, as entirely careless and unconcerned about my future state as I ever was in my life. On Sunday the preacher took for his text the first verse of the second chapter of Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the earth tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness." My attention was drawn in a moment to the awful words of the prophet, and I saw a beauty in holiness that I had never seen before. O how I longed to be a christian, and immediately I determined to be one. I allowed myself three months to accomplish the work, believing it to be a work I could do myself. I began to pray, and thought the Lord would certainly hear me, and show me some miraculous sign; but O how deceived I was. Three weeks passed, and I was just the same. I then tried to throw it all away, but in vain; my sins were before me all the time. For two years I continued in this state, knowing I was a great sinner, and sorely troubled because I could not cease from sin. It seemed to me that I sinned against light and knowledge. The same preacher, Elder Jabez Hamm, came to the neighborhood at that time. He lived fifty miles from us, and was to preach in sight of our house. The news that he was coming threw me into a tremor, and my resolve to be a christian was before me. It was broken, and what a sinner I was. I thought my day of grace was past, and no hope for me. I had had

warning, and passed it by, and now there could be no mercy for me. It seemed that the murderer, the thief, and all such characters, had a better chance than I, for theirs were only outward acts, while mine was an internal fountain of evil. I tried to find a suitable place to beg the Lord for mercy, but could find no mercy for one so vile as I. We lived in Missouri, far from all that I had known in earlier life, and the country was almost a wilderness, and we did not hear preaching once a year. I kept my load of guilt and distress a secret from all, and read the bible, but found only condemnation, such as this, "I will laugh at your calamity, and mock when your fear cometh." Still I could not help reading the bible. Late one evening I took the Testament, and opened it at the epistle to the Hebrews. When I took the book the same mountain of guilt and sin was on my heart, too high for me to scale, too wide for me to get around; but in a moment I saw how the blessed Savior could come down to poor me, and that that was the precious rest that remains for the people of God. How simple! I had been trying to get up to Christ, not thinking that so high and holy a Being would come so low as to reach me, a poor, helpless sinner. Every thing seemed to praise the Lord. The trees had changed their aspect, the gloom over all things had passed away, and I rested in Christ, and have no other rest yet, nor do I wish any other. Many storms have rolled over my head, many sore trials have been mine, and I have often thought, Surely I shall fall by the way; but I also have often been cheered and comforted by such precious words as these, "The eternal God is thy refuge, and underneath are the everlasting arms." I often murmur at my lot, and Satan sometimes tempts me to wonder why the Lord leaves me here, and takes so many useful persons away. Four dear children, all grown but one, and he nine years old, have been taken from me, and none but a mother can tell how my heart was rent at those sore bereavements. One dear daughter alone is left, to solace me in my old age; and she is such a comfort that I often feel that I have no cause for anything but heartfelt thanks.

My desire was to unite with the Baptists, but I knew not how to get there, it being so far from me. So I told my husband my desire, and he was perfectly willing to take me. I felt some fears on the road, and tried to beg the Lord that if I was not a fit subject for baptism, to show me,

and not let me burden the church. None knew of my desire to join, but the sermon was mostly experimental, and I felt that some one had surely told the preacher my feelings. When the door of the church was opened they sang, "Amazing grace! how sweet the sound." I went forward, my tongue was loosed, and I told them what I have written in this letter. I was received, and how joyful I felt. I wanted the preacher that I had heard at the association to baptize me. The church consented, and he was sent for; but the pastor of the church was so hurt that he did not come to meeting. It was such a grief to me to hurt the feelings of any one at that time. How foolish I was to send so far for a preacher, when the pastor of the church lived so much nearer. On the third Sunday in May, 1830, I was baptized by Elder Jabez Hamm. After baptism I felt a sweet calm, and I thought my journey through life was to be smooth and peaceful. My mouth was filled with praise, and I was no longer a beggar. I went on in a happy mood for three months, not thinking the tempter was nigh. But one occasion I had to dissemble, and O, cousin, I thought I should fall. I got on my knees with tears in my eyes, a poor beggar for mercy, and have often thought I had some of Peter's feelings when he denied his Savior. I have been a poor beggar ever since, and expect to remain so the balance of my days. I remained in Missouri until my husband died, and I was left alone with five little children. In my sorrowful situation I had nothing to cling to but the Lord Jesus, and I tried hard to put my trust in him. I was telling a good Elder my troubles, and he told me to put my trust in the Lord. After the death of my husband I went back to Kentucky, my native state, and joined Mount Carmel Church, where I had the privilege of living under the ministry of Elder T. P. Dudley, and it was with deep regret that I left that church, and moved with my brother-in-law and sister to Jacksonville, Illinois. Before I left I asked the church to let my membership remain with them until I could find a suitable home in Illinois. After I had been there several months I found a church four miles from Jacksonville. They had a young preacher for their pastor, who was thought to be very promising, and several of the members, with whom I was well pleased, asked me to join them. I wrote to the church at Mount Carmel for a letter, which was granted me, and joined the church, which was in a

prosperous condition until the commencement of the late war, when our preacher left us, and went into the army as Quarter-Master. The church was thrown into confusion, and at last agreed to dissolve. I then took my letter and put it in Friendship Church. Very soon the war spirit got into that church, and several of the members were excluded. I was truly heart-sick to see brethren so bitter towards each other, and the only way I could reconcile myself to such a state of things was that the natural mind had never been changed, although one of the Elders contended that his soul had been regenerated. I did not attend the church for ten or twelve years. In time the excluded members came back and acknowledged their faults, and since then the church has lived in peace.

In 1876 I came back to Kentucky to attend the Licking Association, and to visit my sick sister, expecting to return to Illinois the following spring. My dear sister and two of her daughters died, as you are aware, in less than a year, and her husband and two remaining daughters insisted upon my staying with them. Having nothing in particular to call me back to Illinois, I concluded to remain. I called for a letter, and joined Mount Carmel Church again, and feel at home with my brethren and sisters, although many of them have been called home during my twenty years sojourn in Illinois. We are a little band, standing firm in the faith of God's elect, having the gospel of God our Savior preached to us by our venerable brother Dudley, who shuns not to declare unto us all the counsel of God. I have lived under his ministry twenty-five years, and have never heard him preach anything for which he did not give a "Thus saith the Lord." My heart has often been saddened by the false charges and misrepresentations made against him, and others of like precious faith. Our blessed Savior says it must needs be that offenses come, but woe unto him by whom the offense cometh. I suppose, cousin, we should not think strange of these things. If they called the Master of the house Beelzebub, how much more shall they call them of his household. The disciple is not above his Master, nor the servant above his Lord.

Now, cousin, I will say farewell. Many happy hours we have spent together, have taken sweet counsel, and walked to the house of God in company. It is probable we will meet no more in time; but I have an abiding hope that when done with the toils and trials of life, we shall meet in that land upon whose blissful shore there rests no shadow, falls no stain.

"There those who meet shall part no more,
And those long parted meet again."

CAROLINE ASHBURN.

MACOMB, ILL., Sept. 13, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—With much hesitancy I venture once more to write a few lines for publication in the SIGNS, if you shall approve them, and allow

them space. The cause of my silence for some months, through the columns of your paper, may be conjectured by its readers, and has given me more grief and mortification than anything else affecting my standing, and my peace among the saints, which has occurred since I became a Baptist, in 1833. Two things have kept me from sinking under my trouble: one of them has been a consciousness of my rectitude and motives being meant for good, and that he whom I try to serve knoweth my thoughts afar off; the other source of strength and encouragement has been the receipt of numerous letters of strong consolation and sweet comfort, coming from the east and the west, laden with kind words of cheer and sympathy. Many brethren and sisters at our late associations, and many of those writing to me, have asked me to write for the SIGNS, and have given or sent me subjects on which they wished me to write; among them some of your long-trying and true patrons, yet I have not felt at liberty, or in a spirit to write until now. An abiding interest in the continuance of the SIGNS, and a deep concern for the peace and prosperity of the true Baptists of our country, prompts me to contribute something, if ever so poor, for the readers of your paper.

In this communication I shall notice but one or two strange things which have come to my knowledge by letter from the east, namely: that some brethren there suspicion that I am in warm sympathy with the "Means Baptists," and that some are apprehensive that I am about to leave the Old Primitive Baptists, and unite with some of the modern factions of the Baptist name. Such suspicions and such hints coming from any of the readers of the SIGNS, who have for years read my feeble but undisguised sentiments, astonish and mortify me deeply. What have I ever written for the SIGNS, or what did I preach, or say, or do, when I was among them in 1874, that could have led any one to believe me to be in sympathy with any of the "means" organizations of any kind? Or what have the brethren in the east heard of my preaching in the west, or any of my church relations here, to lead them to such suspicions and such painful surmises, are questions I can not solve. For me to simply deny being in sympathy with the people generally known by us as "Means Baptists," would be very easy and very true, but would not be satisfactory proof to those distant brethren, who to my deep mortification, are said to suspect my soundness of faith. I do not believe I was ever personally acquainted with one of the "Means Baptist" Churches, or with one of their preachers, but I have more or less acquaintance with the "Free Will," and with the "New School," Baptist, and many other Arminian Societies, and it would be considered an insult by them to tell them I was in sympathy with their doctrine of human means, efforts, instrumentalities and

conditions in the salvation of sinners. No, Arminians generally while they treat me personally with respect, call the doctrine I preach a "horrid doctrine," because I teach that the only "means" of salvation from sin is by the death of Jesus Christ, and the only power or means of quickening the soul of a sinner is the Holy Spirit, by the working of whose mighty power he is led also to believe on Jesus. To charge me with being in sympathy with any kind of doctrine teaching human means in the salvation of God's people, would sound strange to the four churches I attend; to Spoon River Association, and to the seven associations with which I personally correspond, viz: Salem, Mt. Gilead, Morgan, Sangamon, Sandy Creek, First Northwestern and Des Moines River. How such an impression should ever have been made on the minds of any of the brethren in the east, is a mystery to me. There is certainly a mischievous spirit busying itself somewhere to alienate the Lord's poor and afflicted people from one another, and may the God of poor Zion enable his people to detect and expose it. It is true that I have in some of my travels passed through and preached in the bounds of some associations, and for some churches which have been charged with more or less sympathy with the "Means Baptists," but I have only one gospel to proclaim anywhere, and it is in direct conflict with means. But the hint from the east that I was likely to "go out from the Old or Predestinarian Baptists," is extremely mortifying to me. For me, a poor, dependent and unworthy creature, to voluntarily exile myself from the only people under the sun that I could live with! For me, one that esteems the sweet fellowship, love, encouragement and prayers of the household of faith above the riches and honors of this world, to leave them, and go out! Not if the Lord shall keep me by his power from becoming a castaway, or unless they shall drive the poor unworthy one out as unworthy of their company or notice or confidence, and then I shall be a vagabond in the earth. I wish, Elder Beebe, to say before I close, for the benefit of the SIGNS OF THE TIMES, and for the sake of the peace of Zion, and the fellowship of the saints east and west, and for the glory of God, and at the request of many of your patrons, that if the brethren of the east were to come among us and form a better acquaintance, they would likely be more cautious and slow in their surmises and insinuations about our doctrine and standing as Baptists. Where true christian love, and the love of God exist, I believe the strong will bear with the infirmities of the weak, and will not make a brother an offender for a word. May this love so abound that we may think no evil, bear all things and hope all things.

Under a cloud, but believing the sun shines above, I remain, I hope, your brother,

I. N. VANMETER.

EDITORIAL REMARKS.—We know of no party among those who claim to be Old School or Primitive Baptists, as far east as the state of New York, who are known as a "Means Party," nor do we remember ever hearing any one express apprehensions or fears that Elder Vanmeter favored the doctrine held by those who in the west are so called.

As Editors and publishers of the SIGNS OF THE TIMES, it is, and ever has been our rule, to allow every writer for our columns to interpret their own words and expound their own sentiments. We have ourselves suffered much from being denied this privilege. Whatever may have been the fears or conjectures of any in regard to the position occupied by brother Vanmeter, his clear and emphatic declaration of steadfast adherence to the faith and order of the Old School Baptists, is all that we feel at liberty to ask.

We regret that any should indulge in writing letters which are calculated to disturb or worry his mind, by rehearsing unfavorable rumors which they may have heard. Much mischief is often done by an injudicious way of speaking disparagingly of brethren in their absence, and it is a violation of the laws of Christ, and a breach of that charity which should ever be sacredly cherished by all who are of the household of faith.

RUTLEDGE STATION, Ga., Oct. 2, 1879.

ELDER GILBERT BEEBE:—I am not worthy to address you as brother, but I hope to call you father. As to-day is my birthday, (fifteen years old) I have been requested to write what I hope the Lord has done for my soul. In 1875 or 1876 I had a spell of diphtheria, and in that sickness I saw myself a miserable and lost sinner. I felt like I should die, and was confident that if I died I would be lost. But I told the Lord if he would let me live that I would serve him the balance of my days. He did spare my life, and I did try in some way to pray, and began to believe that I could pray right well, for a while. After a while I quit trying, and relapsed, if anything, further in sin. About one year after I felt myself to be a lost sinner, it pleased the Lord to take from my fond embrace a cousin of mine, who lived close by. He was a good, moral boy, a little older than I, and we had been together constantly. His death struck me with great terror. I was there when he died, for pa would have me to see the last of him. He was the first and only one that I ever saw die, and, father Beebe, I cannot tell you what an awful feeling I had. I then felt assured that if it had been me instead of him, I certainly would have been lost. My health was not good then, and I felt so gloomy that I could not do anything unless pa was present. I was afraid that God would kill me for being such a great sinner. There were a great many deaths all over the country, and pa was often called upon to attend the burials, and frequently to say something. Sometimes he took me along

with him, but I always preferred to stop at home, for death had such a terror to me. I passed on from one affliction to another, being in great trouble, until the ninth day of last June, when we were visited with a terrible hail storm that seemed likely to destroy everything upon earth, and all the time the storm was raging this passage was on my mind, "Be still, and know that I am God." I felt sure then that I was gone, and I promised the Lord again that I would do better if I lived. I went on for a time again with my prayers, until I got to the place where I felt it was a sin in me to try to pray, my sins staring me in the face, mountains high. I took to reading the bible, the SIGNS OF THE TIMES and the hymn-book. In fact, father Beebe, I got to the place where I did not think I had a friend on earth, in heaven or in hell, and my health was rapidly declining. I had had so many bad spells of sickness, I concluded that I surely would die. I gave up all hope of ever getting well. About the last of May last, I was completely broken down. Dr. Montgomery, my uncle, came to see me, and examined me closely, and prescribed for me, and told pa if he did not favor me I would certainly die. This frightened me terribly, and pa was very gloomy to know that I was pronounced in such a bad condition. Well, what to do I could not tell, and to die in that condition, without hope in the mercy of God, was indeed awful to me. I had done all in my power, had asked God to have mercy upon me, and it did seem to me that mine was an outside and a hopeless case. I grew worse and worse in body, as well as in mind. On the fourth Sunday in June last, I read the 28th and 29th Psalms of David, and they seemed to suit my case a little, and overcame me to tears. That evening I went to brother S. M. Bradley's, but I could not think or talk about anything but death. I got worse and worse, until Friday morning, when I went to Mr. Thomas Morgan's, and they insisted on my staying all day with them; but I felt so miserable and condemned that I could not stay. I got back home, but I hardly know how, and was so anxious to see pa, for the last time, I thought, for I felt sure I was dying; but I knew he could not save me. I went where he was plowing, having to cross a ditch about five feet deep, which I did easily. When I got to pa, he said, "Frank, what brought you here?" I put my right hand on his right arm, and told him that I had come to take my last long look, when I sank nearly to the ground; but in an instant of time I had the calmest, sweetest feeling that I ever had in my life. I turned to pa and said, "All is well; all is well; I am not afraid to die now." It did seem to me that the corn, trees, and everything in the world, were praising God. I loved everything upon earth, but more especially christians. Pa told me to go back to the house, and I did so, and was so overcome with joy and fatigue that I laid myself on the bed with ma, she being sick. In a few

moments I felt that I must die. Pa came to me, and I asked him if he did not think I was dying. He told me he did not, and then examined my pulse, and said it was regular, but weak. He then asked me to tell him all about my feelings, which I did, in substance about what I have written. I told him to read the 28th and 29th Psalms, as they now applied to me, and I claimed them as my own. He was so overcome at first that he could not read them, and ma was the most so that I ever saw her. I told them to be quiet, for all was well now. In about a day my uncle Wm. S. Montgomery and brother G. H. Dodson, of Shoal Creek Church, came to see us. Uncle William was the first one I wanted to talk to after I had that sweet, calm, pleasant feeling. Pa opened the way, and I was made willing to tell him and brother Dodson of all the way that I hoped the Lord had led me. Uncle William told me to read those two Psalms, which I tried to do, but was overcome with emotion. He took the book and read them, and I felt calm and happy. He said to me, "Frank, my little nephew, you have a hope. If you are not a child of God, I am not." Can it be possible that God has had mercy on one so sinful and vile as I feel myself to be? I am confident that uncle William is a christian. Well, there were several days in succession, from the Friday before the fifth Sunday in June last, which I hope I never shall forget. I love to tramp over that small flat of ground, and look at the corn and trees there; but they do not now appear as they did on that day. I hope that will be a green spot in my memory as long as time shall last with me.

But I must close this already too lengthy letter, soon. On Wednesday before the fourth Sunday in July uncle William came after me, to stay with him until meeting time, and on Saturday before the fourth Sunday in July I went to the church at Shoal Creek and told them in substance what I have written. To my surprise they received me as a member in full fellowship with them, without a question being asked, and on Sunday morning I was led down into the water by Elder John G. Eubanks, and was baptized, of which I feel to be very unworthy; but I feel the answer of a good conscience, which I could not have without observing the command; for Jesus said to his disciples, while here upon earth, "If ye love me, keep my commandments." In conclusion, I hope that all christians will pray for me, that I may be kept from bringing dishonor and reproach upon the cause that I love. I thank Elder F. A. Chick for the desire he has expressed for me.

From a poor sufferer,

D. F. L. MONTGOMERY

SNICKERSVILLE, Va., Sept. 30, 1879.

DEAR BROTHER BEEBE:—With your permission, I feel disposed to submit a few thoughts to the readers of the SIGNS OF THE TIMES on the following scripture: "Stand fast therefore in the liberty wherewith

Christ has made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

The churches of Galatia, to whom these words were addressed, had become entangled in the law, to some extent, through the influence of Judaizing teachers, and Paul, in refuting the error his brethren had fallen into, tells them that if they were circumcised, Christ profited them nothing; that every man that is circumcised is a debtor to do the whole law, not a part; and that, if they were justified by the law, (as the Judaizing teachers had told them) they were fallen from grace. For "if it be of works, then it is no more of grace." It is wholly of one or the other; not a joint work, part of works and part of grace, as is taught in these days by the same class of teachers that troubled the churches of Galatia, and, more or less, all the churches of that day. "But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith." And because no man could nor can be justified by the deeds of the law, Christ came to redeem his people from its curse and servitude. Even the Old Testament saints, who were under the covenant of works, and were required to keep it, were not made perfect by it, but were all their lifetime subject to bondage.—Heb. xi. 40, & ii. 15. Though typically cleansed, by the offerings which the law in its covenant form required, they were not actually released from the demands of the law until Christ, who was the object of their faith, came and put away sin by the sacrifice of himself.—Heb. ix. 15; Rom. iii. 25. And in this epistle to the Galatians, the apostle alludes to the bondage of the Old Testament saints, in order to convince his brethren of the error of looking to the law for justification. He says, "The law was our schoolmaster unto Christ." Hence, "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Here the apostle presents both the bondage and the deliverance of the saints from under the law, and assures his brethren of their deliverance, in that God had sent forth the spirit of his Son into their hearts, crying, Abba, Father. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Being delivered then from the curse, and from all the rites and ceremonies of the law, the apostle admonishes them not to turn again to the weak and beggarly elements, or "yoke of bondage, which neither our fathers nor we were able to bear," but to stand fast in the liberty wherewith Christ had made them free. And this admonition was not written

for the Galatian brethren only, but for all who have experienced a deliverance from the curse and dominion of the law. Let us examine then whether we have experienced both the bondage and the liberty of the saints. Do you not remember the time, brethren, when you were in bondage under the elements of the world, but did not know (until you were quickened by the Spirit to a sense of your condition) that you were in bondage? Though, perhaps, like some in the days of Christ, and like many in these days, you may have claimed to be Abraham's seed, and that you were never in bondage to any man.—John viii. 33. But when the commandment came, you realized your bondage under the curse of the law; and though you realized your undone and helpless condition, yet you went to work under the law to fulfill its demands. But that which (keeping the law) you thought was ordained to life, you found to be unto death. All your efforts and works to satisfy the demands of the law, availed you nothing, but seemed rather to sink you deeper, until you gave up all hope of being delivered from its demands by your own efforts or works. And though like Israel of old at the Red Sea, you saw no way of escape, and felt, too, that your condemnation was just, yet you cried for mercy; and in this helpless condition Christ revealed himself to you as your Savior, and became the end of the law for you, and you were made to sing the song of Moses and the Lamb.—Rev. xv. 3. And as Moses said to his brethren, that the Egyptians whom they saw *that day*, they should see no more forever, so your sins and burden were buried forever when you were delivered from the curse of the law. And though you have often tried to find or get that burden back again, you never have succeeded, nor ever will. However tried, and tempted, and miserable, and wretched you may have felt at times since then, you have not feared eternal punishment, as you did before your deliverance. Here then is an evidence that you have been freed from the curse of the law. Your trouble now is, not a fear of hell, but that you do not live in obedience to your holy calling. You have also been freed from the ceremonies or "hand-writing of ordinances" of the law. The Galatian brethren had begun again to observe days and months and times, and other ceremonies of the law, like the great mass of antichrist do now. And we too, brethren, were once under this servitude, and thought we were fulfilling the law by observing these things. But we have found that these things were but a "shadow," under the old covenant, of good things to come; that the body, or substance, is of Christ. Being then freed from those things, and also from the traditions and commandments of men, let no man judge you in meats, or in drinks, or in respect of an holy day, or of the new moons, or of sabbath days. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the

world, should ye be subject to ordinances, after the commandments and doctrines of men? Though surrounded by the different organizations of men and of antichrist, we are admonished to touch not, taste not, handle not, for they are all to perish with the using. Truly, brethren, if Christ has made us free, we are free indeed. But while we are freed from the curse and ceremonies of the law, and from the traditions of men, yet we are not free to live as we list. Our enemies sometimes tell us that if they believed as we do, they would take their fill of sin. But if we have been buried with Christ by baptism into death, we have had our fill of sin; and how can we, who are dead to sin, live any longer therein? But we sometimes excuse ourselves, by charging the "old man" with our misdeeds, &c., forgetting that we are admonished to "put off the old man with his deeds." "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh." "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh;" "For sin shall not have dominion over you; for ye are not under the law, but under grace." "Love is the fulfilling of the law;" and an apostle tells us that "He that loveth another, hath fulfilled the law." "For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty as a cloak of maliciousness, but as the servants of God." And now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Yours in hope,

E. C. TRUSSELL.

LONGWOOD, Ontario, Canada, Oct. 9, 1879.

DEAR FATHER:—On my visit to Kentucky I promised to let some of the dear friends hear of my return through the SIGNS; therefore please allow me space to say that by the kind providence of God I reached home in safety on the morning of September 30th, having been absent just twenty days, attending for the first time the Licking Association, where all was pleasant and harmonious in transacting the business, and the preaching was of that character which finds an unreserved indorsement in the heart of every subject of grace, whose ears are circumcised to receive the plain testimony of salvation by grace. Ministering brethren present of the churches represented were the venerable Moderator, Elder T. P. Dudley, J. F. Johnson, J. M. Theobald, J. Taylor Moore, J. H. Wallingford, and S. F. Jones. Visiting Elders, some of whom I met for the first time, were

J. G. Jackson and Joseph A. Johnson, of Indiana; R. M. Thomas, of Missouri; W. Housel, of New Jersey; S. H. Durand, of Pennsylvania; and J. M. Demaree, of Kentucky. I was privileged to hear preaching from all the visiting brethren named, and at night from brother Theobald; and if there was a discordant sound I failed to detect it. As a consequence of this harmonious continuance in the doctrine as declared by the inspired apostles, unanimity is the rule in transacting all business, giving to their proceedings a childlike simplicity mingled with judicial dignity. The veterans who have labored among them in word and doctrine, have great cause for thankfulness in the manifest evidence that their labors have borne abundant fruits in the growth in grace of the dear children of Zion committed to their charge. After enjoying a week's visit with Elder Dudley, at his home in Lexington, where I again heard Elder Durand preach, and next day attended an appointment with Mount Pleasant Church, in Jessamine County, in the very pleasant company of visiting brethren and sisters, and called on an old sister Barnett, in Lexington, who was baptized in the year 1800, and is nearly one hundred years old, yet talks with intelligence and fluency in regard to experimental truth, I went with Elder Dudley and his niece, sister Virginia Dudley, to the regular meeting of his home church at Bryan's, where he has been preaching for nearly sixty years. Everywhere the same earnest and devoted unity of heart, and love for simple gospel truth, was strikingly manifest, as at the association at Elizabeth. If there were such a principle as shame in the hearts of those malicious calumniators who labor to traduce this war-worn soldier of the cross, one visit to the field of his long labors would forever silence their vituperative slander, as the peaceable fruit of righteousness abounding among the children of his ministry attests the faithfulness of his untiring labor of love, in sharp contrast with the confusion and wrangling prevalent among the Babel-building enemies, who agree in nothing but that enmity to the truth which ranks them with the accuser of the brethren, in whose work they manifest a willing zeal worthy of a better cause. Were it not recorded that some of them of understanding shall fall, (Daniel xi. 35,) it would be amazing that any real lover of truth should be deceived by them.

After preaching at Georgetown, on Monday, and spending the night with Elder J. T. Moore, where Miss Ballou and her very interesting school favored me with instrumental and vocal music, I went to Elk Lick, on Tuesday, where a large congregation for a week day met me. This church has been blessed with the services of Eld. Theobald for over twenty years, and their appreciation of his labors is manifest in the affectionate regard in which he is held. From here brother Burgess took me to his pleasant home, where I preached at night

my last sermon for this tour in Kentucky. Next morning at sister Howell's, in Cincinnati, I was agreeably surprised to meet Elder S. Danks, who having learned from brother Durand my expectation of being there, came prepared to take me to his house, some eight miles distant, where I enjoyed a most agreeable, and I trust to me profitable day with him and his dear family. Thence I went to the meeting at Fairfield, Michigan, where I met Elder Biggs, of Ohio, and he and I both preached each of the three days of the meeting. Elder T. J. Wyman, the pastor of the church, was present, but did not preach. A pleasant visit here closed my tour, after which I returned home, and found all well, for which I desire to be grateful to the Giver of all good. Our own Quarterly Meeting, in Aldborough, was held on last Friday to Monday, when Elders Biggs, of Ohio, and J. A. Johnson, of Indiana, with the pastor of the church, Elder William Pollard, of Warwick, N. Y., were with us, and each preached twice during the meeting, which was well attended and very interesting. Three were added to the church by baptism; and brotherly love characterized the interview. May the Lord keep us in the love of Christ, deliver us from carnality, enable us to walk in love and peace, and finally receive us with all saints to dwell in his presence above, where sin and sorrow can never come; and to his name be glory evermore. Amen.

As ever, dying daily in hope of eternal life,

WM. L. BEEBE.

UTICA, N. Y., Sept. 29, 1879.

DEAR BRETHREN BEEBE:—Inclosed please find two dollars for renewal of my subscription; and while writing I will trouble you with a few thoughts on the language of faith, and of its antagonist, unbelief.

With me the conflict between them is sharp and long; and if my victory depended on any works of righteousness done by me, I should lose the victory every time. "This is the victory that overcometh the world, even your faith." "But the righteousness which is of faith speaketh on this wise: Say not in thine heart," &c.—Rom. xi. 4-6. Yes, here is the battle ground, in my heart. Old unbelief steps in with a long list of arguments to oppose my faith, many of which are too true, and for the time silences my little, trembling faith. And why? Because old unbelief points directly to what is found in my flesh, and which makes me cry, "O wretched man that I am! who shall deliver me from the body of this death?" I cannot take one step forward on this ground; but when I am ready to give up in despair, faith comes to the rescue. Yes, it is based on a better, a more sure and solid foundation than my own goodness, which is like the morning cloud and early dew, which passeth away just at the time I need it most. But faith brings to view the bleeding sacrifice, as the end of the law for righteous-

ness to every one that believeth. But where must this faith or belief avail in conquering its enemy? Is it not needed where the attack is made, right in the heart? Yes, the Holy Spirit takes of the righteousness of Jesus, and at this most needful time shows it to the poor, disconsolate one, and faith springing up enables us to raise our drooping head, for it speaketh on this wise, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above,)" &c. "But what saith it?" It meets and silences all the arguments of old unbelief, and enables us in the name of our God to set up our banner. This precious faith is not obtained by study, for if it was, it would be found in the head. But it is nigh thee, even in thy heart. Yes, the christian's religion is heart work. He is made to know something experimentally of that God who searcheth the heart and trieth the reins of the children of men. Things which may pass as genuine with men, cannot deceive the God with whom we have to do. The christian knows what it is to stand before the judgment seat of Christ. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." But, brethren, in this I do sometimes rejoice, that it is the righteous Lord that presides at this tribunal, and that he will dispose of every case without an error in all his decisions. But poor, short-sighted man often mistakes the case, as Eli did the case of Hannah, and often the poor, little one is despised in consequence of wrong judgment. But the dear Lord's eye is ever watchful of his little ones. And though they may be set at naught by the strong, who ought to bear their infirmities, and not please themselves, they are by the looming up of this faith in their heart enabled to hold on their way, and to put all their cruel foes to flight, "looking unto Jesus, the author and finisher of their faith." This robe of Christ's righteousness alone can cover all their infirmities which sin has produced; and it is only as they by faith behold the Lamb of God, who taketh away their sins, that they can hear the voice of their beloved Lord, saying, "Their righteousness is of me." How often is it the case that one is despised by men because he cannot make his case plain, being slow of speech; but when he carries his case up to the highest court, there stands to plead for him the Wonderful, Counsellor, who is the Advocate of his people with the Father, then they, like David, when his soul was overwhelmed within him, find that the dear Lord knoweth his path in the way wherein he walks.

I do not write this for publication; I only design it as a few lines to you, from a poor, little one who is often straying off in the mountains, but hope that I am brought back to the fold of Christ through the redeeming grace and sovereign love of God.

ELI CARTWRIGHT.

COFFEYVILLE, Miss., Oct. 15, 1879.

DEAR BRETHREN BEEBE:—After reading brother Hassell's letter to you, upon the subject of those unchristianlike charges brought against you and brethren Dudley and Johnson by the Big Harpeth Church, of Tennessee, and Camden Church, of Mississippi, I felt very sad to know that you should be assailed by those from whom we should expect better things, and in such an unfair and malignant way; and I felt when I read those charges that I would write you, and inform you that the Baptists of Mississippi did not indorse those grave and unscriptural accusations. Another pain added to our grief was, that you, brother Beebe, should be publicly denounced as a heretic by a man or church (I mean Dr. T. L. Cotton, and the Camden Church, so-called) who has no standing nor identity with any body of Primitive Baptists, but who has been excluded more than three years ago for heresy and gross disorder. Now, brother Beebe, I take no pleasure in writing about these things, and would hold my peace, but for those charges against you, and they, too, hailing from Mississippi. I, together with a large portion of the Baptists of this state, have been reading your paper for several years, and both volumes of the Editorials, and I want you to know that we indorse the doctrine set forth by them. I have been made to wonder why Baptists cannot understand your position, both upon the new birth and the humanity of Christ, when you have with so much patience and christian forbearance time and again answered the repeated inquiries upon this subject; and I think every time I read your views upon these points, that surely this ought to satisfy any Baptist who is willing to take the scriptures as the man of his counsel. But I assure those dear Elders, that all the ridicule and vituperation that your calumniators have tried to bring against you, has not weakened our confidence in your stability, nor shaken our faith in the doctrine advocated by each of you. I sincerely hope that in the future those false accusers will be content in holding their peace, at least towards those dear old soldiers of the cross who have spent almost a lifetime as faithful watchmen upon the walls of Zion. We have some of those dear old fathers with us, most of whom were at the fall associations, and we heard them, together with the younger brethren, preach with power and ability the very same doctrine as advocated by our dear brother Beebe. And out of the five associations of Mississippi, I do not know a single Elder who does not advocate the same truths as set forth in the SIGNS OF THE TIMES. But there are some associations near the line of Mississippi and Alabama, (perhaps some of their church in Mississippi,) who are bringing their railing accusations against Elders Beebe, Dudley and Johnson. In attending the fall associations I met with twenty or more Elders from Tennessee, Mississippi and Alabama, and with one excep-

tion there was not a single objection taken to your position; but all with one accord believe fathers Beebe, Dudley and Johnson to be faithful and humble advocates of the truth as it is in Christ, and hope that in their declining years not a ripple shall disquiet their peaceful repose, but go leaning upon the top of his staff, and have an abundant entrance into the everlasting kingdom.

Brother Beebe, I have not written this for publication, but as a private letter, simply wanting you to know our feeling toward you.

Your friend and brother,

A. B. MORRIS.

CENTRAL BRIDGE, N. Y., July 6, 1879.

DEAR ELDER BEEBE AND SON:—I lay down my beloved paper and think, What glorious things are spoken of Zion, the city of our God. The writers of the beautiful epistles speak of the birth of the Redeemer, of whom it was said, "He shall save his people from their sins." Also the many things witnessed by a people prepared for the Lord, cause our hearts to burn with wonder and love. The star in the east attracted the eyes of the wise men, and directed them to the lowly bed of the Son of Righteousness. But we cannot always see the light. Dark clouds rise up before us, and only the Lord's mercy holds us up. In the days of Job, when the sons of God came to present themselves before the Lord, Satan came also among them. He had been going to and fro in the earth, and he knew that God had made a hedge about Job. None but God can make a hedge about his people, for they are kept by the power of God, through faith, unto salvation. I remember once, while reading David's description of his enemies, I thought, Surely we have not such cruel enemies, personally, only our sins; but I think the spirit of evil is still going to and fro in the earth; and though Satan may rob us of many things we prize, of many earthly comforts, and even of a good name, still his mouth is held with a bit, and the life of God's people he cannot touch, for it is hid with Christ in God. Our loving, gracious, suffering Redeemer said, "They hated me without a cause." And if they hated him, they will also hate you; for how could they love, without love in their hearts? How could they see, whose eyes were blinded? And the dear Savior said, "Father, forgive them; for they know not what they do." Could he not have prayed for twelve legions of angels? But how then should the scriptures be fulfilled? Man had sinned, and the pure and perfect God-Man alone could atone. He says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." For he that is for us, is more than they that be against us. Although afflictions are grievous, yet will the Lord purify us, and what we cannot know now, we shall know

hereafter. The gates of hell cannot prevail against the church of God, and it is well that our good and his glory are not left to the work of polluted mortals, but in the hands of him who is able to save to the uttermost.

Sister Bundy remembers the scattered ones in her loving heart, and I want her to know how glad I am that the truth is proclaimed; and if I cannot hear the precious words, I rejoice that God has not left himself without faithful witnesses, to proclaim the unsearchable riches of Christ. The prophet has said, "Turn ye to the strong hold, ye prisoners of hope." I have seen much beauty in these words, and they have comforted me very much. A prisoner of hope. I often fear that I am a servant of sin, but hope turns to the strong hold. How wonderful the love bestowed upon babes, children in bondage, burdened with sin, cast down with sorrow, poor in spirit, weary and heavy laden, seeking for peace, longing for rest, who are directed to turn to their strong hold, Christ our righteousness. The enemies of God's people shall be found liars unto them. The Lord hath triumphed gloriously; the horse and his rider hath he overthrown in the sea.

Dear Elder Beebe, I was glad to read your article on the words, "Be pitiful, be courteous." It stirs up our mind to a remembrance of these things, and will do to take with us daily. He who gave Solomon wisdom to judge his people, has placed you as a father in Israel, and with you I will leave these few rambling thoughts, written in love to the people whose God is my God, I hope, and there is none like unto him.

A. E. MIERS.

WILLIAMSTON, N. C., Oct. 10, 1879.

DEAR BROTHER BEEBE:—I receive letters like the one inclosed pretty often from different quarters, and once in a while one on the other side, very ugly. As this alludes to T. L. Cotton and the Camden Church, I concluded to send it to you. After reading, please return it to me. It seems that T. L. Cotton and that church are cut off from their association.

Yours affectionately,

C. B. HASSELL.

POTT'S CAMP, Miss., Oct. 2, 1879.

ELDER C. B. HASSELL—DEAR BROTHER:—At your request I send you a Minute of the fortieth session of the Tallahatchie Association of Primitive Baptists, held in this vicinity. I have attended many associations, having been a Baptist for fifty years last September, and truly I can say that I never attended one where there was more love, peace and unanimity of sentiment, both in the ministry and laity, than there was manifested with us. And I will say to you that I do not know of a single Baptist that belongs to the Tallahatchie Association, or that belongs to the five corresponding associations, who does not indorse the doctrine that father Elder G. Beebe sets forth

in the SIGNS OF THE TIMES. T. L. Cotton and Camden Church did belong to the Primitive Baptists, but were cut off last year for disorder. I think the SIGNS OF THE TIMES should be patronized by every sound Baptist that is able to pay for it. As I suppose your time is much engrossed in reading communications, and otherwise, I will say that if you need any aid in circulating your work, [the History which brother Hassell is now preparing for the press,] you will please notify me of it, and I will do what I can.

Yours in christian love,

BENJAMIN POWELL.

ORDINATIONS.

BRETHREN BEEBE:—I have just returned from Iowa, where I participated in the ordination of James M. True to the work of the gospel ministry, and by the request of the church and council I forward a synopsis of the proceedings, to be published in the SIGNS OF THE TIMES, as follows:

By previous agreement, the Regular Predestinarian Baptist Church of Christ called West Liberty, in Des Moines County, Iowa, met October 18, 1879, for the purpose of having brother JAMES M. TRUE, one of her members, ordained to the work of the ministry, and by her call there were present for the purpose, Elder I. N. Vanmeter from New Hope Church, Illinois; Elder W. A. Thompson of Sandy Creek Church, Illinois; Elder J. B. Rowland of Mt. Pleasant Church, Iowa; Deacon James Denny, and others, who were invited to seats.

Elder Elijah Ping, pastor of West Liberty Church, was chosen Moderator, and Elder Vanmeter Clerk.

The candidate gave the council full satisfaction as to his christian experience, call to the ministry and doctrinal views, and it was unanimously agreed to proceed to his ordination, which was done, as follows:

Prayer by Elder Vanmeter, and laying on of hands by the four Elders present.

Charge by Elder Thompson.

Right hand of fellowship by the Moderator, followed by the whole church and council.

Praise and benediction by Elder True.

The post-office address of Elder True is Columbus Junction, Iowa.

Your brother,

I. N. VANMETER.

APPOINTMENTS.

I expect, if the Lord will, to be with the Ebenezer Church, 36th St., New York, on the first Sunday in November, and on the first Sunday in each month thereafter, for a year from that time.

SILAS H. DURAND.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

CIRCULAR LETTERS.

The Bethel Association of Primitive Baptists, in session with Wolf Creek Church, St. Frances County, Missouri, September 27th, 28th and 29th, 1879, to the churches she represents, sends this her annular circular.

BELOVED IN THE LORD:—We will call your attention to the language of Christ, recorded in the gospel by John iii. 6.—“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

We will try to show first by scripture what the true condition of the natural man is: “All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.”—Isa. xl. 6, 7. Again, “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”—1 Pet. i. 24. “And the Lord God formed man of the dust of the ground.”—Gen. ii. 7. Then he is composed of dust before his transgression. To what does he return after the transgression? To the same state. God said to Adam, in the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return. As Adam was, so are we; no stream rises higher than its fountain, neither is it more sweet or more pure. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”—Rom. v. 12. “For the judgment was by one to condemnation.”—Rom. v. 16. “By one man’s offense death reigned by one;” “by the offense of one judgment came upon all men to condemnation;” “by one man’s disobedience many were made sinners.”—Rom. v. 12, 16–20. Then we must conclude that Adam by transgression involved all his natural posterity in the same guilt. He forfeited his natural life and that of all his posterity by works of unrighteousness, and could not work his way back to the garden of Eden. How foolish then for any of his posterity to think of gaining heaven by works. Adam could not gain the natural life he forfeited, by works; then what presumption for his descendants to think of gaining spiritual life by works of unrighteousness; for an unrighteous person cannot do works of righteousness. Some think that Adam was a spiritual man before the transgression. Let us read and see: “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first, which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we

shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;”—1 Cor. xv. 45–50. “And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.” “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”—Gen. vi. 3, 5. Or the whole imaginations. The Hebrew word signifies not only imaginations, but also the purposes and desires. Then they have no desire for God or heaven. “The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.”—Psa. xiv. 2, 3. “From the sole of the foot even to the head there is no soundness in it; but wounds and bruises, and putrefying sores.”—Isa. i. 6. “The heart is deceitful above all things, and desperately wicked.”—Jer. vii. 9. “As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seek after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes.”—Rom. iii. 10–18. We understand when Christ says that which is born of the flesh is flesh, to mean the opposite of spirit. You may dissect a body and you will find every part and particle there, none gone. If any part was spirit it would be gone, for that which is born of the Spirit is spirit, and can not die. After Christ’s resurrection the disciples thought he was a spirit. He said, “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have.”—Luke xxiv. 39. In our natural birth we have a natural father and mother, and we bear their image; so in our spiritual birth we have a spiritual Father and mother: God is our Father, New Jerusalem our mother. As like begets like, that which born of the Spirit is spirit, no part or particle is flesh, if it was it would die. As Adam and Eve were one, even so, Christ and the church are one. We are heirs of the first Adam by our first or natural birth, and heirs of his sin, diseases and death, and are involved in all his guilt. We are heirs of the second Adam, Christ, by the second or spiritual birth. We are not only heirs, but joint heirs with Christ. He is our wisdom, righteousness, sanctification and redemption. By the first birth we derive natural life that will die, from the second birth eternal life that can never die, for it

is hid with Christ in God. So when Christ who is our life shall appear, then shall we also appear with him in glory. Paul says, “This I say then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh, for the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye (the saints) can not do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”—Gal. v. 16–23. Read Romans fifth chapter, from the twelfth verse. How do we attain eternal life? let us read: “Jesus lifted up his eyes to heaven, and said, Father the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”—John xvii. 1, 2. “For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”—Rom. vi. 23. “Whosoever believeth that Jesus is Christ, is born of God;” “Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he can not sin, because he is born of God.” “He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son.” “He that believeth on the Son hath everlasting life.”—1 John iii. 9, 36; v. 1, 5, 10, 11. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the spirit of God.” “The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, (why?) because they are spiritually discerned.”—1 Cor. ii. 11, 14. “For as the body is one, (Christ’s body the church) and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.”—1 Cor. xii. 12, 13. “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; (not after man) in hope of eternal life, which God that can not lie, promised before the world began;” (to the heirs of salvation through

Christ.) “But after that the love and kindness of God our Savior towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Savior: that being justified by his grace, we should be made heirs according to the hope of eternal life.”—Titus i. 2–8. From the foregoing scriptures taken from the Old and New Testaments, we must come to the conclusion that the natural man knows nothing of this natural world until he is born into it, and sees with his natural eyes, and realizes with his natural heart what it is. He can not see or desire it until born of the flesh; then he is capable of being taught natural things, even so without we are born again, of or from above, we can not see the kingdom of heaven. Till then how can we desire that which we can not see? Without we are born of water and of the Spirit, we can not enter into the kingdom of God. We are born into it not by might or power, (that we derive from the first Adam,) but by the spirit of God; we know nothing of this kingdom until we are born from above, neither are we capable of being taught until then by pastors or teachers.

The grace of our Lord Jesus Christ be with you all. Amen.

I. P. MCNAIL, Moderator.

WM. I. BAKER, Clerk.

The Elders and messengers of the churches composing the Western Corresponding Association of Old School Predestinarian Baptists of Missouri, in session with the church called Three Forks of Nodaway, Page Co., Iowa, on the 3d, 4th and 5th days of October, 1879, to the several churches whose messengers we are, send christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD:—The time of our annual association having once more rolled around, it becomes our duty to address you with another epistle of love; and we do not know of a subject more suitable and appropriate to address you upon than that seasonable advice given by Joseph (a lively type of the anti-typical Joseph, viz., the Lord Jesus Christ) to his brethren, after the deeply affecting scene of his making himself known to them had taken place, and he had dismissed them to return to their father Jacob, in the land of Canaan, which advice was, “See that ye fall not out by the way.” As “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,” and as this is part of that “all scripture,” we conclude it is profitable. “Whosoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.”

As it was necessary that Joseph’s brethren be exhorted to see that they

fall not out by the way, so it is necessary that the brethren of our Lord Jesus Christ be exhorted to see that they fall not out by the way, for the latter are no better than the former by nature. For by nature all God's people are children of wrath, even as others. If the doctrine, as believed and taught by some, be true, that that which is born of the flesh, or the natural man, is changed and made spiritual in the work of regeneration and the new birth, there would be no need of the foregoing exhortation. There would have been no necessity for the prophet Jeremiah to say to national Israel, which was a type of spiritual Israel, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. Nor would it have been necessary for the apostle Paul to exhort his Colossian brethren, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. ii. 6. Nor would the apostle have said, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. 18-25. The inward, or new man, or that holy principle implanted in the sinner by the power of divine grace, which is an emanation from God, is as holy as God himself, and cannot sin, and does not influence the children of God to fall out with one another by the way. But it is the old man, who is corrupt, with his deeds; therefore God's people are commanded to mortify the deeds of the body. And when brethren in the Lord are overtaken in faults, and get at variance with one another, it is the duty of those who are spiritual to restore such ones in the spirit of meekness, considering themselves also, lest they be tempted, and to try to heal the breach, instead of making it wider, by taking sides, and gratifying the evil principles of their carnal nature. It is too often the case that when the children of God fall out by the way, (and it is to be lamented,) the old Adam man rises up in his majesty, and tries to sustain himself, contrary to those rules which the great Head of the church has laid down in his holy word, by which erring brethren should be governed in trying to settle difficulties between one another.

When two or more brethren fall

out, or get at variance one with another, one party may be almost entirely at fault, but before the difficulty progresses very far both parties are apt to get out of the way; and when one party is stubborn, and will not retract one inch, justifying himself in the whole matter, and exacts of the other party to make all the concession, there is very little hope of an amicable adjustment of the difficulties being made. There must be a disposition manifested by both parties to give a little, if a reconciliation is effected. Now let us compare the above conduct with that of Joseph towards his brethren, and see what a contrast.

In reading the history of Joseph and his brethren, we see that they (the brethren) were entirely at fault in their treatment of him; but see how tender and affectionate was his treatment of them, who had treated him so roughly, when he made himself known to them. He wept aloud, and fell upon their necks, and kissed them all, and said unto them, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not angry with yourselves, nor grieved that ye sold me hither, for God did send me before you to preserve life; so now it was not you that sent me hither, but God." Truly, it would seem that the scene was enough to melt a heart of stone. O how striking the likeness of his conduct to the conduct of the great anti-typical Joseph, when his enemies came out against him with swords and staves to take him, and he said to them, "Know ye not that I could pray to my Father, and he would send me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" And when in the agonies of death he prayed to his Father to "forgive them, for they know not what they do." O then should we not try to imitate the example of the type and anti-type of our spiritual Joseph, who commands us to love our enemies, (not their conduct,) and to pray for them that hate us and despitefully use us, having the assurance that "All things work together for good to them that love God, to them who are the called according to his purpose," whether they suffer in the house of their friends, or from the openly avowed enemies of the cross of Christ.

We will now try to assign some reasons why the followers of Christ should not fall out by the way. First, because they are brethren, children of the same Father and mother. Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren." Second, because they are traveling the same road. Third, because they have the same difficulties and trials to encounter, the same joys and sorrows to pass through. Fourth, because they are heirs to the same inheritance, which is "incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through

faith unto salvation, ready to be revealed in the last time. Wherein they greatly rejoice, though now for a season (if need be) they are in heaviness through manifold temptations; that the trial of their faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

Wherefore, dearly beloved, exhort and comfort one another with these words; and may the grace of our Lord Jesus Christ be with you all. Amen.

R. M. SIMMONS, Mod.

T. SHEARER, Clerk.

R. M. THOMAS, Ass't Clerk.

POWDER SPRINGS, Ga., Oct. 24, 1879.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Inclosed I send you one of the Minutes of the Marietta Old School Baptist Association. Please publish the Circular Letter in our highly appreciated family paper, the SIGNS OF THE TIMES, and oblige yours in hope of eternal life,
ISAAC N. MOON.

The Marietta Old School Baptist Association, in session, 1879, to the churches of which she is composed.

DEAR BRETHREN AND SISTERS:—The time has come, according to the appointment of the last session of this body, that you perhaps will expect something from me in the form of a Circular Letter; and for that purpose I call your attention to the 90th Psalm, 1st and 2d verses, which read thus: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God."

Let us for a few moments contemplate this truly wonderful declaration of the psalmist, that before the foundation of the world, before the earth was formed, before the mountains were brought forth, before Adam's dust was fashioned into man, or sin had its introduction in this world, even from everlasting, the church of God had her actual existence in God, and dwelt in the secret place of the Almighty, and abode under the shadow of the Most High.—Psalm xci. 1. "And her life was hid with Christ in God." This is not a mere prospective matter, a thing only anticipated, as some have vainly taught and still continue to teach; for this life in and by which every member of the body of Christ is and was fully identified, was recognized and written in the book of God, and his eyes did see the entire substance of that body, and in his book all the members of Christ were written, and in continuance perfectly and completely fashioned, before any of them were brought forth into manifestation in the order of time.—Psa. cxxxix. 15, 16. Another witness testifies, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."—1 John 1, 2. The same witness declares to the saints in the

fifth chapter, The record of the Father, the Word, and the Holy Ghost, borne in heaven, and witnessed by the Spirit, the water and the blood, agreeing in the one. And this is the record, that God hath given us eternal life; and this life is in his Son, and so perfectly identified in his Sonship that he that hath the Son hath life, and he that hath not the Son of God hath not life. Hence I conclude that the eternal life of all the children of God is in the Sonship of Christ, as the only begotten Son of God, and that he is our life, (not going to be some time in the future, provided all things work agreeably thereto.) Our spiritual life is therefore eternal; not created, but begotten in the Sonship of Christ, as the only begotten Son of God, and as such, the head and life of the church, which is his body, and the fullness of him that filleth all in all. This then is what I call the actual, eternal, vital union of Christ and his church. It is eternal, because it was with the Father before all worlds were made, and was manifested or emanated from him as the Father of lights, by which the saints were all begotten of the Father in Christ. It is vital, because life is vitality. It is union, because Christ, who is our life, is one, and only one; for there is one God, and one Mediator between God and men, the man Christ Jesus.—1 Timothy ii. 5. And "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," (all the members of that one body of which Christ is the head.)—Eph. iv. 4-6. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—1 Cor. xii. 12. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 4, 5. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. iii. 15. "And hath put all things under his feet, and gave him the head over all to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23.

Now, dear brethren, if these scriptures do not prove the actual, eternal, vital union, the perfect unity or oneness of Christ and his church, as a head and body, animated by one spirit and unity of life, then I must come to the conclusion that I am perfectly unable to comprehend the plainest meaning of words. If these plain declarations of the word of God do not prove an actual existence in, and vital union of life begotten of God the Father, and given to all the members of Christ, as established by the eternal record of the Father, Word and Holy Ghost in heaven, and by the witness of the Spirit, the water and the blood in earth, then must we conclude that there was no action or act of God in begetting or giving to his people that eternal life which is in his Son, or in making

them the members of his body, or of his existence actually as the head and life of his church before the mountains were brought forth, the earth formed, or the world was made. If this was only prospective, with a mere prospect that it might at some subsequent period be so, then I have been mistaken in believing that God has actually been the dwelling place of his people even from everlasting to everlasting, or that the life which he has given them in his Son is in the full sense of the word eternal life. If it was not truly that life which was with the Father, coeval with the being of God, then it must have had a subsequent beginning; and if it be admitted, as the holy apostles have affirmed, and as Christ himself has declared, that Christ is the life of his people, to deny the eternity of this life is to deny the eternity of Christ himself. We do not say, neither do we believe, that our earthly nature ever existed until it was created and given us in that Adam who is of the earth, and is earthy. All that life which was given us in the earthly Adam was and is mortal or natural, and was certain to sin against God, and fall under the curse of the law; for we learn that known unto God were all his works from the beginning. All being known unto him, it must all transpire in strict accordance with that knowledge; for we learn that he worketh all things after the counsel of his own will. Of this earthly nature the children of God partook. Forasmuch then as the children are partakers of flesh and blood, Christ, who is and ever was their life, and the only spiritual life they now have, ever did have, or ever will have, took part of the same for that glorious purpose, that through death he might destroy him that had the power of death, that is, the devil, and deliver them (these same children) who through fear of death were all their lifetime subject to bondage. As the sons of God, we have a pure and holy nature, which is born of God, and which cannot sin, because it is born of God; but as creatures in the earthly nature, we are born of the flesh, as children of the earthly Adam, and as such, our earthly nature, the earthly house of this tabernacle, is held in the strong bondage of mortality, and it must be dissolved by death. But when it shall go down in death, we have a building of God, a house not made with hands, eternal in the heavens; and we shall not be found naked, but be clothed upon with our house which is from heaven, and we shall then know that we dwell in God, and he in us, and that he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Dear brethren, consider what has been said, and may the Lord give you understanding in all things. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

W. W. CARROLL, Mod.

ISAAC N. MOON, Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of Old School Predestinarian Baptists of Missouri, in session with the Three Forks of Nodaway Church, Page County, Iowa, on the 3d, 4th and 5th days of October, 1879, to the associations and conferences with which we correspond, and all who love our Lord Jesus Christ in sincerity, sends the greeting of faith, hope and love, wishing grace and mercy unto you, and that peace and love be multiplied.

DEARLY BELOVED IN THE LORD:

—Our God, who is glorious in holiness, fearful in praises, doing wonders, has blessed us with another token of his love, yea, with "spiritual blessings in heavenly places in Christ," in that at this another of our annual meetings he has, as we do feel, "made us sit together in heavenly places in Christ;" and we trust we have realized something of the "ages to come" in which he should shew the exceeding riches of his grace in his kindness toward us, through Jesus Christ our Lord.

Our meeting is characterized by harmony and good feeling, much to the comfort and encouragement of the "church of God which is among us." We trust the weak hands have been strengthened, and the feeble knees confirmed, and that to them of a fearful heart it has been said, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."

The churches report peace within them, with a few additions to some of them; and although there is some complaint of coldness, weakness and languidness, yet there is evidence of a continuing steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers.

Beloved, we prize your loving christian correspondence very highly. We feel that it is edifying to us in love, and we desire that it may continue. We lament that so few of your ministering brethren were enabled to come to us; but we wish to be resigned to our Father's will. Those who were sent, we feel assured have come unto us "in the fullness of the blessing of the gospel of Christ."

Our next annual meeting is appointed to be held with our sister church called Otter Creek, Clarke County, Iowa, to begin on Friday before the first Saturday in October, 1880, and to continue three days, when and where we hope again to receive your messages of love, and greet your loved and faithful messengers.

To God, the only wise, be glory, through Jesus Christ, forever. Amen.

R. M. SIMMONS, Mod.

T. SHEARER, Clerk.

R. M. THOMAS, Ass't Clerk.

CHANGE OF RESIDENCE.

I would say to my brethren and friends that my post-office now is Hopewell, Mercer Co., New Jersey, to which address I wish my letters and telegrams sent.

WM. J. PURINGTON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1879.

HEIRSHIP; ETERNAL, VITAL UNION.

In reading an article in the *Gospel Messenger* for October, 1879, written by our esteemed brother, Elder J. T. Bazemore, one of the editors and publishers of that periodical, we are led to believe that he has misapprehended the views which are entertained by us, and by those generally who hold the doctrine of the eternal, vital union of Christ and the church, and also of the true basis of the heirship of the sons of God. We do not design to inaugurate a controversy or unpleasant discussion; for widely as we may seem to disagree in our understanding of these subjects, we feel confident that a calm, dispassionate investigation will obviate our seeming discrepancy of views.

If we had not on former occasions fully expressed our convictions on these two cardinal points of the doctrine of Christ, we would feel more hesitancy in entering upon a discussion of the subjects involved; but having frequently presented our views, which we presume brother Bazemore is aware of, we feel called upon to either retract or establish what we have stated, or at least to labor for a more full and clear understanding of each other. Let nothing however that we may write be construed so as to indicate any unfriendly feeling towards the publishers of the *Messenger*, both of whom we highly esteem and respect.

First. The heirship of the sons of God we have held to be exclusively founded upon their sonship in Christ Jesus, as made known to them by their spiritual birth, in which they receive, not the adoption, but the spirit of adoption, whereby they cry Abba, Father, (Rom. viii. 15); for in verse twenty-three of the same chapter we are told that "we who have received the first fruits of the spirit groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." And in Ephesians i. 13, 14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, [or were born again,] ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." In this first chapter to the Ephesians the apostle speaks of our being predestinated to the adoption of children by Jesus Christ unto himself; and in the tenth verse he says, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him; in whom also we have received an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted." &c. The reception of this spirit, by the new birth, is the

earnest or certain assurance that the purchased possession (the people redeemed from the family of mankind, which is all the purchased possession of Christ that we have any knowledge of) shall be ultimately disrobed of mortality, and clothed with immortality, after they shall have been changed and fashioned like the glorious body of their risen and glorified Lord. For this adoption we are now waiting and groaning, but for it we are now sealed with the Holy Spirit of promise.

If then we have rightly understood the scriptures on the relationship of sons, that sonship develops a vital relationship to a parent in whom our spiritual vitality existed before it was made manifest by a birth. A birth is not the origin of life, either spiritual or natural; it is the bringing forth a life which existed in the parent before the birth. If life did not exist antecedently to the birth, it never could exist subsequently to the birth.

The apostle says, "For as many as are led by the spirit of God, they are the sons of God." And, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." The heirship is thus made to depend on the vital relationship of children; and as the heirship is a joint heirship with Christ, so also must the relationship on which the heirship is predicated be a joint relationship with Christ, for he himself is the life of all who are joint heirs with him. For the life of all the saints is hid with Christ in God. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. i. 3, 4. If then our spiritual life, sonship and joint heirship is so identified with Christ, as the only begotten of the Father, that our life is hid with Christ in God, it is based on what we call ETERNAL, vital union, and not on the birth either of our flesh or spirit, which develops, but does not originate, the relationship and consequent joint heirship.

But brother Bazemore says, "There is a doctrine called eternal, vital union, which is in our view a strange and unscriptural doctrine;" and asks, "How can there be a *vital* union between the living and the dead? How can there be a *vital* union between that which is, and that which is not? In a state of nature the sinner is dead in sin, without eternal life, without spiritual vitality or motion; and how, then, can there be any actual, vital union between him and Christ while he is in that state of death in sin? Christ is life, a quickening Spirit; and how can there be any vital union between him and the sinner, while the sinner is dead in sin?"

We have never understood our brethren who hold and contend for the scriptural doctrine of eternal, vital union, to hold that this sacred union of life was given to the children of God in the earthly Adam, nor that it eternally united the two natures of which the children of God are partakers while in the flesh, for

neither before nor after the new birth do we find any union, harmony or agreement between the flesh and the spirit, of which two natures they are partakers; for these are contrary the one to the other, causing a continual warfare in them until their final change shall come, or until death shall be swallowed up of life—until God shall change our vile body, and fashion it like the glorious body of our risen Lord.

We shall not be likely to differ on the simple signification of the words, eternal, vital union. That which had its origin in God the Father, and was given to the body and members of Christ before the world began, must be eternal; and that which the inspired word of God calls eternal life, must be vital; and that which joins in indissoluble relationship the Head and body of the church of God, we call union. Can this be what our esteemed brother calls philosophy and vain deceit, and of which he warns the saints to beware? Is this doctrine taught in the bible, and by the spirit of divine inspiration, or is it only after the traditions of men, and after the rudiments of the world? Let us see. The apostle Paul says, "The wages of sin is death; but the gift of God is eternal life," (not through the earthly Adam, but) "through Jesus Christ our Lord." When did God give us this eternal life? Rom. vi. 23. If eternal life is a spiritual blessing, it was given us with all spiritual blessings in heavenly places in Christ Jesus, (not in Adam,) according as he hath chosen us in him before the foundation of the world.—Eph. i. 3, 4. The most solemnly attested record which the bible contains, which is borne in heaven by the Father, the Word and the Holy Ghost, and witnessed in earth by the Spirit, the water and the blood, which all agree in one, is summed up by the inspired apostle John in these emphatic words, "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John v. 7, 8, 11, 12, 20.

We learn then that the life which was given to the saints as members of the body of Christ, was with and proceeded from God the Father, and was given to them in Christ by the Father, and is, in the unrestricted meaning of the word, absolutely eternal life; not only everlasting, but eternal, without beginning or ending, not created, but begotten of God the Father, and given to all the sons of God in Christ before the foundation of the world, and they all, in their spiritual relation to God in Christ, were sanctified or set apart by God the Father, preserved in Christ Jesus, and ultimately called by him. "Who hath saved us, and called us with a holy calling; not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

Some of our brethren have admitted that all this was true *in purpose*, but was not *actually* done in eternity before the world began; but when God has said that all the spiritual blessings in heavenly places were given us in Christ Jesus before the foundation of the world, it seems to us presumptuous to deny that this unspeakable gift involved an act or action of God. We hold that the gift was actually given us in Christ, and safely secured to us in him, just exactly as God has stated it in the words of inspired truth. Christ himself is the life—the eternal life of all his members, and God did actually love them in him with an everlasting love, and therefore with loving-kindness does he draw them; and no man can come unto Christ except the Father which sent him draw them.

Now let us inquire whether this eternal life or vitality which God has given us in Christ Jesus actually unites Christ, the Head, and his church, the body of Christ; and whether it is an eternal, or only a time union. We do not ask whether this vital union was manifested and experienced by any of us here in the flesh before the world began, for that is not claimed by any. Our life which was given us in the earthly Adam is not that life which is begotten of God, and given us in Christ Jesus before the world began; for if it was, then all mankind would be the children and heirs of God, and joint heirs with Christ. But all the children of God are children and heirs of God by virtue of being begotten of the eternal Father, and recipients of eternal life in Christ Jesus from everlasting. And of them, as the children of God in Christ, it is said, "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same."—Heb. ii. 14. It was not their partaking of flesh and blood that constituted them children of God, any more than it was Christ's "also likewise [or in like manner] partaking of the same" that constituted him the Son of God. He was as perfectly the Son of God before he partook of flesh and blood, as he was after his assumption of flesh and blood; but his being made flesh, made of a woman, and made under the law, made him manifest as the Son of man, of the seed of David, after the flesh. As his Sonship of the Father was in no sense changed by his partaking of flesh and blood, so neither was the spiritual relationship of his members changed by their partaking of flesh and blood. But his coming in the flesh of which his children are partakers, brought him under the law which they in their earthly nature had transgressed. And thus we see Jesus, who was made a little lower than the angels for the suffering of death, taking on him, not the nature of angels, but the seed of Abraham; not to make him the Son of God, for that he had

always been: but as his children in their earthly nature had sinned in the flesh, he took their nature on him, that he might suffer in the flesh, and under the law which they had transgressed, and redeem them unto God by the sacrifice of himself, and rise again from the dead for their justification.

Now we ask brother Bazemore, if the law of God could have recognized in the blessed Jesus the right to redeem them from its stern but just demands, if they were not his property before they sinned and fell in the earthly Adam?

Our Lord Jesus Christ, as the Son of God and life of his body, the church, is called the "only begotten of the Father, full of grace and truth." "And of his fullness have all we received, and grace for grace."—John i. 14, 16. In this chapter John testifies concerning him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." And the same inspired apostle, as we have already shown, in his first epistle, first and fifth chapters, declares that this life which was and is in him, was with the Father, and was manifested, and that God hath given us (his children) eternal life, and this life which God hath given us is his Son. Let this testimony be admitted, and we think no God-fearing man will deny that this eternal life is eternal vitality, or that this life is a unit. It is one undivided and indivisible life in its nature, because it is hid with Christ in God; and although it extends from the Head of the church to all the members, permeating the entire mystical body of Christ, it cannot be separated from him. For he that hath the Son hath life, and he that hath not the Son of God hath not life; consequently it is the unity of Christ the Head with the church as his body, and the fullness of him that filleth all in all. This union of life in Christ Jesus is what we understand our brethren to mean by the words, eternal, vital union; and if it is not so taught in the scriptures, and in the experience of the saints, we confess that we have read our bible for almost four score years to but little if any profit. If it be only philosophy and vain deceit, after the tradition of men, after the rudiments of the world, then we have long rested upon a fallacious hope of eternal life, which God, that cannot lie, promised before the world began.

We are not contending for an eternal, or even a time union, between the flesh and spirit of the children of God and heirs of glory, for such a union has not yet taken place in us. We find no harmony between our flesh and that spirit which we hope and trust we received when we were born of the Spirit; but from that hour when Christ, who is our life, was revealed in us, we have felt most

ring of our flesh against our spirit, and a law in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our members.

But can this doctrine of vital union of the Head and body of the church, which we have so sweetly enjoyed so many years, now that we are about to lay off our mortal tabernacle, be but a delusive phantom? Have we in melody of heart, in joyful and melting strains, joined with the poet in the delightful theme of his songs,

"Twixt Jesus and the chosen race
Subsists a bond of sovereign grace,
That hell, with its infernal train,
Can ne'er dissolve or rend in twain."

Or,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be.

"In covenant from of old
The sons of God they were;
The feeblest lamb in Jesus' fold
Was bless'd in Jesus there.

"Its bonds shall never break,
Tho' earth's old columns bow;
The strong, the tempted, and the weak,
Are one in Jesus now."

And this oneness of vital relationship is in Jesus, not in the earthly nature, which has yet to be changed, and fashioned like Christ's glorious body. Adam, we are told, (Rom. v. 14,) is the figure of him that was to come. And if there had not been a union of natural life extending to his posterity, his transgression could not have involved them in the condemnation and death that by his offense passed upon all of his undeveloped race. "Therefore, as by the offense of one, judgment came upon all men to condemnation; EVEN SO by the righteousness of One, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." As in Adam, who is the figure of Christ, God made of one blood (or life) all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, &c., (Acts xxii. 26,) so that eternal life which is begotten and born of God, which was given to the heirs of God in Christ their Head, is one life—a unit, and not a plurality of lives. It was given to them in the Son of God, as the same eternal life which was with the Father, and is the same in all the members of the body of Christ. It is in Christ, and it is Christ. He says, "I am the resurrection and the life."—John xi. 25. "I am the way, the truth, and the life."—John xiv. 6. "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me."—Gal. ii. 20. "For me to live is Christ, and to die is gain."—Phil. i. 21. "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 2-4.

These scriptures, if we rightly un-

derstand them, prove two important propositions: first, that our life which is in Christ Jesus is eternal life, or vitality; and secondly, that this eternal life, being in Christ as the Son of God, and with him hid in God from everlasting, is a unit of life; and Christ, who is our life, although living in all his members, is not divided. As there is but one Head of the church, so there is but one body belonging to that one Head. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6. The apostle speaks of those who would beguile the saints, by "not holding the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19.

Our natural life, on which death has passed by reason of sin, was given us in that Adam which is of the earth, earthy; but our spiritual, eternal life was given to us and securely preserved for us in that Adam which is the Lord from heaven. Our natural or earthly life began when man became a living soul; but our life which is in Christ Jesus is as ancient as eternity, for it is eternal life, and has its origin in God. Therefore that life which is born of the flesh is born of corruptible seed, and is mortal. But they who are the subjects of regeneration and the new birth, are born of God, of an incorruptible seed, by the Word of God, which liveth and abideth forever; and they are a "chosen generation, a royal priesthood, a holy nation, a peculiar people." And, "Now are they the sons of God, and it doth not yet appear what they shall be; but we know that when he [Christ] shall appear they shall be like him;" for God has predestinated those whom he did foreknow to be conformed to the image of his dear Son, that he may be the first born among many brethren.—1 John iii. 2; Rom. viii. 29. In the vital unity of this eternal life, between the Head and body of the church, Christ is not ashamed to call his members brethren; for in his Mediatorial relation to them he claims them as his body, his flesh, and his bones.

"Hail, sacred union, firm and strong,
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity."

Again we will assure brother Bazemore, that notwithstanding the seeming difference in our views on the doctrine of the eternal, vital union of Christ and his body, the church, and the basis of the heirship of the saints, we esteem him as a beloved brother in Christ; and we have read many of his articles in the *Gospel Messenger* for the year past with pleasure, and this is the first we have noticed from his able pen from which we seriously dissent. And we hope and believe that on more mature consideration of the subject, he will greatly modify the doom to which he has (we

think unintentionally) consigned us, together with a very large majority of the Old School or Primitive Baptists of our acquaintance, who hold the doctrine of eternal, vital union as the very foundation of our hope of that inheritance which is incorruptible, undefiled, and which cannot fade away.

1 TIMOTHY II. 4; 2 PETER III. 9; 1 CORINTHIANS III. 17.

BROTHER BEEBE:—Although you have enough to do without being troubled by me, yet I will venture to ask the favor of you to give me your views at as early a date as you can on the following passages of scripture, viz: "Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii. 4. "Not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1 Cor. iii. 17. Should you not feel inclined to give your attention to the above, please refer the same to Elders T. P. Dudley, Wm. L. Beebe, or S. H. Durand, and greatly oblige your unworthy brother in Christ,

WILLIAM DAVIS.

HEMPSTEAD CO., Ark., September, 1879.

R E P L Y .

In admonishing the saints to pray for *all men*, the inspired apostle defines the sense in which he used the words *all men*, to embrace all descriptions of men, as kings, and such as are in authority, that we, the saints, as citizens of the nations of the earth, are commanded to respect, and be subject to the legitimate governments which are ordained of God, that we may lead quiet and peaceable lives in honesty and godliness, without being restricted or restrained by unwholesome or oppressive laws.

For this is good. It is good that the saints should pray for kings and rulers, that they may be restrained from harrassing us with oppressive laws; and it is good and acceptable to God that the saints should live quiet and peaceable lives in honesty and godliness. For God our Savior will have all men, (all classes or descriptions of men,) whether they be Jews or Gentiles, kings or subjects, bond or free, to be saved. It is the sovereign and immutable will of God, (who worketh all things after the counsel of his own will, "who will have mercy on whom he will have mercy, and whom he will he hardeneth,") that they shall be saved, and come to the knowledge of the truth. For the promise of salvation is unto all them that are afar off, even as many as the Lord our God shall call. "For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." Christ Jesus, we are told by the same apostle, loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.—Eph. v. 25-27. Our Lord himself defines the nature and extent, as well as the perfect efficacy of the atonement, saying, "I am the good Shepherd, and know my sheep, and am known of

mine." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 14, 27, 28. Therefore, all for whom Christ gave himself a ransom shall be testified, or made manifest by the testimony of the Spirit, in due time, or at God's appointed time. For Jesus further says, "My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one."—John x. 29, 30. Also, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii. 2, 6, 9. Thus shall all be attested in due time, for Jesus has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."—John vi. 37, 39. So we see that it is not the will of God that even one of those for whom Christ died should perish.—See Matt. xviii. 14. Should we construe the words, "Who will have all men to be saved," to mean that God's will is ineffectual in the salvation of any whom he desires should be saved, such a construction would not only conflict with his own positive declaration of the end from the beginning, wherein he says, "My counsel shall stand, and I will do all my pleasure," but it would invalidate the hope of every child of God; for if an assurance that God wills our salvation is not reliable, on what can we with confidence depend? If God desires or wills the salvation of all the human family, the salvation of all must be effected, or a failure to do his pleasure is inevitable. But we are told in words of divine and infallible inspiration, of what God said to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Therefore hath he mercy on whom he will have mercy; and whom he will he hardeneth."—Romans ix. 15, 18.

The passage referred to in 2 Peter iii. 9, contains an assurance of the faithfulness and veracity of God in the certain fulfillment of his promises, notwithstanding the infidelity and blasphemy of scoffers that shall arise in the last days. The promises alluded to, Peter says are *to usward*, namely, to them who have obtained like precious faith with us through the righteousness of God, and our Savior Jesus Christ, (chapter i. 1,) and whom, in his first epistle, he denominates "elect according to the foreknowledge of God the Father," &c. To these God is long-suffering,

and unwilling that any should perish, but that they all shall come to repentance. And being unwilling that any of them should perish, in due time Christ died for them; and it being his will that they all should come to repentance, Jesus arose from the dead on the third day, "and that repentance and remission of sins should be preached in his name among all nations."—Luke xxiv. 47. Hence, when Peter had declared to the apostles what God had wrought at the house of Cornelius, they (the apostles and brethren) glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18. Repentance unto life is therefore a gift of God through Jesus Christ our Lord; none can possess it except by a special grant of God, whose province alone it is to give repentance to Israel, and remission of sins. His special goodness, long-suffering and saving grace (to usward) are manifested in the assurance that he is not willing that any of those who are included in the word *usward* should perish; but his will is that they all shall come to repentance, even to that repentance which is unto life, for the giving of which Christ is the exalted Prince and Savior.

The other passage on which brother Davis desires us to write is 1 Corinthians iii. 17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The word *holy* in this text does not mean that the saints, who as lively stones are built up a spiritual house, are in their fleshly nature free from the infirmities and carnality of their earthly nature, or from the lusts of the flesh, which war against the spirit; but that they are solemnly set apart, and consecrated to a sacred purpose, as the tabernacle in the wilderness, and the temples in Jerusalem, in the type, were by solemn consecration dedicated to God, and not to be profanely desecrated to any other uses. The organized church of Christ, which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy (divinely consecrated) temple in the Lord, is set apart for a habitation of God through the Spirit, (Eph. ii. 20, 22,) and is the anti-type of the temples in Jerusalem; and as none were allowed to defile them with impunity, so we are solemnly admonished that if any man defile this anti-typical temple, which is the church, composed of the chosen and redeemed people of God, established on the doctrine, order and ordinances of the apostles, as were the primitive disciples on the day of pentecost, him will God destroy. The discipline of this holy, consecrated house of God, in which God dwells by his spirit, provides for the expulsion from fellowship those who depart from the faith and order of the gospel. It does not mean that a redeemed, regenerated child of God can fall from grace and sink down to perdition; but the of-

fender who defiles the temple of God shall be destroyed, as to his standing and fellowship, and his privileges in the church: as salt that has lost its savor is cast out, to be trodden under foot of men. Or in the same sense in which Paul says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27.

The reader will observe the apostle is not treating in this third chapter upon the relationship and heirship of the children of God, but upon their works, which they attempt to build upon the apostolic foundation; and he says, "Now if any man build upon this foundation, [which he as a wise master builder has laid,] gold, silver, precious stones, wood, hay, stubble; every man's work [not his title to heaven] shall be revealed by fire, of what sort it is. If any man's work abide which he hath built there-upon, he shall have a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Nothing of our religious works, in doctrine or practice, will be approved of God that will not stand the fiery ordeal, in which all the wood, hay and stubble shall be utterly consumed. "Our God is a consuming fire;" and nothing can endure the burning scrutiny of his omniscient eye that is not authorized and approved of him.

May the admonition of the apostle awaken all the saints to a careful and prayerful examination of our works, whether they are strictly in obedience to his commands and in conformity to his word; and above all, see that in faith or practice we are building on this foundation nothing which will pollute or defile the church which our God has chosen for his dwelling place, and thereby bring destruction upon ourselves and upon our works.

TWO DAYS MEETING.

The Old School or Primitive Baptist Church of this place have appointed a two days meeting to be held at our Meeting House in Mid-dletown, N. Y., on Wednesday and Thursday, the 5th and 6th days of November, 1879, during which a council will be organized to examine, and if judged expedient, to set apart by solemn ordination, to the work of the gospel ministry, our beloved brother Benton Jenkins.

Brethren of our faith and order, and friends in general, are affectionately invited to attend.

By order of the church,
GILBERT BEEBE, Pastor.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

MARRIAGES.

At the residence of the bride, in Prince William County, Virginia, on Sunday, Oct. 12th, 1879, by Elder William M. Smoot, Mr. William A. B. Smith and Miss Louisa Sullivan, both of Prince Wm. County, Va.

OBITUARY NOTICES.

DIED—In Newbury Port, Massachusetts, (but buried in Sanford, Maine) September 7, 1879, little **Orrin F. Davis**, son of Orrin G. and sister Tryphena Davis, aged 1 month and 17 days.

Little Orrin, thou art gone;
How short thy stay on earth has been;
Thou didst not set thy heart upon
This world of sorrow, sin and pain."
WM. QUINT.

DIED—September 24, 1879, **Justus C. Worcester**, aged 32 years.

The deceased was the oldest son of Justus and Sarah Worcester. He was instantly killed by a blow on the side of the head from a lagging pole, while at work in the Gunnell Mine, Black Hawk, Col. His remains were forwarded to his parents in Grinnell by Odd Fellows and friends in Black Hawk, and interred by the Odd Fellows of Grinnell. A funeral sermon was preached on Sunday, Sept. 28th, at 10.30 a. m., by Eld. C. Leland, pastor of the Baptist Church, from the text, "Thus saith the Lord, Set thine house in order, for thou shalt die and not live."—Isaiah xxxviii. 1.

The bereaved desire to express heartfelt thanks to the friends and members of the order who have so kindly rendered their sympathy and timely assistance in this sudden and grievous affliction.

DIED—At his residence in Alexandria, Va., April 5th, 1879, brother **Carter Whiting**, in the forty-fourth year of his age.

The deceased was for many years an Old School Baptist, being at the time of his death a member of the Hephzibah Church, in Alexandria. He leaves a wife, one son, and many relatives and friends, who mourn their loss. Brother Whiting was a faithful and consistent member of the church, always filling his seat when well enough to leave his home, and was noted for his kindness to the poor and aged of the flock. Though he was confined to the house for months, he was never heard to complain, but was always cheerful and hopeful. When death was pictured in every lineament of his face, his wife, sister Julia Whiting, disconsolately asked him if he was willing to leave her. He replied calmly that he wanted to go if it was the Lord's will, and that the Lord would take care of her.

Elder William M. Smoot preached on the funeral occasion to a large congregation of sorrowing brethren and friends, from 1 Cor. xiii. 12.

JACOB COOPER.

ALEXANDRIA, Va., Oct. 20, 1879.

BRETHREN BEEBE:—The following notice has been delayed for want of the necessary information, and on the same account is lacking in detail.

Departed this life August 19th, 1879, in Schuyler Co., Ill., **Elder Peter L. Campbell**, aged, I learn, about eighty years. Elder C. was born in Virginia, during the year 1799; thence to Wayne Co., Ohio, where he was married to Miss Agnes Jones in 1830, and in 1844 united with the Old or Primitive Baptist Church, after which he moved to Schuyler Co., Ill., where he resided till his death. He was ordained to the work of the ministry many years ago, and was a true and uncompromising defender of the faith, and was for some years the Moderator of the Spoon River Association, and many years, I believe, a patron of the SIGNS, and held the office of County Treasurer for several years. He weakened down to the grave slowly, and we believe fell asleep in Jesus. He has left an aged and feeble companion, our sister Campbell, and some children to perpetuate his name in the earth.

Elder S. L. Dark spoke at the funeral, at the request of the deceased, from the words, "Salvation is of the Lord." As the above is very deficient for want of particulars, I clip from the Spoon River Minutes a brief tribute of respect, which we wish to be inserted with this notice:

IN MEMORIAM.

WHEREAS, It has been the pleasure of our heavenly Father to remove by death within

the past month our beloved brother, Elder Peter L. Campbell; and,

WHEREAS, He had long been a member, and for some years the Moderator of this association, and at the time of his death a member of Sugar Creek Church; therefore,

Resolved, That in the death of Elder Campbell the people of God generally, and our association particularly, have lost a sound, unwavering and faithful defender of the cause of God and truth, the community has lost a worthy and valuable citizen, and his family an affectionate husband and father.

Resolved, That it becomes us to humbly submit to the divine will, and that we hereby tender to the bereaved widow and her children our heartfelt sympathy, and order that these resolutions be printed with our Minutes.

Your brother,

I. N. VANMETER.

DIED—April 26th, 1879, our dear father, **John C. Hulsizer**, aged 73 years, 9 months, and 19 days.

He was the father of six children, three sons and three daughters, who are all living. He was one of the Old Primitive Baptists. He was baptized in the fellowship of the church some thirty-five years since, and was kept in the faith to the time he was called home. We fully believe our loss is his eternal gain.

"Sons of God, by blest adoption,
View the dead with fearless eyes;
What is sown thus in corruption,
Shall in incorruption rise;
What is sown in death's dishonor,
Shall revive to glory's light;
What is sown in this weak manner,
Shall be raised in matchless might.

"Earthly cavern, to thy keeping
We commit our brother's dust:
Keep it softly, our brother sleeping
Till our Lord demand thy trust.
Sweetly sleep, dear saint, in Jesus,
Thou with us shalt wake from death:
Hold he cannot, though he seize us;
We his power defy by faith.

"Jesus, thy mourning consolation
To thy rich people send!
May we all with faith and patience
Wait for our approaching end.
Keep from courage, vain or vaunted,
For our change our hearts prepare;
Give us confidence undaunted,
Cheerful hope and godly fear."

ELIZABETH C. HULSIZER.

FRANKLIN, N. J.

DIED—At the residence of her son, in Starkey, N. Y., October 6th, 1879, **Mrs. Julia Smith**, in her eighty-fifth year.

The subject of this notice was born in Orange County, N. Y., and removed to Bailey-town, now Lodi, Seneca County, N. Y., and shortly after removed to North Hector, Schuyler Co., and there was married to Jacob Smith, and removed to the vicinity of Dundee N. Y., when the country was almost one unbroken forest, and spent the remainder of her life in the vicinity of that village. About fifty-four years ago she united with the Baptist society at Dundee, and since that has lived a consistent christian life. She was firm in the Old School Baptist doctrine, and for more than twenty years has been a constant reader of the SIGNS OF THE TIMES. For the last five weeks of her life her mind wandered, and she was constantly repeating some passages of scripture. She leaves two sons to mourn the loss of a loving mother and a good counsellor. Some remarks were made at the funeral by Elder Stanton, of Wayne, N. Y., from the words, "All the days of my appointed time will I wait till my change come," feeling assured that she will awake in the likeness of him whom she tried to honor and serve, and will be satisfied.

OMAR SMITH.

DIED—At his residence near Newark, New Castle Co., Delaware, August 25th, 1879, **Mr. Joseph Griffith**, aged about eighty-six years. Brother Griffith was baptized in the fellowship of the Welsh Tract Baptist Church more than fifty years ago, by Elder Stephens Woolford, who was then pastor of that church. He continued a steadfast, faithful

and useful member to the time of his decease. His doors were ever open, and his house a home for the Old Baptists at all times; and though of a diffident and retiring disposition, was always delighted to have his house filled with those whose society he loved. He felt a deep interest in the welfare of the church, manifesting it by a constant attendance upon its meetings, and a cheerful performance of anything that was necessary for the comfort of his brethren. The Lord greatly blessed him in worldly goods, of which he was liberal in communicating whenever and wherever necessary. He was father to quite a large family of children, but three of whom survive him. He also leaves three widowed daughters-in-law, and quite a number of grandchildren, to whom he was truly a friend as well as parent. These, together with the church, mourn their loss, but not as those who have no hope. His funeral was attended by a large concourse of friends and neighbors. Elders Grafton and Rittenhouse, and brother Fetter, were present, and spoke greatly to the comfort of the bereaved. May the God of all grace comfort those that mourn, and sanctify this affliction to their good and his glory.

ALSO,

Mrs. Elizabeth Little, departed this life August 31st, 1879, at the residence of Mr. Wm. Springer, near London Tract, Chester Co., Pa.

Sister Little was in the ninety-third year of her age, and had been a member of London Tract Old School Baptist Church for nearly sixty years, having been baptized by Elder Jethro Johnson, about the year 1820. She was a firm and unwavering believer in the doctrine of salvation by grace, as advocated by the Primitive Baptists. She always lived and died within a few miles of where she was born. She had never traveled much, yet was quite well known to all who ever visited London Tract. She had a remarkably good memory, and good conversational powers, and the theme she delighted to dwell on was the love of God to poor, fallen sinners, as manifested in her own experience. It was truly pleasant to sit and listen to her conversation. During the last few years of her life she was deprived of natural sight, and became so deaf that only those who have a clear, strong voice could talk with her; yet she committed hymns and portions of scripture to memory from hearing them read a few times.

She has left no family, and no nearer relatives than cousins, but the family with whom she has lived for the last twenty-one years feel their loss deeply; and the church of which she was a member, though for several years she has not been able to attend meetings, also mourn, but not as those who have no hope, for we believe that our loss is her everlasting gain. Her funeral was attended by numerous friends and neighbors, when the writer tried to preach from Psalm xvii. 15, a text selected by the deceased for the purpose. May the Lord remember the little church at London Tract, to bring in others to take the place of those taken away by death, and comfort all that mourn.

ALSO,

On the 24th ult., at his residence in Kingwood, Hunterdon Co., N. J., **Mr. Samuel R. Kugler**, aged sixty-eight years.

Mr. Kugler was not a member of the visible church, but was a kind, good friend, and his house was always open for their entertainment, and he always seemed pleased to have them visit him. He never made any pretensions to religion, but was a firm believer in the doctrine of grace, and during his last illness he told his family that he knew he could do nothing himself, and that his only dependence was in the Lord. He leaves a widow, our sister Kugler, who feels sorely this dispensation, two daughters and three sons, and several grandchildren, all of whom feel their loss greatly. May the Lord sanctify all their afflictions to the good of each. The funeral was largely attended on the 28th, when I endeavored to comfort the bereaved with some thoughts on Romans viii. 33, 39. Your brother, in hope of eternal life,

A. B. FRANCIS.

LOCKTOWN, N. J., Oct. 8, 1879.

DEPARTED this life on the 12th of June, 1879, in the 68th year of her age, my wife, **Tryphosa M. Turney**, after a painful illness of twelve months, which she bore with resignation that none but a Christian could, for her sufferings at times were very intense.

She joined the Primitive Baptist Church in the year 1845, and was baptized in the fellowship of the Okaw Church, Shelby County, Illinois, by Elder Wm. Martin. In 1856 we moved to Clinton County, Mo., and in 1857 she joined the Stony Point Church, in this county, by letter, where her membership remained until her death. In all the walks of life she maintained the Christian character. She leaves two sons and ten grandchildren, with myself and many friends, to mourn her departure; but we mourn not as those who have no hope.

MORGAN TURNEY.

DIED—In Berlin, Worcester Co., Md., Aug. 5, 1879, at the residence of her uncle, John W. Staton, **Alice M. Staton**, youngest daughter of the late Elder G. W. Staton, aged 28 years. For many months, with saddened hearts, we watched the progress of her flattering disease, consumption, knowing surely that the end must soon come. The world had been very attractive for her, and she felt it hard to yield. We cannot but hope that in her last days she realized its utter nothingness. She expressed a desire for worthiness to be a Christian, whether she lived or died, and once she asked, "Do you think the Lord will accept so great a sinner?" She requested the bible to be read to her, and at one time spoke of a text that she had heard her father preach from years ago, which seemed now to give her comfort. Her physical sufferings were extreme for two months before her death, and when sometimes in the intensity of her anguish she would not restrain her cries, she would say, "I want to be patient, and not murmur, if it is the Lord's will for me to suffer much." May the Lord enable all those who mourn to say, "It is the Lord, let him do what seemeth him good."

M. M. STATON.

BERLIN, Md., Oct. 26, 1879.

[The writer of the following obituary has failed to give the name of her deceased father.—ED.]

DEAR ELDER BEEBE:—It seems so short a time since you were sent the notice of our dear mother's death, (Jan. 26, 1878) and now with an aching heart and trembling hand I have to inform you of the death of our dear father, which occurred at his residence in Anderson County, Ky., on the night of Sept. 2, 1879, in the 73d year of his age. He had never made a public profession of his faith, yet he was a firm believer in salvation by grace. For many years he had expressed himself thus, and also his love for the Old School Baptist Church, lamenting his unworthiness to become a member, saying, "I have tried to change my sinful heart, but in vain. I must wait for God, who alone can cleanse me, and show me fitness to embrace his holy cause." He felt sure that God was able to do for him that great work which he found he could not do for himself, (the putting on of Christ) and often was made to call upon him, even in the silent hours of night, and to seek for mercy, pardon and salvation through the blessed Redeemer. Thus the conflict continued until about two weeks before his death, when he became established in mind, and told Elder Hawkins that more than once he had started to offer himself to the church, but felt too unworthy of a place among God's people, and did not go forward; but he had not rested as well since. He feared to go, lest it would be an offense, yet he feared more to stay away; that if he tarried until he was better, he would never go at all; but if God spared his life to get to Salt River Church on their next meeting day, he would present himself for reception, looking to Jesus as a sufficiency. It was this hope that caused that placid feeling in death. It found him ready and willing to obey the summons. He said the grim monster had no terror to him; that he loved God with his whole heart, and trusted in the Savior.

It was hard to give our kind parents up but it has pleased the Lord to lay his hand heavily upon us, and while we feel the crush-

ing weight may the God of Israel sanctify the dispensation to our good and his declarative glory. We miss them much, and will ever miss the welcome sound of their footsteps, and their cheering presence around the fireside, and their counsels. But may we take comfort in the hope (almost assurance) that they are now with their Savior, where all tears have been wiped from their eyes, and where they will feel no more pain or anguish, but where their justified spirits bask in the smiles of the glorious Redeemer, surrounded by the blood-washed throng who have come up through great tribulation.

They have left eight children, with many dear relatives and kind friends, to mourn their departure; but we weep not as though they had no hope; for,

When the parting moment came,
All their trust was Jesus' name;
O what confidence they placed
In the dear Redeemer's grace!
And our hope is firm that they
Now are blest eternally.

O how patiently they bore
Their afflictions o'er and o'er;
Resignation marked each hour,
Proving God's sustaining power;
And may this our comfort be,
They are blest eternally.

O how pleasing is the thought,
They with Jesus' blood were bought!
Now, from sin and sorrow free,
Gazing on the Deity.
Sweet the promise is to me,
They are blest eternally.

When our dying moments come,
When our Savior calls, Come home!
O may we this faith possess;
Die in Christ, and be at rest;
May our friends who stand and see,
Say we're blest eternally.

M. F. C.

ANDERSON CITY, Ky., Sept. 20, 1879.

THREE DAYS MEETINGS.

The Little Flock Church of Regular Baptists will hold a three days meeting in their meeting house in Coatsburg, Adams Co., Ill., commencing at 7 o'clock on Friday evening, before the fifth Sunday in November, 1879.

Brethren and sisters are invited to attend the meeting, especially our ministering brethren. We have the promise of Elder W. A. Thompson, of Illinois, to be present.

C. G. SAMUEL.

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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

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In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., NOVEMBER 15, 1879.

NO. 22.

POETRY.

Written for the "Signs of the Times."

PROMISED REST.

"There remaineth therefore a rest to the people of God."

There remaineth a rest
To the people of God;
O blessed assurance
We find in his word,
To those who are tired
Of sin and its snares;
Whose hearts are bow'd down
And loaded with cares.
Christ tells you to come
And taste of his grace,
Find rest to your souls
In the Savior's embrace.
How blessed that rest
To weary ones given;
No more by the tempest
Their barks shall be driven.

Though footsore and weary,
They know that ere long
They'll rest in the haven
And join in the song.
The ransomed are singing
In heaven their home;
Though through tribulation
They thither have come.

Why murmur, my soul,
Though tempted and wreck'd
Upon the rough billows?
Thy God will protect;
Dispel all thy darkness,
And give thee that rest
That remains for his people
In the home of the blest.

S. REDDICK.

EXODUS XXXIII. 14.

"My presence shall go with thee, and I will give thee rest."

Strip'd of all, O Lord, but thee,
Hear a sinner's cry and plea.
Earth can't comfort, only thou;
Be thy presence with me now.

Vainly have I looked around,
For no refuge could be found;
Refuge in life's storms art thou;
Be thy presence with me now.

Love and friendship's smiles, though dear,
Fail to comfort, fail to cheer;
Source of every comfort thou,
Be thy presence with me now.

Weary, heavy laden, too,
Doing things I would not do;
Burden-bearing Savior thou,
Be thy presence with me now.

In affliction thou hast said,
"Fear not, I will make thy bed."
'Neath affliction's yoke I bow,
Be thy presence with me now.

Soon will earthly scenes be o'er;
Sickness, time and death no more;
Fullness of the Godhead thou,
Be thy presence with me now.

Till I cross the stream of death,
At thy word resign my breath,
Conqueror of the tyrant thou,
Be thy presence with me now.

Till I stand before thy throne,
Thou most holy, glorious One,
And o'erwhelmed with wonder bow,
Be thy presence with me now.

ANN HENNAH.

JANUARY 1, 1879.

CORRESPONDENCE.

Scio, Linn Co., Oregon, Oct. 13, 1879.

ELDER BEEBE AND SON—DEAR BRETHREN:—After a long silence I once more take my pen to scribble a few lines for the SIGNS OF THE TIMES. I received the number for September 15th a few days ago, and have carefully read the communication commencing on the first page, over the signature of E. Rittenhouse, on the subject of Jacob and Esau. Now I hope our dear brother will not be hurt with me if I write a reply, and give some of the reasons why I differ from him. In the first place, I will say that we should be always careful to ascertain what inspired penmen are writing about, before we form an idea, otherwise we are liable to err. Now our beloved brother speaks of Esau representing those Israelites who took their possessions on the other side of Jordan. This idea would be a type representing a type, or in other words, a shadow pointing to a shadow; whereas a shadow always points to a substance. Our brother says, "Then let Esau represent such as, like the two and a half tribes, choose to remain on the other side Jordan," &c. Now Jacob was a type pointing to (not the Jewish or law church, which itself was a type, but) the gospel church, which is the anti-type; but if our brother's position is correct, then Esau was a type pointing to the two and a half tribes, which were themselves also a type. Now in all kindness I will ask our dear brother, What was Paul writing about in the ninth chapter of his epistle to the church at Rome? Was he not drawing a line between the mere fleshly children of Abraham and the children of promise? Most assuredly he was. These are his words, "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son." Thus far the apostle uses Isaac to represent all the children of promise, or if you please, all the election of grace, of both Jews and Gentiles, and Ishmael to represent all the children of the flesh. But the apostle continues the same subject by adding, "And not only this, [i. e., Isaac and Ishmael,] but when Rebecca also had conceived by one, even by our father Isaac; for the children being not yet

born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Time would fail me to quote more from this chapter. Now I will ask our dear brother this simple question, Was Esau chosen, called and saved in the Lord Jesus with an everlasting salvation? If so, down goes election, and with it special redemption and effectual calling. By reading further in this chapter we can plainly see that the apostle is here using Jacob to represent all the children of promise, or vessels of honor, and Esau to represent all the children of the flesh, or vessels of dishonor, and not the two and a half tribes of Israel on yonder side of Jordan. As to the vessels of dishonor, whom Esau represents, it is said in the 22d verse, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." And to this agrees the word of the Lord by the prophet Malachi i. 4, "Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever." And the word of the Lord by Isaiah also agrees with it, "My sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment." All these Esau represents, and not the two and a half tribes of Israel; neither does he represent the children of God in any sense. But of the vessels of honor, whom Jacob represents, it is said, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." "For the Lord's portion is his people; Jacob is the lot of his inheritance." And all outside of Jacob are vessels of wrath fitted to destruction. I might go on and quote a hundred passages of scripture more to prove my position, but I have already quoted sufficient to prove beyond a quibble the eternal redemption and salvation of Jacob, and all whom Jacob represents; and the eternal rejection and damnation of Esau, and all whom Esau represents. I will quote one more passage for Jacob, and pass on: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not,

for I have redeemed thee, I have called thee by thy name; thou art mine." "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name: for I have created him for my glory."—Isaiah xliii. 1-7. Verse 21: "This people have I formed for myself; they shall show forth my praise." Thus Jacob represents and embraces the whole election of grace—every elect vessel of mercy; but Esau represents and embraces those, and only those, who are called in Malachi i. 4, "The border of wickedness, and, The people against whom the Lord hath indignation forever," and which also embraces every one of the "vessels of wrath fitted to destruction," and not one more.

I will next say a few things concerning Isaac blessing Jacob and Esau. Our dear brother E. Rittenhouse says, "The apostle reminds us that Isaac by faith blessed Jacob and Esau concerning things to come. And if we turn to the record in Genesis we shall find that although the blessings differ, yet he did indeed bless them both. I cannot conceive that Esau can typify any other than a child of grace," &c. As to Isaac blessing his two sons, in either case it was only in accordance with the old covenant, and not the new; there was not a gospel or spiritual blessing in either. They were all in both cases temporal, of things pertaining to this world only. Isaac was incapable of imparting spiritual blessings; God alone can bless us with spiritual blessings—See Eph. i. 3.

I will now say a few things concerning Esau's repentance, and draw this scribble to a close. Our beloved brother continues, "'And Esau said, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.' This earnest craving for gospel blessings, and bitter grief after them when lost, certainly indicates one who has tasted of the heavenly gift." I am astonished at our brother for using the words, "This earnest craving for gospel blessings," &c. Where brother Rittenhouse got this idea from, I do not know; I am sure it is not in the bible. I do not believe that either Jacob or Esau, in the whole of that transaction, had any other object in view than a mere earthly inheritance. Esau knew that

God had blessed his grandfather Abraham, and promised that he would make of him a great nation, in the land of Canaan, in number as the stars of heaven, or the sand on the seashore; and he being the elder son of his father Isaac, the inheritance by right would have belonged to him, but now Jacob by subtilty had obtained it. Now, my dear brother, would not every worldly-minded man have mourned and grieved as Esau did over the loss of so great and grand an inheritance? His repentance was the sorrow of the world, which the apostle says "worketh death."—2 Cor. vii. 10. Not a word of sorrow for sin. Now think of the fruit his repentance produced: "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob." Now I will only ask, Is this the fruit of the spirit? which the apostle says "is love, joy, peace, long-suffering, gentleness, goodness," &c.—Gal. v. 22. The repentance of Judas resembles a gospel repentance more than that of Esau, for he said, "I have sinned, in that I have betrayed the innocent blood."—Matt. xxvii. 4.

Written by request of brethren.

Yours in behalf of the truth,

JOHN STIPP.

CARROLLTON, Ky., Oct. 26, 1879.

BROTHER BEEBE:—The psalmist says, "My soul, wait thou only upon God; for my expectation is from him."—Psa. lxxii. 5.

David, when he penned this beautiful sentence, was in the happy exercise of that faith of which the apostle speaks, when he says, "Faith is the substance of things hoped for, the evidence of things not seen." With full confidence in his omnipotent power, his tender mercy, his ever watchful care over his people, David could say, "My soul, wait thou only upon God." And with an ecstasy of delight not secured by the groveling things of earth, but the production of the indwelling of God's spirit in the heart, he is made to rejoice in the sweet assurance that they that wait upon the Lord shall renew their strength. As he alike with the saints of all ages glides down the stream of time towards the vast and bottomless ocean of eternity, they can with rapturous delight say, with one of their ancient brethren, "All the days of my appointed time will I wait till my change cometh." Then surely the saints, amidst the sorrows and gloom of earth, can greatly rejoice in the gift of that faith which works by love, and enables them to say, "My soul, wait thou only upon God." It was that faith which caused David in an ecstasy of delight to cry out, "In God is my salvation and my glory; the Rock of my strength and my refuge is in God;" for his feet were placed upon that Rock. When Moses smote the rock in Horeb, it sent forth water sufficient to allay the thirst of all the host of Israel; and when the law, of which Moses was the repre-

sentative, smote the blessed Jesus, who was that Rock, that law received a full satisfaction of all its demands against spiritual Israel, and a fountain was opened in the house of David for the inhabitants of Jerusalem. No doubt the shouts of Israel echoed from hilltop to hilltop, when they beheld the water coming in placid streams from that broken rock. But O how faint the sound, how feeble the echo that then went up, when compared with the loud hosannahs which have and still are going up from the long line of spiritual Israel, as they are enabled by faith to behold the streams of salvation flowing from their spiritual Rock, and quenching their thirst for righteousness, knowing that he who spake as man never spoke has said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Their Rock was smitten on Calvary, and from him flowed a stream of salvation sufficiently broad and deep to wash away all the sins of all the ransomed host, from Abel to the last one who will be made to drink of that water which shall be in him a well of living water, springing up into everlasting life. Then they trust ONLY in God. The allurements of a vain world may sometimes captivate their attention; but when they are hungering and thirsting after righteousness, this world with all its gauds and show, with all its pomp and fame, is to them as the waters of Marah. But when in the exercise of that faith, they realize that great and glorious truth expressed by the psalmist, when he says, "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre." Then they by faith rest upon God and trust in him, and rejoice to know that none of them that trust in him shall be desolate. David says, The Lord shall keep them, and deliver them from the wicked, and save them because they trust in him. Job says, "Though he slay me, yet will I trust in him." And Isaiah says, "The Lord hath founded Zion, and the poor of his people shall trust in him." And he says for their comfort, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Amidst the afflictions of earth, the saints are often groping in darkness, and are made to realize that they are poor and needy, helpless and dependent; but that darkness vanishes when the Sun of Righteousness arises with healing in his wings, and they are enabled to say, "The Lord is a sun and shield: he will give grace and glory; and no good thing will he withhold from them that walk uprightly." Their chief desire, their highest aspirations, are that they may walk uprightly, that they may glorify the Lord in their bodies and spirits, which are his. Trusting in the Lord, they walk by faith while here below, and their language is, "My soul, wait thou only upon God; for my expectation is from him."

David had descended from Abraham, and hence was of no mean birth; but he, unlike his kindred of a later day, did not set up that rela-

tionship as the ground of his expectation. He had been chosen to rule over God's chosen people, and anointed by the man of God as their king; but his expectation was not from these things. He had led great armies, achieved great victories, and driven back the enemies of Israel; but his expectation was not from these things, nor anything earthly. He says of himself, "I was shapen in iniquity, and in sin did my mother conceive me." He could appropriately have said, with the apostle, "In me, that is, in my flesh, there dwelleth no good thing." His expectation was from God, and he called upon his soul to wait only upon him. And he gave the reason for it; he said, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a Rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God." He proclaimed the effect of God's power and grace thus made manifest in him, and his faith in God. He says, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God." Thus his experience enabled him to claim that God who rules in the armies of heaven, and amongst the inhabitants of earth, as his God, and he expressed the comfort it gave him when he said, "Surely goodness and mercy shall followed me all the days of my life, and I will dwell in the house of the Lord forever." This enabled him appropriately to say, "My expectation is from him." David lived before the coming of the Lord Jesus, hence his faith looked forward to his advent upon earth; but he could not have looked for him as one that would come clad in the purple robes of earthly royalty, for he had a prophetic view of the manner of his coming, and he recorded his words: "Then said I, Lo, I come; in the volume of the book written of me." The words *it is* being in italics, are omitted; they seem to impair the sense. It was the book of which Philip spoke, when he said, "We have found him of whom Moses in the law and the prophets did write." Then David's expectation was from him, for he came in the volume of the book written of him. The eyes of his understanding being enlightened, he looked through the types and shadows of that law, and through those prophecies to his coming, the great work he should accomplish, and the glory that should follow. This enabled him with almost seraphic joy, no doubt, to say, "The Lord is my Shepherd; I shall not want." Ah, dear follower of Jesus, how often has that language of David come welling up from your heart, when you by faith were looking away to Calvary, and there beholding that rude cross, those rugged nails, those precious feet, hands and side bleeding, to redeem you from the awful consequences of sin, and to make you an heir to the ineffable glories of the upper and better world. Then

the language of your heart was, "My soul, wait thou only upon God; for my expectation is from him." But will you be disappointed in your expectation? O no. Although you are surrounded while here below with cares and sorrows, and meet many sad and sore disappointments and bereavements, yet when your expectation looks to that great and infinitely glorious Being, no failure, no disappointment can reach you. For your comfort it is written, "The eternal God is thy refuge, and underneath are the everlasting arms." Then you can say, with one anciently, "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky." Then, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" If he is your refuge, if underneath you are his everlasting arms, and he rides upon the heavens in your help, surely you belong to that people who are saved by the Lord, who to accomplish that salvation left the joys that he had with the Father before the world was, became a man of sorrow and acquainted with grief, became poor, that through his poverty you might be made rich, then you can appropriately say, "I am rich to all intents of bliss, if thou, O Lord, art mine." When compared to the consummation of the expectation of the saints,

"How vain are all things here below:

How false, and yet how fair."

But ere long the landscape, dressed in its gorgeous autumnal robes, will no longer attract your attention or afford you delight. No longer will you see in it an emblem of your declining years, or token of your early adieu to terrestrial things. They belong to earth, and your expectation looks away from earth to things holy, heavenly and divine, where Jesus sitteth upon that great white throne, and there ever liveth to make intercession for you. To that blessed abode you are rapidly hastening; soon, very soon your expectations will be more than realized. Then you will with inexpressible delight behold the face of him whose visage upon earth was marred more than the sons of men; but you will behold his face in its glorious resurrected beauty and loveliness, and your song will be,

"Bring forth the royal diadem,
And crown him Lord of all."

Please dispose of these thoughts as you may deem best, and believe me, affectionately yours,

H. COX.

ST. CHARLES, Mo., Oct. 22, 1879.

ELDER G. BEEBE AND SON—DEAR BRETHREN IN THE LORD:—I have felt for a long time that I should like to write a letter for the SIGNS, both for my own comfort and that of others. For my own comfort, because I feel so lonely, and long so much to express my feelings to some one who feels as I do, and can understand them. Then if I could write as those whose letters I read in the SIGNS, it would give me great pleasure to

afford others such consolation as they do me. Often when I feel cast down, almost in despair, the way seems dark and dreary, heavy clouds are hanging over me, and I wonder if any who have ever enjoyed a hope in the blessed Savior can be so troubled and doubting as myself. Then I read of some dear brother or sister experiencing the same trials, and O how it revives the hope within me, and I rejoice that I am not alone in my wretchedness, but that others who are ready to give a reason for the hope that is in them are also made to mourn on account of sin. We know that our own works do not save us; but as the tree is known by its fruits, we feel that if we had the right spirit within us we would not grow so sluggish, but would enjoy a closer walk with God.

When a child ten years of age, my mind was exercised on the subject of religion, before I could realize that the sin of Adam was entailed upon the whole human race, and that on account of sin death had passed upon all men. I wished that I had died in my infancy, before I had known sin, that I might have been saved. I felt myself a sinner in the sight of God, and the words, "The soul that sinneth it shall die," weighed upon my mind. I was made to pray, "Lord, be merciful to me, a sinner." I read my bible to find comfort, and found that "Christ came not to call the righteous, but sinners to repentance." But did I repent of my sins? Was it the right kind of repentance? Then, "They that are whole, need not a physician, but they that are sick." Truly I was sick of sin, and my very life was a burden to me. Many passages of scripture would seem to comfort me for awhile, but soon I would feel they were not for me, and I had no right to take comfort in them; I must wait for a better evidence of pardoning mercy. I felt it was a long, hard struggle with me; and the warfare still continues, for I am a poor sinner, and if saved at all, it must be by the unmerited mercy and grace of God. "For the good that I would, I do not; but the evil which I would not, that I do." One morning in April, 1871, I read the fourth chapter of the first epistle of John. It is full of God's love for his people, and the love of the brethren for one another. The seventh verse seemed particularly precious to me: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." I could no longer doubt that love. My prayer was turned to praise. I felt that I loved God's people, and wanted to be with them. While I desired to follow Christ and obey his commandments, I felt my own unworthiness too much to ask to be numbered with the saints. I was in Baltimore at the time, and the delightful seasons I enjoyed with those dear people I shall never forget. But very soon I had to leave them, and have never been where I could attend any Old School Baptist meeting but very little since. I attended the Yearly Meeting at

Harford, Maryland, in October, 1872. I expected to go to Missouri very soon, and when the meeting had closed I thought my last opportunity was lost, and felt that my heart would break. No one knew what I was suffering, and I felt that I could not mention the subject then, after waiting so long; and if I should never be with them again, perhaps it would be better for me not to be numbered with them. I came to St. Charles in November, 1872, and did not hear an Old School Baptist sermon from that time until I returned to Baltimore, in July, 1876. During that time I tried to banish the subject from my mind, for I did not expect to be with them again, and regarded it as a useless annoyance; but my love for them grew stronger. While in Baltimore I tried to tell the members of the church there what I hope the Lord had done for me. I was baptized by Elder Chick, and received into the Baltimore Church on the 26th of July. The following week I heard a sermon preached at the Harford Church, and it was the last Old School Baptist preaching I heard until September 27th, 1879. I have watched in the SIGNS for a notice of any meeting to be held at a time and place that I could attend, but the only one I found was that of the Kaskaskia Association. I learned that the connection of the trains at St. Louis suited for me to leave here on Friday evening and return Sunday evening, and I determined, the Lord permitting, that I would go. I did not know any one there, but felt if they were the people I wanted to see it would be very easy to make some acquaintances; and if they were not the people, I would not be far from the railroad, and could soon come back. I would have written to brother Smith, whose name was in the SIGNS, but was afraid Vandalia was not his address. I arrived at Vandalia at 9:40 p. m., and staid all night at a hotel. Saturday morning I told the proprietor my errand. He was well acquainted with brother Smith, and kindly offered to watch for an opportunity for me to go to the meeting. But brother Smith came in himself for any who were there desiring to attend the association. He took me to his house, two and one-half miles from town, where he and his family gave me a hearty welcome, and then took me to meeting. There were four ministers present: Elders John Lawler, pastor, T. T. Nave, from Salem Church, belonging to the association, John H. Gammon, and his son, Wm. H. Gammon, from Indiana. The introductory sermon was preached by Elder Lawler, from Isaiah xxxii. 2: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The second sermon was by Elder Wm. H. Gammon, from 1 Cor. ii. 7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." He was followed by his father, Elder John

H. Gammon. I believe he did not mention a text, but I judged from the manner in which he quoted this portion of scripture, and his remarks, that the groundwork of his discourse was 1 Timothy iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Two meetings were appointed for 7:30 o'clock in the evening; one at Four Mile Prairie, and the other at brother Smith's house, where I staid, with a number of other members and friends. Sunday morning Elder Gammon, Jr., preached the first sermon, from Eph. ii. 8, 9: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." The second sermon was by Elder Gammon, Sr., from Zechariah ix. 10: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." They all preached that salvation is of the Lord, and showed they had been taught that wisdom from above, that the world cannot give, and before which the wisdom of the world is foolishness. My soul was fed, and I felt it was good to be there. On Sunday I went home with Mr. Dayton, who lives in Vandalia; he is a good friend of the Baptists, and greatly entertained a number of them. The meetings were very well attended, and I never saw better order and attention from both young and old than they had there. I believe I made the acquaintance of most of the members from all the churches represented, and they all, by their warm, hospitable attention, made me feel welcome and at home with them. I was glad to stay as long as I could, but was obliged to return Sunday night. Several of the brethren asked me to let them hear from me through the SIGNS. I would not promise, for fear I should fail in the attempt. I have tried, however, to comply with their request; and though it is poorly done, I hope they will be charitable, and make all due allowance for my weakness. That meeting will long be remembered with pleasure, and I trust the Lord will be with them, and lead them all in paths of righteousness and peace for his great name's sake.

Your unworthy sister,
LUCRETIA ELGIN.

HARE'S CORNER, Del., Nov. 4, 1879.

BROTHER BEEBE:—With such light as I have, I feel disposed occasionally to speak and to write of the glory of Christ's kingdom. My only guide is the word, and light upon that is the only light that will profit me or any one else. If I do not speak in accordance with the word, it is because there is no light in me. If I do, I shall speak that truth that will stand and triumph whether I advocate it or not, and that needs no propping up to sustain it. Error will

ultimately fall to the ground, and all its advocates will utterly fail to keep it up. If our only object is to get at the truth, and to rightly understand the scriptures, we may go about it very calmly, in humble faith submitting everything to the unerring test, and biding our time. I propose to offer at this time some thoughts on the subject of the coming and setting up of the kingdom of heaven.

In the first place, in regard to time. It is positively declared in the scriptures that "the law and the prophets were until John; since then the kingdom of God is preached," &c. This will settle the matter as to when it began to be preached that the kingdom was coming, that it was near, and was at hand, &c. It has frequently been said that the church was organized on the day of pentecost; and as that appeared to be the time when the disciples were endued with power from on high, it has quite generally been regarded as the time when they received the kingdom, and that it was then set up in all its heavenly light and glory. A number of reasons of considerable weight have led me to question the correctness of this view. It is said, "He taketh away the first, that he may establish the second."—Heb. x. 9. And again, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."—Heb. ix. 8. It would seem from these and other scriptures that the typical or ceremonial dispensation must be first removed, and that until its removal there would be no place for the dispensation that was to succeed it. As long as the Jewish dynasty existed, its laws must have remained in force, and must have been binding upon the disciples, as well as all others. The observance of the Jewish Sabbath, the payment of tithes to Jewish priests, and the liability to the penalties for all violations of Jewish laws, must have continued to the end of the dispensation. It is believed to be about thirty-seven years from the resurrection and ascension of Christ until the destruction of Jerusalem by the Romans. It is evident that no immediate event was intended when the Lord assured those about him that there were some standing there who should not taste death until they had seen the kingdom come with power.—See Mark ix. 1. Again, in Matt. xvi. 27, 28, "For the Son of man shall come in the glory of his Father, with his angels. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." These declarations certainly imply that the time is not very near, and yet within the time of a single generation, as in Matt. xxiv. 34. His coming, and the attendant signs of his coming, are always connected with the overthrow of the legal dispensation. That Sun should be darkened, and that moon should cease to give light, and all the stars and other luminaries of that dispensation should fall from that heaven, and the exaltation they had

for ages enjoyed, unto the earth, and the powers of that heaven be shaken. And *then* shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, when they see the Son of man coming in the clouds of heaven with power and great glory. Again, in the prophet Joel, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." The question I am considering is whether the kingdom did really come, and the King appear in the clouds of heaven, taking to himself his great power and executing his judgments, until the time that he removed the first dispensation, and all that appertained to it, out of the way. The Lord himself assumes command of the Roman armies, and directs their movements. He tells his disciples that when they see these things begin to come to pass, to lift up their heads and rejoice, for that their redemption drew nigh. I presume the preaching of the kingdom of God embraced, even at that early age, the showing from prophecy that the dispensation of carnal ordinances and a worldly sanctuary must give place. The things that were shaken must be removed, that the things which could not be shaken alone should remain. What had been preached as the kingdom of God, which should break in pieces and consume all kingdoms that stood in its way, was now come.

In a parable, Luke xix., we have, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And after bidding his servants, "Occupy till I come," we have again, "when he was returned, having received the kingdom," &c. It would seem that his authority and power were shown as much in removing the first, as in establishing the second. And the sign that was given of the Son of man coming in his kingdom was the surrounding of Jerusalem with desolating armies, and the execution of his word in its utter destruction in the manner and within the time appointed. "The people of the Prince shall come and destroy the city and the sanctuary, and the end thereof shall be with a flood, and at the end of the war desolations are determined." "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease."—See Daniel ix. All these scriptures connect the coming of the Messiah as King of kings and Lord of lords, ascending the throne of his kingdom, to assume all the powers of heaven and earth, with the closing out of the ministration of condemnation, causing the sacrifice and typical offerings for sin to cease, and cease forever. Another consideration is in regard to the twelve thrones of judgment, and the appointing unto the apostles the kingdom, as it was appointed unto the Lord Jesus. If Paul was one of them, some time

elapsed after the day of pentecost before there were more than eleven apostles. If the city must have twelve foundations, and in them must be the names of the *twelve* apostles of the Lamb, it will hardly do to regard the city as at any time lacking one of its foundations. The apostle Peter evidently contemplates the ushering in of the new heavens and new earth, wherein dwelleth righteousness, as a future event, even when writing his epistles. He refers to the prophet Isaiah, and says we according to his promise look for new heavens and a new earth, &c. And if we go back to the prophet, we shall find the gospel church state and kingdom clearly set forth in the following words, "Be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. lxxv. 17-25. It seems to me also, in the individual experience, that the kingdom which is righteousness, peace and joy in the Holy Ghost, does not come, and is not set up as a kingdom, until the former husband is dead, and all vain works and legal hopes swept away. There is no doubt the kingdom of God may be preached to hearing ears before this, and our faith may apprehend that the kingdom is coming, and is nigh at hand, before the offering of sacrifices and oblations for sin ceases. The real entering into rest is when the keeping of sabbaths as a legal or religious duty ceases.

I incline to the opinion that the kingdom did not come in all its power and excellent glory until a place was found for it by the entire removal of everything appertaining to the first covenant. I hope at least that the investigation of this subject will do no harm, as the brethren generally have discernment to understand the scriptures. All scripture is profitable, and it is desirable that it be rightly understood.

As one that hath obtained mercy, yours,

E. RITTENHOUSE.

BLACK LICK, Ohio, July 3, 1879.

DEAR BRETHREN G. BEEBE AND SON:—I feel impressed to try to write of the state of my mind, and how I have been led from youth to old age; but it is with a trembling hand, knowing that I can only give an imperfect sketch of the way in which I have been led.

When I was but a child my mind was at times greatly troubled, and especially when I heard of a death, for I thought I might be soon called away; and although so young, I knew I was a sinner, and that without a change I could not be saved. I did not know what to do; but I tried to pray, for I thought God would hear me if I prayed, and have mercy on me. But these exercises would last only a few days, and then pass off. One day, when I was about ten or eleven years old, I was alone, and thought I would read the bible;

but when I reached out my hand to take the bible, something seemed to whisper to me that I was too wicked to touch that holy book, and I did not touch it, but wept bitterly. I then thought that if I had possessed the whole world, I would have freely given it to know that I was a christian. But these feelings also passed off soon, and I tried to enjoy worldly pleasures for a time, and then they would return again. Both of my parents were Old School Baptists, and my father held family worship, and I thought that in order to become a christian I must pray; but my prayers brought me no relief. I attended meetings with my parents, and often in hearing the preaching I could not refrain from tears; but when the sound left my ears, these impressions subsided. I would think I would put the matter off, with a promise that when I became older I would be a christian. But when I began to mingle in young company I felt less inclined to leave the pleasures of the world, and then I felt inclined to wait still longer; but still I felt impressed to be a christian at some future time. In the year 1825 I was married to John Rochelle, at my father's (Martin Search's) house, by Elder Gilbert Beebe, and then my former feelings returned; and I thought as God had spared my life until I was married, now why not be a christian? But as I had so much to do, I thought I would still defer it a little longer. Thus time passed on, sometimes in trouble of mind, and then the trouble would subside, until the year 1851, at which time our eldest son died; and when I was told that he was dead, I was overwhelmed, and as soon as I recovered from the shock sufficiently to know what I was doing, I was crying aloud, O God, have mercy on my poor soul. This, I think, was the first real prayer I ever made. My mind had no more peace; I saw myself a great sinner, justly condemned by a just God, against whom I had sinned all my days, and I could not see how I could escape the punishment of perdition. Now I began to work in earnest to be a christian; but I failed in every attempt, and could not tell why it was so. I could not sleep nights, and was afraid to sit up alone, fearing that Satan would appear and claim me for his own. I feared that I had committed the unpardonable sin, or, like Esau, had sold my birthright. I tried to pray, but my prayers did not seem to reach any higher than my head. I tried to keep the state of my mind concealed from every one. I once told my husband that I did not know but he would have to take me to the insane asylum; but still I could not give up trying to *do and live*. At length I began to think Christ had not died for me, or I could be a christian; but I had done all I could do, and still could not give up trying to do more. I knew God was just and holy, and if he consigned me to hell it would be just; for I had sinned, and deserved the punishment due to sinners. What a wretched being I felt myself to be. I felt

my sins like mountains before my eyes, and saw God just in all his ways; but mercy was my cry. The thought of everlasting banishment from God and from his people, filled my heart with sorrow; but I could not see how I could escape. I then thought if I was ever saved it must be by grace alone, and not for anything that I had done or could do; it must be the mercy of God alone. At this moment it appeared that I could see Christ, as hanging on the cross, as plainly as though I had seen him with my natural eyes, and these words came to me, as though they had been spoken, "Behold the Lamb of God, which taketh away the sin of the world." At this moment I was rejoicing, and exclaimed, Glory to God, for Jesus died for me! O yes, for poor, unworthy me! As Bunyan says, "At the sight of the cross, the burden fell from me, and I was made to rejoice." I desired to see sister Baldwin and Aunt Ann, and tell them of my joy, and ask if they knew anything about such feelings; but I did not get to see either of them, as it was very cold, and they lived more than a mile away. Then I thought I would say nothing about it to any one, for possibly I might be deceived, and I was afraid of being a hypocrite. I did not want any one to think I was anything that I was not. But shortly after this my aunt was taken sick, and I went to see her, and she wanted me to read in the bible for her, and as I was reading I observed that she was watching me very closely; so I quit reading as soon as I could, and began to talk about something else, fearing that she would ask me concerning the state of my mind. But finally she said, Lucinda, don't you think you have received a hope in Christ? I did not know how to answer. I was afraid to say yes, and dared not say no; but after awhile I told her that I sometimes thought I had a hope. She replied, I thought so. I could not tell what made her think so, for I could only see in myself a poor, unworthy being, wholly dependent on an independent God; for I had learned that all my own works were but as filthy rags, and that it is only by grace that sinners can be saved: not of works, lest any man should boast. About three months after this there was a Baptist meeting near us. I attended, and after preaching I had a strong invitation to stay and have dinner with them; and as some of the members were going to stay, and the minister among the rest, I stayed, for I liked their company, and to hear them talk of the goodness of God. In the course of conversation the minister, Hiram Hendren, asked me why I never came to Reynoldsburg to meeting. I told him I thought I soon would come. We had a long talk, and he insisted on my coming to their meeting, and telling the church what the Lord had done for me. But on that day a heavy storm prevented my going; but O, imagine what were my feelings! I went to the upper room and fell on my knees, and prayed God to

forgive this great sin which I was about to commit. I did not sleep much that night, but in the morning my mind was more composed, and I got ready, and went to the meeting with my sister and her husband. When I got there Mr. Hendren came and said he would give me an opportunity to come forward. I replied that I did not think I should do so; but when they commenced singing I could not sit still. I went forward and told my little experience, and was received, and baptized before I returned home. Neither my husband nor any of the family knew anything of it. I knew if I came home he would never consent for me to be baptized, for I knew his mind on that subject. I sometimes fear that I did wrong; and if I did, may God forgive me. My great desire was to follow my Savior down into the watery grave, and if I went home first, I did not know when I should ever get there again; and I was willing to suffer for the cause, and to take up my cross and follow Jesus through evil as well as through good report. Here I will just say, All our afflictions are known to God, and he doeth all things well; he is our stronghold in time of trouble.

It is twenty-six years since I united with the church, and I have passed through many dark, gloomy seasons, fearing that I am deceived, and, like Peter, have to cry, "Lord, save, I perish." But these words come to me with comfort, "And you hath he quickened, who were dead in trespasses and sins." Jesus says, I came not to call the righteous, but sinners to repentance. I do love the brethren; it is my chief delight to meet with them, and my greatest comfort that I have in this world. But I am far advanced in years, and know the time is not far distant when I shall bid farewell to all things of earth, and I hope to be forever at rest. For I know that if this earthly tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

But I must close this lengthy letter, which I submit to your better judgment. Do with it as you think best, and all will be satisfactory with me.

Your sister, in hope of eternal glory,

LUCINDA ROCHELLE.

CHAMBLISSBURG, Va., Oct. 18, 1879.

VERY DEAR BRETHREN G. BEEBE AND SON:—Having to send you a remittance for myself and others, I thought, if the Lord will, to drop you a few lines by way of remembrance of the high esteem in which I hold our family paper, the SIGNS, which comes to me regularly laden with the rich communications from brethren and sisters who reside in different portions of the world; and notwithstanding the great distance between some of them, they all testify the same things in regard to that great and important matter which interests us all, the salvation of the soul, which is all of the Lord. How consoling it is to have such a journal, wherein

brethren and sisters can express their feelings to each other, and thereby grow in a knowledge of the truth as it is in our Lord and Savior Jesus Christ. We understand that those of olden times spake often one to another, and the Lord hearkened and heard it; and there was a book of remembrance written before him for them that feared the Lord, and that thought upon his name. I often feel in my lonely condition that the Lord rules all things for his own glory, and for the good of them that love him; and the SIGNS OF THE TIMES is one of his own appointed means for the consolation of his poor, bleating sheep and lambs that are scattered over the land. It contains rich food for the weary pilgrim, and the soul that is thirsting after righteousness, and longs to know his Master's will, can read, and find that he is not alone, but that thousands are traveling the same road, looking forward to the time when they shall be freed from sin, and made like their blessed Redeemer.

Brother Beebe, when I read of your great trials here in this life, and see the tenderness you use in defense of yourself and the truth, I am made to believe that there is a power that dwells within which rules the pen, and that outer man, that the apostle Paul describes, is kept in subjection. How it grieves me to read of the false accusations which are made against you, Dudley, and others who have been so faithful to their trust in watching over the flock, and giving the alarm when the wolf makes its appearance, fearless of the enemy. I say it grieves me, and often the tear of sympathy is shed for you, and my heart is drawn out in love to you. Though we have never seen each other in the flesh, yet there is a tender tie which I trust has been made by the blood of Christ, and produces a desire to bear each other's burdens, and thereby fulfill the law of Christ.

I do not use my pen because I feel competent; but to the contrary, I feel myself to be one of the little ones that are hungering and thirsting after righteousness, and have so often been fed by those that express a similar feeling, that I think perhaps there may be some consolation derived in reading even the weakest communication. We learn from the pen of inspiration that there are but few of the learned men of the world called to the work of the ministry, and it might be the will of the Lord to bless the scribble of a poor, unworthy writer to the edification of some trembling saint. How often often am I made to mourn, and exclaim, My leanness! my leanness! and there seems to be a longing after righteousness, and for a knowledge of the truth as it is in Jesus. How often does this poor clay tremble, when made to stand in defense of his Master's cause, and declare the counsel of God. Well might the apostle exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" But he was able to say, "Thanks be to God, who giveth us the victory through our

Lord Jesus Christ." How consoling the writings of brother S. H. Durand have been to me. I can but personate, and feel so much drawn out in love to him, and desire to say, Write on, for by so doing the poor of the flock are fed, and made to rejoice in a Savior's love. Brethren and sisters, write on, and remember your unworthy brother at the throne of grace, whose lot seems to be cast in an enemy's land, being the only Primitive Baptist in the county of Bedford; one who has been led to speak publicly in his Master's cause, and who feels so imperfect for the task, notwithstanding the Lord has blessed me with a goodly number of hearers, and the very best of attention, and since my ordination, which took place on the fourth Saturday in August last, have led eight willing converts into the watery grave. I try to thank God for the great manifestation of his love, and pray for laborers in his vineyard to be sent according to his will; but I fear it is only an outer form, and that I have been deceived in the whole matter. But under close examination, when brethren are misrepresented, and falsely spoken of for the truth's sake, how my heart is drawn out in sympathy towards them, and I desire to bear a part with them. Christ said in his sermon on the mount, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Brother Beebe, this looks so much like myself that I am almost ashamed to send it, notwithstanding your tender care for the household of faith. Should you think best to throw it aside, the unworthy writer will be satisfied.

Most affectionately, your brother in gospel bonds,

P. M. WRIGHT.

COBLESKILL, N. Y., Sept. 29, 1879.

ELDER BEEBE:—By consent of our dear young sister, Mrs. Lucy Borst, I send you the following letter written to my daughter, Mrs. Harrison. As you will see, she would like to have an explanation of a few lines of scripture. This letter looks so good to me that I should like to have it published in the SIGNS OF THE TIMES.

Yours in christian bonds,

PETER MOWERS.

SEWARD, August 9, 1879.

DEAR AFFLICTED SISTER:—I received Helen's welcome letter this morning, and was glad to learn that you were improving. I felt to mourn greatly on account of your afflictions; but we read in God's holy word that in this life we have trials and afflictions, and every one must have their share. No one of us knoweth what is in the future for us; but God will give us reconciliation through his dear Son. He will never leave nor forsake his chosen people, for he has so promised; therefore, dear Louisa,

be of good cheer, for God cannot lie. I sincerely believe that as he is a wall round about Zion, so will he be round about you. Look unto him, for he loves you, and has given his only begotten Son, that you through him might have everlasting peace and consolation. Glory be to his most excellent Name. Every one thus taught believes that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." We want to be patient, waiting upon the Lord, and to even glory in tribulation, knowing that tribulation worketh patience, experience and hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

Dear sister, I cannot write much, as my mind is very dark. I was sorry to hear of sister Helen's misfortune, and hope you will get along without any further trouble. I hope to be permitted to meet you all once more in this life, for I love your company; but I ask myself this question, Who is there on this earth that cares to see poor me? I mourn when I do not have trouble, for fear I am not one of the redeemed of the Lord; and when I do have trouble and darkness, I think I am so vile that there cannot be one drop of the dear Redeemer's blood shed for me. And so I go about, praying for an understanding of the truth, and that the scriptures may be made plain to my poor mind. There is one question, if you will answer, I should be very thankful. Perhaps I will not repeat it word for word, but this is the substance: God does not delight in the death of a sinner. If I was a true child, don't you surely think (now please be candid with me, and tell me your whole mind) I could understand this passage?

But for fear I have already wearied you, I will close by sending much love to you and sister Helen. Take good care of yourself, for that is our duty, and, dear Helen, you do the same. I feel very sorry to think you have such great trouble, and have to be away from home. Look unto the One who has promised to be your Friend in time of need; and when it is well with you, please remember the one who feels to be the least of all saints, if it is possible I am one at all. Remember me to my folks, and tell them I guess they have surely forgotten me, for I have looked in vain all summer for them.

Good-bye, Louisa. May love, joy and peace ever be your lot while here below, and in death crowned with glory, ever singing praises unto him who loves you, and gave himself that you might live.

LUCY BORST.

MILFORD, Texas, Sept. 27, 1879.

DEAR ELDER BEEBE AND SON:—I have thought it might be interesting to many of your readers to have

a short account of an association of Primitive Baptists held here in the far west. I attended one held in the eastern portion of this county, near the Trinity River, with the Hopewell Church, commencing on Saturday before the second Sunday in this month, which was well attended and much enjoyed by the brethren and friends. There were twenty or more ministering brethren in attendance, most of them being able defenders of the truth. The meeting held three days, and the stand was well occupied in the day, and at night there was preaching at several points in the neighborhood at private houses. The business of the association was transacted in peace and harmony, and the preaching was also without a jar, that I could discover. It was one well connected chain of testimony to the same point—salvation by grace through the merits of a crucified and risen Savior. I think it was a feast indeed to them that love sound doctrine, and will be long remembered by many. I am satisfied that I never heard as much able preaching in the same length of time in my life. I think there were some misgivings on the part of brethren from different sections at the commencement of the meeting, until they heard each other in person, and not from the lips of others, or rumor, that works so much mischief among brethren of the same faith and practice. But when they had heard for themselves, and not for another, they could shake hands, seeing eye to eye, and speaking the same thing.

I am aware that you have suffered much from widespread rumors, that were without foundation in truth. I hope brethren will not fall out by the way, because some can eat strong meat that others cannot eat of, but live upon milder diet. There are different gifts, and different measures of capacity and understanding; therefore the strong should not despise the weak, nor yet the weak fall out and part with the strong because they cannot see as far, or feast on what the strong can enjoy. There is something in every well ordered sermon suited to the capacity and taste of every sheep and lamb of the flock, if the shepherd has been instructed in his work by the great Shepherd and Bishop of souls. But the sheep have so often been deceived by pretended and false shepherds, that they are inclined to be distrustful; and it is well that they should watch and pray, and prove and test all things by the standard of truth, and hold fast to that which holds out in weight and measure; for there is certainly a great deal of spurious stuff in the markets, labeled genuine, and the nearer it approaches to the truth, or that certain sound that the pure gospel always has, the greater the danger of being deceived by it. If the trumpet gives an uncertain sound, who shall prepare for the battle? The trumpet was ordered to be made of a whole piece, and no patch-work about it. No linsey-woolsey garments are to be worn in the Lord's house, neither are they to be spotted

by the world or worldly institutions. And the preaching I have alluded to in this article, if I am any judge, was all of one piece, and was sound throughout.

The closing of the meeting was solemn and sublime. The parting hymn, the shaking of hands, the mingling of tears of joy and sadness, the heaving of bosoms, all went to show that much more was felt than found expression in words. They are one people, let them be where they may, east, west, north or south, and they speak the same language, and love unfeignedly.

E. J. PARSONS.

MACOMB, ILL.

BRETHREN BEEBE:—By permission of sister Spurgin, of Texas, I forward you one of her late private letters to me, hoping you may publish the same in the SIGNS OF THE TIMES, that others may be comforted as I have been by its perusal. I have not transcribed it, as it needs but little correction, and I hope the compositor will notice how the pages of the manuscript are numbered.

I remain your brother in Christ,
I. N. VANMETER.

PALESTINE, Texas, Sept. 10, 1879.

ELD. VANMETER—DEAR BROTHER IN THE LORD:—I was made the joyful recipient of your sweet, rich and comforting letter of the 28th two days ago, and was so delighted and so thankful in looking over the precious things you brought to view, that my soul was filled with joy unutterable; so much so, that I could not sleep that night for joy. O my brother, when by faith we feel that we are made partakers of the slain Lamb, which was roasted with fire, and feel in our souls the efficacy of his most precious blood, applied to such as we so freely, so full of love, how can we help rejoicing with trembling, as we contemplate the awful suffering of the blessed Redeemer? And while we are feasting on the paschal Lamb, we also eat of the bitter herbs, in contemplating the agonizing groans, the bloody sweat. But O, my soul, that piercing cry, "My God, my God, why hast thou forsaken me?" Who that has experienced the love of God in Christ Jesus, that in all that he did, all that he suffered, was for the redemption of his bride, who, I say, but must be filled with wonder, love and praise? And this "grace was given us in Christ before the foundation of the world." When we feel the workings of our sinful nature, our unworthiness, our utterly helpless condition to perform one good act, we sometimes wonder how he could love such vile, ungrateful creatures as we are. But he loved us with an everlasting love, and made provision for his bride, that she should be washed and purified, and dressed as becomes the "King's daughter, all glorious within;" and she will be "presented a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." I painfully realize my weak-

ness, unworthiness, and ignorance in divine things. I have not grown in grace, as I once hoped I should; but I am thankful that I not only feel my weakness, but trust and hope that I have been led to the great Fountain of wisdom and strength. For "In the Lord Jehovah is everlasting strength;" and what have we but what comes from him? The Father says, "This is my beloved Son, in whom I am well pleased." Now we believe he is also pleased with all who are in him; all who are united to him by a vital, living faith, partake of his fullness. Jesus says, "I am in my Father, and ye in me, and I in you;" consequently all he is, all he has, is ours. He is our wisdom, righteousness, sanctification and redemption. And, wonderful to behold, we are made heirs of God, and joint heirs with the blessed Jesus. O my brother, our finite minds cannot comprehend these great things that God has prepared for them that love him, or for them that he loved before the foundation of the world.

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

I greatly rejoice that the Lord has so many laboring servants still in the field. It has been tauntingly said that the old ministers would soon die out, and there were not many of the churches doing any good, no ingathering, and the members were mostly old people. It is true, that in this immediate vicinity there is almost no preaching at all. There are two little churches within ten miles of each other, which are about forty years old; but by deaths and removals there are not more than thirty members in both churches, and they have had trouble for two years. One pastor attended both churches until lately, when he refused to act as pastor any longer for one of them, because they could not conscientiously exclude one of their number, who is as orderly walking and as sound in the faith of the gospel as any brother they have. They are a loving few, as much so as any little band I ever saw. The case will go to the association next month. They are in trouble, but have tried to give it up into the hand of the great Shepherd of Israel. We do not know of any preacher in this association but what has all he can attend to. But, my brother, he that keepeth Israel does not slumber nor sleep; in his own time and way he will send us one or raise up one, according to his own divine purpose. Yes, my brother, I certainly realize that the Lord will and does provide, and that he never leaves or forsakes his people. In looking over my long, eventful life, I can truly testify that in my most trying conflicts, when I could say, "Though he slay me, yet will I trust in him," and could have faith given me to put my trust entirely in him, all would seem easy; and his grace has been sufficient for me. When I was finally delivered (as I do hope and trust) from my burden of sin and guilt, under which I had been labor-

ing for many months, those precious, never-to-be-forgotten words were applied with power to my soul, "My grace is sufficient for thee." O my blessed Savior! how shall I ever speak forth his praises as I ought? Some time previous to this I went as I thought for the last time to try and plead for mercy and forgiveness, but have never known whether I spoke a word or not; but it seemed as if the words were imparted, not audibly to the outward ear, but plainly to the senses, "Go thy way, and sin no more." Well, my brother, you know better than I can describe the joy of that hour; but in a very short time I began to fear that there was some mistake about it. Still I was so happy, and loved my dear Redeemer so much, that if I saw his precious name on opening the book, my eyes were so full of delicious tears that I could not see to read. But this fear remained until, blessed forever be his exalted name, he gave me this, which has been my solace all along, that his grace is sufficient. I sometimes think if some of us could look away from self and our own sinful nature and imperfections, and look more to Jesus and what he has done, and what he has promised to do, we need not be so often cast down in darkness and unbelief, and

"Our cheerful songs would oftener be,
Hear what the Lord has done for me."

It appears to me that if all my days and nights could be spent in praise and thanksgiving, it would fall far short of what I desire. True it is that I have been brought as it were through water and through fire; but I believe there was a need be, and that I shall thank him in eternity for it all. My desire is that I may be wholly resigned and submissive in all things to his blessed will; not only because I am to submit, but to acquiesce cheerfully and thankfully, believing that he has a wise purpose in all his dealings with his people.

Brother, I know you have a great work to do, with much on your mind, and little time to spare; but if it will not be taxing your time and patience too much, please, when convenient, write to me again. In our isolated condition you cannot conceive of the comfort, thankfulness and joy we all felt when I took your rich, sweet, and precious letter to our little church on Saturday. I often feel that if I was deprived of communicating with the family of Jesus, it would be hard indeed, but that is one of the many blessings for which I hope I am thankful. Give my warm christian love to sister Vanmeter. I cannot feel but what I am almost acquainted with you all. I received two unexpected letters lately; one from our brother Kidwell, of Virginia, and one from a sister Ford, of Illinois, both very comforting letters, and I was thankful to read them. As it is our duty to pray for each other, I ask it of you, my dear brother, that you remember me at the throne. I feel as though my stay in this world of sin and sorrow, according to the course of nature, will not be very much longer, when I

hope in and through the grace and mercy of our dear and precious Savior I shall see him and be like him. It fills my poor soul with ecstatic delight to contemplate the glory that shall then be revealed to our astonished vision, for it hath not entered into the heart of man. We now see through a glass darkly and the sight gives joy unspeakable and full of glory. There is the bright city, the pure water of life, the golden streets, the trees of whose fruits all may freely partake, "where the saints of all ages in harmony meet." And it is so near, and we shall be there, my brother, to enjoy that glorious feast prepared for all his ransomed ones. Then we that are there shall join in a song of praise to God and the Lamb forever and ever, for he alone is worthy the adoration of saints and angels. We shall leave these poor bodies to rest awhile, and at the last day they too shall be raised incorruptible, immortal, glorious and spiritual. Glory to God in the highest for his unspeakable gift.

Your sister, in hope of a better resurrection,

MAHALA SPURGIN.

WHITEFIELD, Maine, Oct. 14, 1879.

DEAR FATHER IN ISRAEL:—Feeling impressed to write you a few lines, I make the attempt, conscious of my inability to write or say anything that will tend to the edification of any, unless the Lord by his spirit guides and prepares. Our Savior has said, and we learn the truth of it by painful experience every day, that without him we can do nothing; for our strength is perfect weakness. I cannot even think a good thought, unless it is given me; for I am sin-defiled and polluted, from my feet even unto my head; there is no soundness in me. I feel less than the least of all God's children, if one at all. I feel unworthy to be numbered with them, but O how hard it would be for me to be separated from the people of God whom I love more than all others. It sometimes seems to me that I could be separated from every relative in the flesh, sooner than from the people of God. I often feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And we love one another with the same love wherewith we are loved. There is nothing that can separate us from that love which is stronger than death. Many waters cannot quench it, nor floods drown it. I think I know this to be true by experience. How much there is in the word *love*. If we love, we are born of God; for "We know that we have passed from death unto life, because we love the brethren." O what sweet and precious promises are left on record for us. But I cannot always receive them for myself, for I see so much in me that is unlike what a child of God should be, that it seems too much for me. But I know my righteousness is all of Christ, and therefore, not-

withstanding all my imperfections, vileness and sinfulness, I have a hope which is as an anchor of the soul, both sure and steadfast, and which assures me that I shall outlive the storms of this life, the trials and temptations that so easily beset me while traveling through this vale of tears. As I am made to look back on my past life, I remember there was a time when this wicked heart of mine did not trouble me. I felt that I was as good, or better than most of christian people; for I thought they did things that I would not do. I thought christians should be perfect. O how little did I know that they had to carry about a body of sin and death, groaning within themselves, being burdened. Thus I went on in sin and rebellion against God until the twenty-second year of my age, when, I hope and trust, it pleased God to open my blind eyes, and to show me my awful state by nature, as a justly condemned sinner in the sight of God, with no eye to pity nor arm to save me. I then saw Christ as the Savior of his people, but not as my Savior. I thought God's people were never so wicked as I was. I felt mine to be an outside case. But the time came when I saw Christ as my Savior, and I saw, as plainly as I ever saw anything with my natural eyes, a dividing line drawn between the righteous and the unrighteous—the righteous on the right hand, and the unrighteous on the left. Words cannot express the joy that filled my soul. I was so happy and so light, and that heavy burden which had been weighing me down had all rolled away. Even my hands felt as little as an infant's, and I held them up and looked at them to see if they had grown small, it seemed so real to me.

"I then rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
My glad soul mounted higher,
In a chariot of fire,
And the world was put under my feet."

I then felt that I was free from sin. I thought I never could feel pain or sickness again. I thought nothing could ever come upon me to mar my peace. But O how little did I know what sorrow and distress of mind was in store for me. My mind became exercised on the subject of baptism, and I went before the church and related some of the Lord's dealings with me. I was received, and baptized by our beloved pastor, Eld. H. Campbell, on the fourth Sunday in June, 1874. That day I never can forget. When I came up out of the water it seemed as though I had come into a new world, everything appeared so beautiful. O what peace of mind I then felt. My work was no task to me.

"Jesus all the day long
Was my joy and my song."

But there was deep sorrow in store for me. On the 16th of July following, my husband went away to his work in the morning, well, and at noon was brought home to me a lifeless lump of clay, having been killed by lightning. O what agony filled my soul, God only knows. I could not but say it was all right, but O

how hard for me to bear. Yet I was supported and carried through it. Though our God afflicts with one hand, he upholds with the other, and underneath are the everlasting arms. He lays no more upon us than we are able to bear.

"By thy hand the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore thy will be done."

He has chosen us in the furnace of affliction, and it is through much tribulation that we enter the kingdom of heaven. He only designs our dross to consume and our gold to refine. God's people are a tried and tempted people. I have a hope that I am one of that number chosen in the furnace of affliction, and I want to be more willing to bear whatever my heavenly Father is pleased to lay upon me, knowing that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. But I am prone to sin as the sparks to fly upward; for to will is present with me, but how to perform that which is good I find not. What a great thing it is to have a hope beyond this life; for if it was only in this world I had hope, I should be the most miserable of all. I often think how could I have come up under the many trials I have been called to pass through, if I had not had a Friend that sticketh closer than a brother, a present help in every time of need. O that I might be more patient; for it is only a little while at the longest, when we shall lay aside this body of clay, and this mortal shall put on immortality, and this vile body shall be changed, and fashioned like unto Christ's most glorious body. Now we see through a glass darkly, but then we shall see as we are seen and know as we are known.

Brother Beebe, if you think this worthy a place in your valuable paper, the SIGNS OF THE TIMES, you may publish it; if not, cast it aside, and all will be right with me, for it looks very imperfect. But I could not rest until I did write, and I leave the event.

From one who feels less than the least of all saints, if one at all.

ELLA L. PULSIFER.

WILLISTON STATION, Fayette Co., Tenn.

DEAR BROTHER BEEBE:—I have been made to weep over the charges brought against you and brother Dudley by my southern brethren. Brother Dudley is in his 88th year, and so am I, since the 14th of September; and you, brother Beebe, are not a great way behind. I know, when the enemy came in like a flood, (yes, it looked as if it would carry off into delusion all that was precious to the Baptists then,) the spirit of the Lord lifted up a standard against him, in the person of brother Beebe, and he had to battle against the enemy single handed, for a length of time, determined to crush him out, as can be seen by examining the book of "Editorials," &c. And now, to charge him with Arianism, I believe

few of us can understand. Brethren north and south, let us all remember that secret things belong to the Lord our God, but revealed things belong to us and to our children. Verily, great is the mystery of godliness. Paul, the inspired apostle, exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" David says, the Lord fashions the hearts of his saints alike. The prophet asks, "How can two walk together except they be agreed?" Dear brethren, north and south, let us endeavor to so live as to give none offense to Jew or Gentile, nor to the church of God. Truth is precious, and Jesus our Redeemer is the embodiment of truth.

One word more, and I will be done. If the Missionary Baptists would acknowledge that they went out from us, I would not complain, for there was a necessity for such separation. For really, before the division, many persons united with the Baptists solely on account of baptism, and the division purified the Old School or Primitive Baptists. When I moved into Tennessee, in April, 1829, there was but one association of Baptists in all the country, known as the Big Hatchie. In August, 1832, Mt. Pisgah Church was organized. I became a Baptist, being received by experience and baptism, and have had my membership in said church ever since. Since 1835 I have been her pastor, unworthy though I be. In the fall of that year, at the close of the Big Hatchie Association, several churches that constituted the Mississippi River Association, which was organized in the fall of 1832, became distressed with the innovations of the Missionaries, and a query was sent to the association, asking their opinion of the institutions about to be introduced, which was referred to the churches for their decision at the next session, when all but two churches declared against them, and they two went off and walked no more with us. In 1835 the Big Hatchie Association balloted repeatedly for a Moderator, but failed to elect one, and mutually agreed to separate. Elder Asa Meeks was the candidate of the Primitives. It was agreed that the party which had the majority should have the Association Book and name. Elder Meeks walked out of the house, and on counting, had a majority, and sent in for the book, which they refused to let him have; so they took the name of the Regular Baptist Association. Thus the Missionaries retained the book and the name, and claimed to be the original Baptists, and, no doubt, deceived many good Baptists. These things are true, and I am about the only one that knows it.

PETER CULP.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

We still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

CIRCULAR LETTERS.

The messengers of the churches composing the First Regular or Old School Baptist Association called Kansas, to the churches and members composing her body, sendeth christian love and salutation.

DEAR BRETHREN:—While in this our twenty-second annual meeting, we look back and find, by reference to our records, that year after year some of our dear brethren and sisters who were in the first organization of this association have passed away, until but two of the original members are left, our beloved brother and sister, Elder Wm. F. Jones and his companion; also quite a number of our dear brethren and sisters who came into this association since its organization, now "rest from their labors, and their works do follow them;" among whom is our beloved Elder John Schenck, who was appointed to write a Circular Letter for this year. He was a faithful minister, and faithfully served this association as Clerk for four years, and we, as an association, pay this our tribute of love to him.

In viewing the past, we are constrained to say, in the language of the poet,

"A little spot inclosed by grace,
Out of the world's wide wilderness."

Holding the doctrine that this association has ever held and taught, Salvation by grace, we propose to offer a few thoughts on the following scripture: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. It seems clear to our minds, from these words of the Savior, as well as from other portions of divine writ, that a birth never changes the nature of the thing born, whether it be spiritual or natural. A spiritual birth, according to the Savior's reasoning, is bound to produce a spiritual child; and it is equally certain that a natural birth will produce a natural child. Isaiah says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Was he not a child, a Son, an everlasting Father, a Wonderful, Counsellor, a Prince of Peace, and the Mighty God, before he was born, as well as afterwards? Was he not "God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory?" The angel said unto Joseph, "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Was he a Son, a Savior? (Jesus signifies a Savior.) He says, "Besides me there is no Savior." Was he not all this before he was born, as well as afterwards? Was there ever any other name given under heaven among men whereby we must be saved? And if he was anything after his birth than what he was before, we have never been able to find it. And all the births in Adam's family have never changed their nature or

name. Adam signifies man, earth, red earth. It was that when he was created, and all the births in his family have not made anything else of it. Adam said of Eve, "This is now bone of my bones, and flesh of my flesh." And all their offspring that ever have been, or ever will be born, must die in the nature and name of Adam. "For as in Adam all die, even so in Christ shall all be made alive." Man in his natural birth is only capacitated to comprehend natural things; and spiritual things are foolishness unto him; neither can he know them, because they are spiritually discerned. "The children of the flesh, these are not the children of God; but the children of promise are counted for the seed." "The incorruptible seed" of which they are born. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." All of Adam's posterity, when they are born, are of a corruptible seed, and will remain such, until the resurrection, when this corruptible shall put on incorruption. But all the children of God, when born, are born of incorruptible seed. The seed is incorruptible before they are born of it, and it remains incorruptible. It remains in them, and they cannot sin, because they are born of God. Born the first time of the flesh, and, according to our text, is flesh; and born again, (or the second time) of the Spirit, it is spirit. And "the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." They are born contrary, and remain so, until death ends the struggle. Brethren, is not this your experience? When you were born of Jerusalem which is above, and is free, and is the mother of us all, you were then in Christ manifestly. You were chosen and saved in him before the foundation of the world, but it was never before made known to you. Lest you should mistake our meaning, (and we wish you to understand us) we will say that we mean, that which is born of the Spirit is in Christ; and "if any man be in Christ, he is a new creature." And it is to this new creature that Jesus commanded his apostles, saying, "Preach the gospel to every creature." And it was to such creatures that Paul referred when he said that the gospel had been preached to every creature under heaven. "I delight in the law of God after the inner man." O, dear brethren, do you not know that it was the same delight before all worlds were? He says, "And my delights were with the sons of men." You have been, like Paul, who knew a man in Christ, but did not know whether that man was in the body or out of the body; but God knew. That man was caught up into paradise, into the third heaven. O, was there not joy in heaven over one sinner that repenteth? Rejoicing with him, for he had found his sheep that was lost. "Raised us up together, and made us sit together in heavenly places in Christ." Did you not be-

lieve that all your Adamic nature was in Christ, and was changed, and that you would never sin any more? O foolish child, why did you boast in the enlargement of your coast? Why did you think to fly away before you left this feeble clay? But how long was it before you realized the truth of our text, "That which is born of the flesh is flesh?" Now you say,

"When I experience call to mind,
My understanding is so blind."

"I am so vile, so prone to sin,
I fear that I'm not born again."

Now you say with Paul, "In me, that is, in my flesh, dwells no good thing." "When I would do good, evil is present with me." "O wretched man that I am! Who shall deliver me from the body of this death?" Now you find that instead of your Adamic nature being in Christ, and being changed, it is still unchanged; and you may conclude that if all your fleshly nature is not changed, there must be some part of it changed; but when you examine every particle of your fleshly nature, you are compelled to say, "In me, that is, in my flesh, dwells no good thing."

The limits of a Circular Letter forbid our pursuing this subject any further. Dear brethren, our only hope is that through grace we "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

WM. F. JONES, Mod.

T. J. HOUSH, Clerk.

IRA HUFFMAN, Ass't Clerk.

The Salisbury Old School Baptist Association, convened with the Snow Hill Church, Worcester Co., Md., Oct. 22d, 23d and 24th, 1879, to the churches whose messengers we are, sends love in the Lord.

DEAR BRETHREN IN HOPE:—The time has arrived, according to appointment, for us to meet again. The great Head of the church still seems to be mindful of us, undeserving as we are, and we realize the fulfillment of the promise to us, that he will be merciful to our unrighteousness. Through his goodness we still cherish a hope in his mercy. We trust his goodness has, and will continue to lead us to repentance; that we may all be found turning from our evil ways of unbelief, and walking worthy of our calling. If we have been called to a knowledge of his salvation, it is a holy calling, a calling unto holiness, unto a new life, new desires, and new joys. We are called in one hope of our calling. It is a calling

of God, unto a knowledge of what he has prepared for us. In giving us a knowledge of this, he is pleased first to prepare us to receive and appreciate such a call. There is but one way to prepare such beings as we are to enjoy rest, and that is to make us weary. He has bidden all such to come to him. There seems to be a variety of exercises in the experience of those who are thus called, but all amounts to, and in substance is the same. It is a salvation from sin. In the new birth a principle or life that hates sin and loves holiness has been manifested within us. Until this is the case with us, we cannot sincerely ask to be holy or righteous. We might ask to be saved from the consequences of sin, but not from sin itself, because we still enjoy it, and it is only the wages of sin that disturb us. So one may say, and with some sincerity, that salvation is of the Lord, and not know anything of the God that is able to save, simply because they do not know that they are lost. This, we think, is a profitable subject for us to consider. Perhaps we would do well to refer to some of Jonah's experience, and the sacrifice that he made. In the ninth verse of the second chapter of the book of Jonah, he says, "But I will sacrifice unto thee with the voice of thanksgiving: I will pay that that I have vowed, Salvation is of the Lord." It was the voice of thanksgiving from Jonah to the Lord, for his deliverance. It took a long, bitter experience to prepare Jonah to say in truth that the Lord had saved him. He says, "I cried by reason of mine affliction," and that is the only reason why any of us cry. He says, "When my soul fainted within me, I remembered the Lord." That is truth in the experience of all those who are called with this holy calling. They first find that they are lost, before they remember the Lord, or can call upon him. There is quite a difference in the cry of one simply wandering around and occasionally asking the way, with some confidence in himself to get, or in some way put himself in the right way, and the one who knows he is lost, with no confidence that any one can put him in the way. That is just the difference in those whom God calls to a knowledge of their condition, and the rest of mankind. They are lost, just ready to perish, with no one to help them; for they think that no one knows where they are. Their cry is, "O, is there any one like me? Save, Lord, I perish." Physicians say they can tell the cry of a drowning man. So we who have had like experience can tell the cry of a broken heart and a contrite spirit. They are passing through the waters, having fellowship with his sufferings. In that way Jonah was enabled to feel and say, that salvation is of the Lord. In no other way can any one feel or realize the truth of salvation. It is easy enough for one who has never known anything of trouble to say, Peace, peace. So it is easy enough for one who can see no danger to stand still. But to be able to realize the promise sweet, that God's grace

is sufficient, we must first realize our lost condition, and have a sense of our need, and of our uncleanness, as did the poor leper who said, "If thou wilt, thou canst make me clean." He not only had faith in the power of God, but he saw his own uncleanness and unfitness so plainly that he could not help doubting the Savior's will to cleanse him: To all those who have such a sense of need, and who realize their uncleanness and unfitness, be assured, if you can, the Savior is making his goodness known to you, and it is leading you to repentance. You will, in the day of his power, be able to say in truth, Salvation is of the Lord. And you, brethren, who have passed through the waters, have experienced a deliverance, and have realized the power of God in your salvation. Let us stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage, nor ascribe our salvation to any graven image. We still have our conflicts and cares, and also experience deliverance. Can we recognize the hand of the Lord in it? If he afflicts, he also sustains. May we say at all times, "It is the Lord, let him do what seemeth him good." It is in his mercy we have hope. We know that he is able to save, and we hope in his mercy. He is a merciful High Priest. Let us abide in his love.

Dear brethren, we do hope it is the spirit of God that has drawn us together. If we shall realize his manifest presence with us, and in us, our meeting will be profitable, and we shall glorify God by an earnest and humble confession that "Salvation is of the Lord."

T. M. POULSON, Mod.
J. L. STATON, Clerk.

ORDINATIONS.

In response to a call made by the Middletown and Wallkill Primitive Baptist Church upon her sister churches, a council convened at the Meeting House in Middletown, on Wednesday and Thursday, November 5th and 6th, 1879, viz:

From New Vernon Church, Elder G. Beebe, Deacons J. C. Harding, S. M. Jordan, S. B. Beyea, M. Benedict, brethren T. Graham, O. M. Comfort, S. W. Hoyt, G. Hallock and L. L. Harding.

From Warwick Church, Elder W. L. Benedict, Dea. E. M. Bradner and brother John Lawrence.

From Hopewell, N. J., Church, Eld. Wm. J. Purington, Dea. Elijah Leigh and brother G. M. Fetter, *licentiate*.

From Kingwood, N. J., Church, Elder A. B. Francis.

From Brookfield Church, Dea. C. D. Wood and brother Wm. P. Carey.

Deacons H. Horton, Wm. Inman, brethren G. A. Emory, D. G. Carey, A. M. Horton, C. Smith, H. Nichols, H. S. Wilkinson, J. L. Hait, B. L. Beebe and H. Thompson, of the Middletown and Wallkill Church.

Organized for business by appointing Elder G. Beebe Moderator, and brother G. M. Fetter Clerk.

All brethren present of our faith

and order were cordially invited to a seat in the council.

The council being duly organized, for the special purpose of examining, and if thought expedient, setting apart by solemn ordination to the work of the gospel ministry, our beloved brother BENTON JENKINS, a licentiate of the Middletown and Wallkill Church, whose gift had been approved by such churches and brethren as had heard him, and whose ordination had been called for by the New Vernon Church, the candidate was called on and carefully examined in regard to his christian experience, call to the ministry, and his understanding of, and faith in the doctrine of God our Savior, the order of the house of God, and all the ordinances and institutions of the King of saints.

After a deliberate and scrutinizing examination of the candidate by the Moderator, and response to questions of others, the council unanimously expressed a perfect satisfaction and full conviction that the candidate was called and qualified of the Lord to preach among the Gentiles the unsearchable riches of Jesus Christ our Lord, and it was ordered by the council that the Elders present should form a presbytery and proceed on the following day (Nov. 6) to set the candidate apart by solemn ordination, in the manner and form usually observed in such cases by all orderly Old School or Primitive Baptists. According to this arrangement, the ritual of ordination was performed in presence of a large congregation, in the following order, viz:

1st. The ordination sermon was, by appointment, preached by Eld. Wm. J. Purington in a very appropriate, elaborate and lucid discourse from 1 Peter v. 1-4. "The Elders which are among you I exhort," &c.

2d. The ordination prayer, by Eld. A. B. Francis, with the laying on the hands of the presbytery.

3d. A solemn charge was given by Eld. G. Beebe.

4th. The right hand of fellowship was given with appropriate and seasonable expressions of recognition and heartfelt love and fellowship, by Eld. Wm. J. Purington, followed by the hand of fellowship by all the Elders present.

5th. The 1049th hymn of "Beebe's Collection" was read and sung, and the benediction pronounced by the newly ordained Elder.

During the whole meeting the most perfect harmony and unanimity prevailed. Not a discordant note was heard, and the general expression of all the brethren and sisters present was that it was truly a season of refreshing from the presence of our God. Truly a most wonderful meeting.

One matter of regret was that Elder Benedict was providentially prevented from remaining with us on the second day of the meeting, and that our beloved brother, Eld. Wm. Pollard, was prevented from attending the council and ordination by sickness at his home at Warwick.

GILBERT BEEBE, Mod.
G. M. FETTER, Clerk.

THE Salisbury Association having met at this place, (Snow Hill, Md., Oct. 22, 1879) and organized for the transaction of business, during the morning session the attention of the association was called to the fact that the Indiantown Church had, during the past year, called for the ordination of brother JOSEPH L. STATON. The matter had been referred to the Snow Hill Church, of which brother Staton was a member, and by them laid over until the session of the association, with the design to ask that a council might be called for the purpose at that time. The Snow Hill messengers, upon inquiry, declared it to be the unanimous wish of the church, and it was therefore resolved that the ministers and messengers be called together in council for that purpose.

S O'CLOCK P. M.

The council met and organized by the appointment of Eld. G. Beebe Moderator, and E. Rittenhouse Clerk.

Proceeded to examine the candidate, he giving a relation of his exercises and trials in regard to the work of the ministry, and answering such questions as were put to him concerning doctrinal views and the order and discipline of the church, as well as the duties and responsibilities resting upon a gospel minister. The result being satisfactory in every respect, it was voted unanimously to proceed to-morrow morning with the ordination.

The presbytery to consist of all the Elders present.

Eld. S. H. Durand to preach the ordination sermon.

THURSDAY, 10 A. M.

The sermon on the occasion of the ordination was preached by Elder Durand from Isa. xxxii. 1. "Behold a King shall reign," &c.

The presbytery then proceeded by prayer and laying on of hands to set apart the candidate to the solemn and responsible work of the gospel ministry.

Eld. W. J. Purington led in prayer.

Eld. G. Beebe delivered the charge.

E. Rittenhouse gave the right hand of fellowship, others also following in the recognition and expressions of love and fellowship.

Singing, and benediction by the candidate.

A large concourse of brethren and friends were in attendance, and witnessed and participated in the solemn exercises.

GILBERT BEEBE, Mod.

E. RITTENHOUSE, Clerk.

CORRESPONDING LETTERS.

The First Regular or Old School Baptist Association called Kansas, in session with the Little Hope Church, Leavenworth County, Kansas, on the 26th, 27th and 28th days of September, 1879, to the churches composing our body, and to all with whom we correspond, who are in Christ Jesus, Greeting.

VERY DEAR BRETHREN AND SISTERS:—We think it a high privilege, far above our deserts, to be again

permitted to meet in our annual session, and to hear and tell of the sorrows and trials, and also of the joys, of which each one has been made to partake during the past year. Although we feel unworthy of the least notice of our heavenly Father, we have been made to feel that his Fatherly care has been over us, and we are made to rejoice that the churches composing our little body report in peace and harmony, and are trusting in the Lord, with sweet confidence in his rich grace. Your messengers have come in the spirit of the testimony of Jesus Christ, testifying the gospel of the grace of God, although we regret that no more of your ministering brethren were enabled to come to us. We desire a continuance of your christian correspondence. Our meeting has been a season of rejoicing, and long to be remembered. The preaching has been all of one, Jesus Christ and him crucified.

We have appointed our next association to be held with the church called Little Flock, two miles north of Williamstown, at School House No. 80, in Jefferson County, Kansas, commencing at 10 o'clock a. m. on Friday before the last Saturday in September, 1880, when and where, if the Lord will, we hope to meet with you again.

WM. F. JONES, Mod.

T. J. HOUSH, Clerk.

IRA HUFFMAN, Ass't Clerk.

The Salisbury Old School Baptist Association, in session with the church at Snow Hill, Worcester Co., Md., October, 1879, to the several associations of our correspondence, Greeting.

BRETHREN BELOVED:—For many years we have occupied a place in the family of associations, and no doubt you expect an annual epistle from us. We have been assembled here under our own vine and fig-tree, with a church recently organized, and where a Baptist Association was never held before. There is much about the circumstances of this interview to inspire the sentiment, "What hath God wrought?" An encouraging report comes in from nearly all the churches, most of them being somewhat regularly supplied with preaching, and the work of the Lord is manifest in building up the several branches of Zion and gathering in his redeemed. Harmony and fellowship prevail throughout our borders, without exception. A large representation is gathered here, not only from the several churches, but also from several corresponding associations. Quite a number of ministering brethren from abroad have also been with us. We feel to show our appreciation of the favor of your correspondence by reciprocating whenever and to whatever extent we can. Our next session is appointed to be held with our sister church at Fishing Creek, Dorchester Co., Md., on Wednesday after the third Sunday in October, 1880.

T. M. POULSON, Mod.

J. L. STATON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1879.

2 CORINTHIANS XI. 13-15.

Brother J. S. Burns desires our views on the above text, which reads as follows: "For these are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works."

The apostle Paul was frequently confronted in his labors by formidable and bitter enemies to the truth, and to himself personally, for his faithful testimony, who assailed him in a variety of ways and forms. By the carnal Jews he was treated as a pestilent fellow, and five times, at least, from them he received forty stripes save one; three times he was beaten with rods, and once stoned. But none of these things moved him, neither counted he his life dear to himself, compared with his much dearer object and desire that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God. But the open avowed enemies from whom he had thus suffered were, not the most trying enemies he encountered, nor were they those whom we understand him now to describe as false apostles. He was in peril sometimes among false brethren. Those who, while implacable enemies of the truth, could by hypocritical transformation assume the guise of saints, and covertly insinuate themselves into the confidence of the saints, and then by their sleight of men and cunning craftiness, whereby they lie in wait to deceive, and with feigned words make merchandise of the simple, who were lured by their transformation, sometimes causing some of the brethren and churches to regard Paul as their enemy, because he told them the truth. We do not know as there has been any age since the days of Cain, or, to go back a step further, since the devil tempted Eve, in which the truth of God has not been opposed by those who assumed the garb of piety in order the more effectually to deceive. Through the patriarchal and prophetic ages, the bitterness of false religionists was so constant and persistent that the Savior challenged the Jews to name a true prophet of the Lord, from the days of Abel to the end of the Jewish dispensation, that their fathers had not stoned or put to death. And under the gospel dispensation, "Evil men and seducers" have waxed worse and worse, deceiving and being deceived. And now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. And Peter says they shall bring in damnable heresies, even denying the Lord that bought them.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. The tendency of all opposition to the truth of God, and to those who preach it, is to bring the way of truth into disrepute, and especially to raise a prejudice in the churches against the truth, and against those whom God has authorized to publish and to contend earnestly for it.

The devil would gain nothing by converting his servants from one heresy to another, for no lie, however plausible it may be made to appear, is of the truth; but if by transforming himself as an angel of light, he can allure and draw any of the children of God into his snare, and produce confusion and schism in the flock of Christ, it will be his delight to do so.

The description given by Paul of those whom he calls false apostles, deceitful workers, transforming themselves into the apostles of Christ, is not altogether inapplicable to some with whom we have to contend at the present time. They were seeking and desiring to find occasion against Paul, as the carnal Jews sought to find something in the words of our Lord whereof they might accuse him.—Matt. xii. 10; Mark iii. 2; Luke xi. 54; John viii. 6. And truly the enemies of the truth have ever watched the ministers of Christ, with a malicious desire to draw from them some expression that they might by distortion and misconstruction use to their disparagement. But Paul was, and the servants of God should be, careful to "cut off occasion from them which desire occasion," and who glory in defaming the servants of the living God. "For such," these and all who are of the same class, possessed of the same malicious spirit, whatever may be their profession of zeal for God, or sacred regard for the truth, although by transformation they may so conceal the turpitude and malice of their hearts as to appear to be apostles, or true and faithful ministers of God, they "are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Having by transformation and deception a form of godliness, but denying in their works the power of godliness. This same apostle gives the saints the rule by which they should walk, saying, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an example. For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things."—Phil. iii. 17, 18. To transform is to change from one form to another, to metamorphose, to change into another form without altering the value, or changing the area or volume, (see Webster's dictionary); and in the sense in which it is used by the apostle in our text, it is to assume a form that is unreal, for the purpose of deceiving and appearing to be what one is not. Hence the enemies of the

cross of Christ, who seek occasion against the people of God, assume a form of piety that they may more effectually assail and malign the reputation of the ministers of Christ, and thereby create a prejudice against them. Such is the deception, character and design of Satan's ministers.

"And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing that his ministers also be transformed as the ministers of righteousness." Our Savior has said to the Jews that Satan, or the devil, "was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. He has, from the time when he beguiled and deceived the mother of mankind by falsehood and deception, disguised his real serpentine nature and disposition, making himself seem to be what he really is not. He is in reality the prince of darkness, and father of lies, and he works in the children of disobedience, so that all who are led by him are held under the power of darkness, and in chains of darkness; yet so infatuated as to call the very darkness they are under light. And he has his ministers, who are led by his murderous and lying spirit to do the works of their father by his spirit that moves them. It is not the policy or practice of Satan or his ministers to expose their real characters or designs when they approach those whom they design to deceive. The coming of the man of sin, the son of perdition, is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, &c.—2 Thess. ii. 8, 9. In this wonderful transformation Satan and that Wicked assume to be more holy than God himself; for it is written of him that he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." He claims to be above God in power, in professing to be able to save sinners by the use of means of his invention, while denying the power of God to save them by his grace in the absence of free will and human aid; and above God in truth, by ignoring what God has said, and making the doctrines of men and devils more reliable than the scriptures of truth. And above God in equity and justice, in giving all mankind a chance to save themselves, and by charging God with injustice for having mercy only on whom he will have mercy, and compassion on whom he will have compassion, and at the same time hardening whom he will harden.

When Satan or his ministers come to those who fear the Lord with their seductive allurements, they always disguise themselves as messengers of light, pretending to have the good of men and the glory of God in view. But the apostle says their end shall be according to their works. Their works are works of darkness, and are wrought after the working of Satan.

When a wolf puts on sheep's clothing, he is no less a wolf for his transformation, for his desire to associate with sheep is only that he may devour them; but although his character and design are not known by his dress, still by his fruits he shall be known. Such come not but to steal and to kill and to destroy; and one wolf, if admitted into the fold, will do more to scatter, disturb and devour the flock, than legions of them can do when kept at a distance.

Let us heed then the solemn admonition of our Lord, and "Beware of false prophets, [or false apostles,] which come to us in sheep's clothing, but inwardly they are ravening wolves." Jesus says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matthew vii. 15, 16. And let us "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18.

IMMORTALITY OF THE SOUL.

ELDER GILBERT BEEBE—DEAR FRIEND:—Will you be kind enough to give your views through the SIGNS OF THE TIMES on the immortality of the soul? Are the souls of men by nature immortal? or are none immortal only those who are born of God? By answering the above you will confer a favor on many readers of the SIGNS.

J. P. HUTTON.

LYLES, Pa., Sept. 22, 1879.

REPLY.

We understand the soul of man to be that which distinguishes mankind from all others of the animal creation. We cannot, and therefore shall not attempt to define it. We are content with what God has given us in his word in regard to it. We are told that when God breathed into the nostrils of the man which he had formed of the dust of the ground the breath of life, that man became a living soul; and as the term *soul* is not applied to any other of the creation, we have understood it to be that by which man is distinguished from all other living creatures.

That the soul of man is to exist forever, and cannot cease to exist either in this world or in the world to come, we also believe. The impossibility of annihilation is not what we understand to be in the scriptures denominated immortality; for we are expressly told by an inspired apostle that our Lord Jesus Christ, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. In this definition of the word, no man hath or can approach unto the immortality which Christ only hath. To be the recipients of it, Christ himself must be our life. He must be in us by his spirit, for he is the head and eternal life of his body, the church, and to all the mem-

bers of his body he giveth eternal life. The immortality which only dwells in our blessed Potentate is the eternal life which was with the Father, and was manifested, and which by the record of the Father, the Word and the Holy Ghost, God has given us, (his children or members,) "and this life is in his Son." He that hath the Son of God hath it, and none can have it only they that have the Son of God, for he only hath it dwelling in the light.

The commonly received idea of immortality we believe is, that which cannot die, and tradition says the soul of man cannot die; but if the soul cannot die, what becomes of the sentence of the law, "The soul that sinneth, it shall die?"—Ezek. xviii. 4. This sentence is from the mouth of God, who says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die." It is not said that the soul that sinneth shall cease to exist, but it shall die. Neither is it said of man that his existence shall terminate with his death. There is a future state for man after death, but it is not called immortality, only in reference to those whom Christ has redeemed from sin, death and hell; they shall put on immortality in their resurrection, and inherit beyond the grave that eternal life which God that cannot lie promised before the world began. But the state of the ungodly after death is called the second death.

We answer our friend Hutton, that in our understanding of the man, including body, soul and spirit, and all that constituted him a man, and as a man, a living soul, he has sinned, and is subject to death; for the sting of death is sin; and death has passed upon all men, for that all have sinned: therefore in his natural sinful state he is mortal. But the gift of God is eternal life (immortality) through Jesus Christ our Lord. Jesus our Lord poured out his soul unto death, and made his soul an offering for sin; for he had power to lay down his life, and power to take it up again. He was put to death in the flesh, and quickened from the dead by the spirit of life and immortality, which makes it henceforth impossible for death to hold any dominion over his risen body; and by and through his glorious resurrection all his members are begotten again, to an inheritance which is incorruptible and undefiled, which cannot fade away; for it is reserved in heaven for all his redeemed people, who also are kept by the power of God, through faith unto salvation, and is ready to be revealed at the last time.

That spirit and life which is produced in the saints by the new birth, is the spirit of him that raised up Jesus from the dead, and is immortal; and if it now dwells in us, we are assured that he that raised up Christ from the dead shall also quicken, and in like manner raise up from the dead our mortal bodies, by his spirit that dwelleth in us.

If only the soul of man is born

again, as some have supposed, then only the soul can see or enter the kingdom of God and inherit eternal life; at least it seems so to us, for we cannot divide that life which caused man to become a living soul, from the man that became a living soul; and the man who is a living soul, having been born of the flesh, has in him only the elements of an earthly nature, until, by a new birth, that same man receives the life which was given him in Christ before the world began. Our hope is that the first fruits of the spirit which is given us in the new birth is the earnest of the full and perfect inheritance, at the resurrection of the saints, and that then our mortality which is now bearing our mortal bodies down to the grave, shall be swallowed up of life, and shall put on immortality and incorruptibility, and be fashioned like the glorious body of our risen Redeemer. If this be heresy, reject it; but if it be the testimony of God, scoff and deride it at your peril.

OUR VISIT TO NORTH CAROLINA.

We were favored with the privilege of attending the last session of the old Kehukee Association, and enjoyed the season well. We had a pleasant passage down from Baltimore by the Bay route to Norfolk, Virginia, and thence by inland navigation to Williamston, N. C., in company with our young brother, Elder F. A. Chick, where we were met on our arrival by our dear brother, Elder C. B. Hassell, James E. Moore, Esq., and others, and most hospitably entertained the two days preceding the association, and thence conveyed to the meeting, after attending two meetings in Williamston. At the association about forty churches were represented by letters and messengers, and about the same number of ministers of our order. The weather was excessively warm and dry, but the multitude assembled was very great, amounting to several thousand persons.

We were greeted by all the Elders and brethren in the most kind and brotherly manner, and received from them all the most cordial assurances of love and fellowship; for which we felt thankful to God, and were encouraged. The association stands firmly on the apostolic ground, unmoved by all the efforts which have been made to produce discord between them and the associations of the north. The preaching throughout the meeting was in the power and demonstration of the Spirit. And although from the heat and other causes we did not have our usual liberty in preaching, we were made to rejoice in the remarkable liberty and ability with which the others who occupied the stand were enabled to defend the cardinal principles of the doctrine of Christ, which have recently been so violently assailed and grossly misrepresented by others. Especially were we delighted with the clearness in which the truth was set forth by brethren Dameron, Durand, Chick, and others.

We also were favored with the

privilege of attending the last meeting of Salisbury Association, on the eastern shore of Maryland, on Wednesday and Thursday after the third Sunday in October. This association appears to be in a prosperous condition, and much interest is felt by the churches, and there are cheering indications of an ingathering of the redeemed of the Lord. Peace, harmony and unity abound throughout the association.

On Thursday, at the request of the church at Snow Hill, with whom the association was held, and of which the candidate is a member, a council was organized for the purpose of examining our brother, Joseph L. Staton, and, if thought advisable, setting him apart to the work of the gospel ministry. The result was perfectly satisfactory, and the brother was duly set apart by prayer, with the laying on of the hands of all the Elders present, namely, William J. Purington, Thomas M. Poulson, E. Rittenhouse, S. H. Durand, A. B. Francis and G. Beebe, with such other ritual as is common on such occasions.

We were obliged to leave on the morning of the third day of the meeting, to attend our church meeting at home.

Conscious that the time of our departure is at hand, and that many of our cotemporaries are being discharged from their labors in the ministry, it affords us great pleasure to witness the goodness of God in raising up those who shall proclaim the everlasting gospel of God our Savior, when our voice shall be silent in the grave.

WANTED.—We will be greatly obliged to any brother or friend who may have and will forward to us a copy of a pamphlet published many years ago by us, entitled, "A Refutation of the Two-Seed Doctrine as held by Eld. Daniel Parker." Our edition of that work has long been exhausted, and as we have been charged with having asserted some things in it of which we have no recollection, if any one will forward to us a copy we will amply remunerate for the same. Address,

G. BEEBE,

Middletown, Orange Co., N. Y.

CHOICE GRAPES.—We are again in receipt of a liberal package of excellent grapes from the vintage of our kind-hearted brother, Walter Reed, of Wayne, Schuyler Co., N. Y., for which we feel very grateful. May he and his dear companion feast plentifully on the rich clusters of the true and living Vine of which the God and Father of our Lord Jesus Christ is the Husbandman, and drink abundantly of the wine which is on the lees, and well refined.

A VETERAN SUBSCRIBER.—We have received advance payment for the forty-eighth volume of the SIGNS OF THE TIMES, from our aged sister Polly Cleveland, of Morrisville, N. Y., aged ninety-seven years, who has been a constant subscriber forty-six years, and whose subscription has always been promptly prepaid. She now informs us that she desires to continue her subscription as long as she shall live.

APPOINTMENTS.

ELDER S. H. Durand will be with the church at Utica, N. Y., on the last Sunday in November, and Elder B. Bundy on the second Sunday in December. Our covenant meetings are held on the evening preceding.

J. M. BOES.

If the Lord will, I will be with the church at Burdett on Monday and Tuesday after the fourth Sunday in November. Church meeting at two o'clock on Monday, and preaching at 10½ and 2 o'clock on Tuesday.

Also with the church at Utica on the fifth Sunday.

SILAS H. DURAND.

ELDER Wm. J. Purington will preach for the Salem Church in Philadelphia, Pa., on the third Sunday in December, and thereafter on the third Sunday of every alternate month, instead of the fourth or last Sunday as formerly.

WM. L. CRAVEN, Clerk.

MARRIAGES.

At the residence of B. Farmer, in Franklin County, Ky., Oct. 25, 1879, by Eld. Thos. P. Dudley, Elder John M. Theobald and Mrs. Eliza Sanders, both of Owen County, Ky.

Oct. 29, 1879, at the residence of the bride, in Alexandria, Va., by Eld. Wm. M. Smoot, Professor Montgomery Moore, of Chicago, Illinois, and Miss Bettie E. Broders, of Alexandria, Va.

OBITUARY NOTICES.

DIED.—At the residence of her son-in-law, Mr. James Lytell, in this village, on Thursday evening, Nov. 6, 1879, Mrs. Elizabeth C. Roberts, relict of the late Henry P. Roberts, in the 73d year of her age.

DIED.—On Sunday morning, at the residence of her son-in-law, in Washington Co., Pa., Mrs. Mary R. Brooks, widow of Enoch Brooks, aged 84 years, 8 months and 15 days. She was a member of the Old School Baptist Church, and a true believer in Christ. She leaves a number of relatives and friends to mourn their loss.

JOANNA B. CLARK.

WASHINGTON Co., Pa.

DIED.—At her son's residence, in Worcester County, Maryland, about the middle of June last, Nancy Morris, aged 82 years.

The subject of this notice was baptized in the summer of 1827, in the fellowship of the church called Nasaongo, and remained a worthy member of that church until her death. She was a zealous, warm-hearted christian, a tender and affectionate mother, and was beloved by all of her acquaintance. She retained her memory well, and could tell of her early experience with a good deal of satisfaction.

ALSO,

Her daughter, Catharine Johnson, passed away in a few weeks, after a long continued illness, of which the physicians could not account for. She was suffering for a long time with some disease of the face and head that terminated in death. She suffered very much, but bore it without murmuring, showing a meek and humble spirit of resignation to the will of her Master.

Thus have passed away two worthy and devoted members of the Nasaongo Church, leaving the church, with their children, brothers and sisters, and family relatives, to mourn. May the God of all grace comfort and sustain them all, is my prayer, for Jesus' sake.

J. L. STATON.

SNOW HILL, Md.

DEAR BRETHREN G. BEEBE & SON:—Please publish the following obituary notices of brother **Willis Bobo Sen.**, and his companion, sister **Delilah Bebo**. They were natives of South Carolina, were married Dec. 22, 1808, united with the Baptist Church when quite young, moved to middle Tennessee in 1816, settled in Maury County, and remained there thirty-five years. It being a time of trouble among the Baptists, they retained their letters on account of the divisions going on, and in 1849 they emigrated to Fayette County, in west Tennessee, and put their letters into Macedonia Church, which was in good standing with the Old School order. They were good, orderly members, highly esteemed by the church and the community. Brother Bobo died in 1864, aged 76 years. The church at Macedonia was dissolved about two or three years ago. Sister Bobo removed her membership to Mt. Pisgah Church, and remained there till she died, Feb. 19, 1879, at the advanced age of 91 years. She was beloved by all. She suffered greatly in her last days from afflictions of several kinds, but bore it patiently, and longed for the time of her departure. "Precious in the sight of the Lord is the death of his saints."

PETER CULP.

BRETHREN BEEBE:—I send for publication the following obituary notice of my dear uncle and a brother in Christ. Only those who have had it to perform can know how painful is the task, to inform others of the death of our loved ones.

On the 27th of September last, about four o'clock in the afternoon, the stern messenger, death, entered our peaceful home, where he had entered three times before in the last twenty years, and chose as his victim our dear uncle and father, **Lemuel P. Winchell**. Yet he came not unexpectedly, or unwished for by him whose happy spirit fled at his approach. Long and often had he prayed, if it was God's will, that he might be called to his heavenly home. For nearly three weeks he suffered most intense pain, yet he never murmured, but would say, "The Lord has done it; it is all right." His faith in God's promises was unshaken, and he delighted to dwell upon the theme of salvation by grace. God in his wisdom saw fit to take him to himself, and when the summons came, "Child, your Father calls, Come home."

"He trod the gloomy shades of death,
Could set his seal that God was true;
Finished his course and kept the faith,
And died with glory full in view."

He was the second son of Dea. Peter Winchell, and brother of the late Elder Jacob Winchell. He was married to Ann Keator, his first wife, in 1818, who died Jan. 8, 1859. In the same month and year he related his experience to the church, was received, and baptized by his brother Jacob. Eight years after the death of his wife, he married the widow of Stephen Keator, and daughter of Eld. J. Van Velsen, who is left the second time a widow.

There is a solemn pleasure in looking back over such an intercourse with dear brethren who have passed on before us to rest upon the shining shore. Their death reminds us that we, like them, are sojourners but for a moment in the dark shadows of mortality. There is no unending rest in time, and the consummation of the christian's hope reaches beyond time, into the eternal glory of the saints' everlasting rest.

The funeral took place on the 26th of September, when our beloved Elder L. P. Cole preached a comforting discourse from 1 Cor. xv. 52-54. A large congregation of brethren, friends and relatives were in attendance.

May God continue to bless and strengthen his handmaid, our aged and afflicted mother, with his presence, and also her children, and finally take each of us to himself, for Jesus' sake.

Had our father lived a few weeks longer, he would have been eighty years old.

ALVAH BOGART.

OLIVE, ULSTER CO., N. Y.

DIED—At North Berwick, Maine, Sept. 20, 1879, brother **Isaac Eaton**, aged 58 years, 8 months and 10 days. His disease was consumption. I baptized him in the year 1857. For some time before he was baptized he had

severe trials, fearing he was not a fit subject for baptism. But when he was baptized, he seemed as happy as any one can be while in the flesh. After he was taken sick, for some time he had darkness of mind and unreconciliation to contend with, so much so that it caused him to suffer much. But, thank the Lord, before he died that darkness and unreconciliation all passed away, and he was as happy in the doctrine of salvation by grace alone as he could be while in the flesh, and in that frame of mind breathed his last, without a struggle or a groan. So that when he came into the visible church he was happy in the Lord, and when he was taken to the church triumphant he was also happy. Brother Eaton was a kind husband and father, and a good neighbor. A large number of people attended his funeral, and it was a solemn meeting. He has left a sorrowing companion, who is a member of the church, and two daughters, with their companions, and other relatives to mourn, but not without hope.

ALSO,

DIED—At North Berwick, Maine, Sept. 23, 1879, Mr. **Henry Nunn**, aged 80 years. He met with a hurt over a year ago, and since that time has been confined to the bed most of the time. Last spring he sent for me to come and see him, when he told me that he was a great sinner, and that he had talked hard against the foreordination of God, and also against us for preaching it; but he had become satisfied that it was God's truth, and that it was the only doctrine that could save such a sinner as he was. He felt that God had forgiven him, and wanted me and all others to forgive him. He appeared humble and talked well. Soon after that, by his request, I had a meeting at his house, and before the meeting closed he requested me, if I should outlive him, to preach at his funeral, and so I did, to quite a large gathering of people. He has left his companion and one daughter, with her companion, to mourn.

WM. QUINT.

THREE DAYS MEETINGS.

The Little Flock Church of Regular Baptists will hold a three days meeting in their meeting house in Coatsburg, Adams Co., Ill., commencing at 7 o'clock on Friday evening, before the fifth Sunday in November, 1879.

Brethren and sisters are invited to attend the meeting, especially our ministering brethren. We have the promise of Elder W. A. Thompson, of Illinois, to be present.

C. G. SAMUEL.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., DECEMBER 1, 1879. NO. 23.

POETRY.

FEAR NOT, FOR I AM WITH THEE.

How precious and sweet it is when the Lord
Applies to our souls such a heart-cheering
word;
Our troubles soon sink, yea, the waters sub-
side,
And in the rich promise we sweetly confide.
What a word of sweet comfort we find it to
be,
When toss'd with a tempest on life's troubled
sea;
Yea, what courage and strength to us it af-
fords,
When power applies them with "Thus saith
the Lord."
Poor sinner, dejected, and fill'd with dismay,
Thy heart oft discouraged because of the
way,
So rough and so rugged, would Satan per-
suade
Thee to give it all up, yet be not afraid.
Fear not! I am with thee in sorrow and woe;
Affliction's deep waters thou'rt call'd to pass
through;
Through fire and through flood, the dear
Lord has said,
"I'll bring thee safe through," so be not
afraid.
When darkness hides from thee the light of
my face,
And clouds overshadow the work of my
grace,
And thy heart is oft filled with terror and
dread,
Whether I am thy God, yet be not afraid.
The darkness and light to me are the same;
Jehovah, I change not, that still is my name;
So rest in my love, and remember I've said,
"I'll not leave nor forsake thee," so be not
afraid.
When Satan comes in like a flood upon thee,
O be not dismay'd, for thy God I will be;
I will lift up an ensign, thy cause I will
plead;
I will strengthen thee, help thee—so be not
afraid.
Should providence frown, and the world sore
oppress,
Tribulations and crosses and losses distress,
And burden on burden upon thee be laid,
I am with thee to help thee, so be not afraid.
Should sin thee entangle, and guilt bow thee
down,
And bondage oppress thee, and make thee to
groan,
Yet still underneath thee my strong arm is
laid,
By which I'll uphold thee—so be not afraid.
My strength in thy weakness shall perfected
be;
My arm shall uphold, and conquer for thee;
As thy Intercessor, thy cause I will plead;
I am with thee to save thee, so be not afraid.
Though oft I rebuke with my chastening
rod,
Yet be not dismayed for I still am thy God;
Dear child, the chastisement which on thee
is laid,
Is a proof of my love—so be not afraid.
I will love thee through life, I will love thee
in death;
I'll love thee when thou art resigning thy
breath;
I'll strengthen thee, help thee, then be not
dismay'd;
As thy God, I'll not leave thee, so be not
afraid.

A BRUISED REED.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Nov. 18, 1879.

DEAR BROTHER BEEBE:—I send you the experience of sister Emiline Overton, who died Oct. 18th, of congestion of the lungs, after an illness of eight days, aged fifty-four years. She was a member of the Old School Baptist Church at Vaughan Hill, having been baptized about twenty-five years ago. You and many other of our brethren who have visited our little church were acquainted with her, and will feel that you have lost a dear friend, one who dearly loved the truth, and whose delight it was to minister to the comfort of the children of God. She had passed through great trials of soul, and had been deeply taught in spiritual things by them. She expressed a willingness and even a desire to die, and said that all was bright beyond. She spoke to each of her children who were present, giving them parting advice. She leaves a husband, who is a deacon of our church, and seven children, besides many other relatives and friends to mourn their loss. One of her daughters is a member of the church. May the Lord give them all to experience that comfort which the world cannot give. We feel that we have lost a very dear and highly esteemed member from our little band of brothers and sisters, but we know that she is happier now, enjoying the unveiled presence of the Savior she so loved.

This experience was found after her departure. It was prepared for the SIGNS five years ago, as it appears, but she had evidently lacked the courage to send it to you. I think it well worth publishing. I also send some extracts from some private letters to my sisters. She would have shrunk from the thought of having them published, but I feel that they will be comforting to many of like experience and like precious faith. In one letter she said, "You say my letter was such a comfort to your friend, I cannot think you did wrong to let her see it. If I am capable of saying a word to comfort one of the Lord's dear children, I have no right to withhold it. The thought is not my own, but belongs to Him who gave it to me. I am a very poor writer. I have no knowledge of my own in spiritual things. God gives me sometimes just enough to satisfy me for the present, but gives me none to keep. I soon get hungry again. I do not always get satisfied, and then the little I get is all the sweeter. I feel to be one of the smallest vessels of God's mercy; but I feel it is a great mercy to know that, though

small, I am not forgotten by the Savior of sinners." Many a soul will respond to this.

Your brother affectionately,
SILAS H. DURAND.

VAUGHAN HILL, Pa., April 17, 1874.

MY DEAR BRETHREN AND SISTERS IN THE LORD:—It is with a trembling hand I address you. I feel so utterly unworthy of a name and place with the children of God that I many, yes, very many times fear I have no right to the endearing name of sister. I have been so much comforted in reading the many communications in the SIGNS, more especially the experiences, and my heart has been made to rejoice so often with joy unspeakable, that I look for the coming of the SIGNS as for the arrival of some dear friend. Often after reading some experiences of the children of God, I find myself conversing with them in my own mind. Although strangers in the flesh, I feel there is a tie that binds us together which is stronger than the ties of our natural relationship.

It is in my mind for a long time to write some of the Lord's dealings with me; not because I thought to add to what has been said, but to bear testimony to its truth; but I have felt so incompetent, I have given up the thought. I have been asked by some dear friends to write my experience and send it to the SIGNS, but I feel it is what I can never do justice to. I sometimes think my experience is so small, and my life corresponds so little with the life a Christian should lead, that the children of God can have no fellowship for me. If it is the Lord's work, and I humbly hope and trust it is, it is a great work.

It is very seldom I can look back to the time when I trust I had a manifestation of my adoption into the family of God without a melting of heart, a feeling of love, a sort of trembling I cannot describe. To speak of what the Lord, the great Creator, The Mighty God, The Everlasting Father, The Prince of Peace, has done for a poor unworthy worm like me, I sink into insignificance and am lost in the contemplation. I take great comfort sometimes in talking of my experience to some dear brother or sister, and in hearing them tell of their trials as well as their joys. The time was when I could not bear to hear those I loved as the saints of the earth tell of doubts and fears. I felt such peace and joy in my own soul, I could not see how old soldiers of the cross could experience doubts of their acceptance with God. But, alas for

poor me, I feel that I have been tempted and tried beyond everything my own imagination could have pictured. I continually find myself groping around in the dark, looking for some good thing in myself, which I fail to find.

At an early age my mind was seriously wrought upon concerning a future state. I think I could not have been over ten years of age when I was first made to understand I was a great sinner. It was on Sunday. I took my Testament and went out into a small piece of woods joining my father's house, for the purpose of getting my Sabbath School lesson. While I was sitting in the shade of a large tree, I felt that I was very wicked, and it seemed some object of darkness was about to grasp me. I looked around to see if any one was near, but saw nothing. I felt afraid to stay longer, and started for the house. My lesson was not learned, nor could I fix my mind upon it that day. As time wore on and I became older, my mind became more and more disturbed. I was so fearful my friends would think I was getting serious. I dared not take the bible to read in their presence. It seemed to me the bible was God's holy word; that there I could find something that would tell me how I could obtain pardon for transgressions committed against a just and holy God. I felt sure there was a God, and that he dwelt in heaven far out of my sight. I felt that heaven was very far away; that where God was, there all that did his will would be. I wanted to do something to merit his favor. I formed many resolutions to lead a better life, and sometimes would feel very well satisfied with myself. I would think I was progressing finely, when something would come along and upset the whole plan, and I would be worse off than I was before. I was not conscious of any outbreaking sin in particular, but was all sin, wickedness and vileness. I could do nothing that was good. Many times have I take the bible off into the woods, or some other quiet place, where I could read without interruption, but could find nothing to comfort me. Everything seemed to condemn me. I could find promises for the righteous and holy in heart, but I knew such promises were not for me. Woes and condemnation pronounced against the wicked, I knew were for me. The more I read, the more I was condemned. I dared not even sing in my accustomed place in the choir. I felt that I had no right to take the name of God on my sin-defiled lips. I felt that the hymns

were the inspired word of God, and for me to engage in singing would be adding sin to sin. Sometimes I would resolve never to read the bible again. I would try to get these feelings out of my mind. I was young, and I would attend to those things when I was older. I would enjoy life while I lived. I was placed here in the world, and I would enjoy its gaieties. But I found to my sorrow there was no pleasure in them. My troubles would return with double force. In this way I wandered around like one deranged. I knew not what to do. I felt that I was drifting farther and farther away from God, sinking lower and lower in the depths of degradation and misery.

When in my twenty-seventh year, if I remember rightly, I became suddenly aroused as to my lost and undone condition, my utter helplessness, my total depravity, my entire incapability of doing a good deed or thinking a good thought. There was to be a protracted meeting in the place where I lived. I thought I would attend that meeting: nothing should keep me away. If there was such a thing as getting religion, I would get it. But before the time for meetings to commence, I lay prostrate upon a bed of sickness, and was not permitted to leave the house till spring. No tongue can tell or imagination paint the sufferings of mind I endured during those long, weary months. Diseased in body, and more so in mind. I dared not even ask God to be merciful to me, a poor sinner. It appeared to me the moment I attempted to call upon his great and holy name, that moment his wrath would burst upon me in all its fury. The way was entirely hedged up. There was no way of escape. All was darkness and blackness and despair. I thought I could not live, nor did I have a desire to live. I felt I was a lost and undone sinner, condemned, and justly, too; that God could not be just and save me; and I think I felt perfectly resigned to his will. In this frame of mind I retired to rest, but not to sleep. Though I think I must have slept, for I seemed to be awakened as one out of sleep, by a voice saying, Come, thou blessed of my Father, inherit a place prepared for you from the foundation of the world. At first I felt startled. I could not tell what it could be. There was no one around the house but hired help. I raised myself up in bed, wondering what it could all mean. I felt so different, such a change in my feelings. Why, I felt so joyful that I could not tell. My distress of mind was all gone; where and why, were some of the questioning thoughts that came crowding into my mind. I felt like praising the Lord. The rain was pouring down in torrents, and the wind blew fearfully; but what had been to my mind darkness and blackness, and had caused fearful forebodings, was now turned to joy. I felt that the Lord was in the wind and the rain. How beautiful the sound of the tempest's fiercest blast. All was peace and love and light and joy.

From that time till break of day I had no desire to sleep. I could only meditate on the wonderful works of God. As soon as light appeared, I arose and took up the bible to read. And what did I find? A new book. I opened to the thirteenth chapter of John and read six chapters. The precious promises that a short time before I thought belonged to someone else, now seemed spoken expressly to me. Then, and not till then, did I feel to embrace the Savior of sinners in the arms of faith and love. O what a comfort I found in these words, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also." And again, "It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I depart, I will send him unto you. And the Father himself hath loved you, because ye have loved me, and have believed that I came out from God." My cup of joy that before was filled to the brim, now ran over, and I think I then and there found him whom my soul loveth. Then I experienced fullness of joy, that peace which passeth all understanding, which the world can neither give nor take away. I could then realize the words of the poet,

"I could not believe
That I ever should grieve,
That I ever should suffer again."

I thought if I could see some one to tell how I felt, some one that could understand me, it would be a great privilege. I thought of some of my neighbors with whom I had differed on points of doctrine; yes, I had really quarrelled with them. They were Old School Baptists, and the very name I hated, and despised every one connected with their order. I somehow had a drawing toward them now. My mind and feelings had greatly changed, and I wished I could see them and tell what a change I had passed through. Then came the thought, They will never believe you; they will surely say you are a hypocrite; that there is nothing genuine about it; that it is all delusion, a freak of your own fancy; and perhaps I had better say nothing about it. Time wore on, and my heart was continually praising the Lord. For a number of days, in sunshine or in storm, all was peace and joy. Hymn after hymn that I dared not sing before, now came to my mind with such beauty and sweetness that I wondered why I had been so blind, why I had not seen their beauty before. During this time my friends that I had so much wanted to see came in, and before I was aware of what I was doing I had told them the whole story, and began to be frightened at what I had said, when that dear sister said, "I feel to say with you, my sister, that flesh and blood hath not revealed this unto you, but my Father which is in heaven." Then came a melting of heart and a union of soul. We talked till late in the evening, and when they took their leave I felt that their people were my people, and

their God was my God. About a year after this I went before the church with the intention of telling my story; but when I got inside the house and heard the members talk, it seemed so solemn and awful, and the obligations so great, I shrank from the task. Consequently I said but little, I never could tell what; but contrary to my expectations, I was received, and, with sister Bessie Durand, was baptized on the second Sunday in April, 1853, twenty-one years ago. And like the children of Israel, very crooked paths have I made since then, never in the right road, it seems sometimes, only when I have crossed it; and daily do I realize my utter inability to speak one good word or perform one good deed, in and of myself. It is only in and through the abounding mercies of the glorious Redeemer that I live, move and have a being.

I feel, my dear kindred in Christ, that I have extended this to an unbecoming length. Here I leave the subject, submitting it entirely to the judgment of dear Elder Beebe whether to publish it or not.

EMILINE OVERTON.

EXTRACTS FROM PRIVATE LETTERS.

MAY 7, 1871.

O how I have wasted my time. It seems that I have been asleep for the past ten years, and just awaked. Yes, I think I am wide awake to the reality of my situation. O poor, unworthy me. If ever I am saved it is by grace alone. I need so much more grace, so much more strength from above. O how poorly I serve the meek and lowly Jesus, in whom is all my trust. The present season of enjoyment takes me back nearly twenty years, when, I believe, God for Christ's sake forgave my sins and showed me the light of his love. What did I say? Twenty years have I professed to know the Lord? My heart fairly sinks within me when I see what crooked paths I have made. It seems to me I have profaned his holy name in thought and word and deed; and yet he owns me for his own. For me he died, for me arose, for me he has prepared a place, that where he is there I may be also. What precious promises! When I can claim them for my own, it raises me far above the things of earth. How God can be just and save poor sinful man, is far beyond my comprehension. When I consider how little I understand of the deep and hidden things of the kingdom, it almost causes me to doubt my acceptance with God. And then again, when my heart overflows with love and gratitude to my Savior, and I feel to embrace his dear children in the arms of my faith and love, I can say, I am satisfied. It is enough.

JANUARY 26, 1872.

Since my return from the Canton meeting I have been thinking of the privilege it was mine to enjoy, but which I did not appreciate at the time. Since I have been home it has all come back to me with much power. My mind seems to dwell

more particularly on the preaching. The many beautiful figures that were presented, showing God's everlasting love to his people, have given me food for much reflection. The conference meeting, the scene at the water, those rocks parted asunder by God's almighty hand. The visit on the way was one long to be remembered; although I indulged in many vain and trifling amusements, yet they gave me no real pleasure. I feel to say, Surely the Lord was in this place and I knew it not. It has been my privilege to enjoy more of the presence of my ever blessed Savior since my return than I have known for a long time. O that his presence may remain. I feel my weakness deeply. I well know I have not talent to edify, but I know I have feeling, deep feeling, and I know the precious Jesus has given me a taste of his love and grace. I feel that he is rich in mercy, that he abounds in love. He has given me some precious seasons of enjoyment with his people. I can enjoy his presence, and none shall hinder. Our wounds, though they lie deep and are bleeding, he is able to heal. What a firm foundation for the saints to rest upon. I sometimes feel I have no right to a name or a place with the people of God, and often feel that they have no fellowship for me; that no one ever had such trials as I; that those I love despise and hate me. I sometimes lose all fellowship for myself. I am so weak and trembling I hardly dare to raise my voice to sing my dear Redeemer's praise.

JUNE 11, 1872.

DEAR SISTER:—You said to me, Write me a letter. I did not then think I could. I have been nearly or quite sick since I came home. Our folks thought best not to leave home until morning for the association. I keep telling them I feel better, I do so hate to have them disappointed. I have felt O how bad since I came home. I cannot describe my feelings better than to say, they are beyond description. A just punishment, perhaps, for some undutiful conduct, or some imprudent word. Perhaps I have cherished some wicked thought. To-day things seem more cheerful. I look out upon the trees with their beautiful foliage, their cool shade, and on the fields clothed with beautiful green. Everything in nature looks lovely. But I look beyond this world to a brighter, fairer land where there is no remorse of conscience, no sighing on account of our imperfections, no hating sin just because it is sin. O, to be found walking by faith and not by sight. I feel there is nothing on earth worth living for but to enjoy the presence of my blessed Master, to talk of his power and goodness with the elect of the Lord. O this blessed theme, Salvation by grace, "free and unmerited, and full as 'tis free." I am so unworthy, and so ignorant in spiritual things. I sometimes see, as it seems, a little light. I have a little joy, and feel a melting of heart, and then I smile through my tears. But it is so short,

and then I find myself groping my way in the dark again, before I am aware of it. It seems like the light is snatched away by some unseen hand.

Wednesday morning.—Our folks have gone, and I feel no better, but did not tell them so. I hope they will have a good meeting. The time seems so long before they will come home. It matters but little what my natural body subsists on. I have no relish for food. I do long to be fed with the bread from heaven, and to drink of the water of life. Dear sister, do you ever feel that there never was any one so tempted and so tried as you, and that surely you are the smallest and most ignorant of all God's creatures? I hear others tell of these feelings sometimes, and I wonder whether they really do feel as I do about it. When you have leisure, write me a long letter and tell me all your doubts and fears, and all your troubles in regard to these things; it is such a comfort to know that others have the same feelings I do.

FEB. 19, 1873.

DEAR SISTER:—It is a very long time since I have heard from you, and much longer since I have seen you. Do not accuse me of neglect, nor reproach me with inconstancy, for I have felt so utterly unworthy of late that it has seemed almost like hypocrisy for me to try to write to the saints of the Most High. I often feel when reading a letter from some dear friend, if I could only answer in the same spirit I might be the means of comforting others as they have comforted me. I felt very much comforted in reading your letter. Do not ever speak of yourself as being a poor subject to write about when you write to me. Nothing can be more interesting, I assure you. I receive much consolation in reading how the Lord leads his children about and instructs them. Our meetings have been very interesting of late. The dear Lord has given to our very dear brother abundantly of his great love and rich grace, and has enabled him to deal out to this little branch of his Zion with an unflinching hand. Long may he be spared to go in and out before us. Last Sunday was our regular meeting. I could not attend on Saturday as I would like to have done.

On Wednesday we dined at your mother's with a number of the friends. One face we did not see, but hope to do so soon. Many others which we shall never see again on earth were greatly missed. When we were seated around the table I thought of you as being somewhere about the house. I could not fully realize that you were so far away. I often think of you as being away from church privileges, with hardly any one to speak to of your joys or your sorrows, and contrast my own situation with yours, and ask myself the solemn question, Do I prize the privileges I enjoy, and how long will I be permitted to enjoy them? I look forward to the time of our meetings as a part of my existence.

You will not wonder that he is very near and dear to me when I tell you that it seems to me that but for him I should still be outside of the church, so far as enjoyment is concerned; still left out in the cold in my feelings. I could tell you volumes connected with it, if I might. When I contemplate the many sad scenes I have passed through, I feel to say, O Lord, how unsearchable are thy judgments, and thy ways past finding out.

I should like to relate to you a dream that I had shortly after I was baptized. It appears to be in some way connected with the way I have been led. I had entirely forgotten it till within two or three years. I dreamed I was on a very high mountain, so high that there were none higher. It was a lovely plain on the mountain top, vast and extensive. On it there was a very large building, and a very old one, old as the hill on which it stood, with such massive pillars to support it that it seemed no human hands could have built it, neither could human hands destroy it, it was so perfectly solid and substantial. I stood looking at it and wondering why some one had not told me about it. I thought every one should know there was such a place, and it was a wonder they had not told me. While I stood meditating, I looked around me, and as far as the eye could reach I saw people coming over distant hills, from north and south, east and west, to have their names enrolled there. Every one on earth must come to this place, I thought. I could not stay; I must go away. I started alone, with a pail nearly filled with milk. I thought I could live on that and no one would miss me. So I started, and wandered around and around, but could find no place to get away. I could not get off the mountain nor out of the building. All was chaos on every side. There was no other place. I thought I must go back; perhaps no one had missed me; and I had nearly made up my mind to do so, when something made me feel very lonely and wretched. My heart was almost broke. I knew not what to do, and had turned myself around to go back, when I met a man who took hold of my right hand and took the pail of milk and drank freely of it, and then, giving it back to me, bade me drink of it. I took it and drank very hesitatingly, and he then led me back to the place where I started from. I relate this as a dream, but I have carried the image of that person with me ever since. Although I had forgotten it for a time, when it came back to me again the image of the very same person came back with the dream. It is none other than he who goes in and out before us.

I hope never to be as strangers again, but always to be as one family, having no sorrows or joys we cannot share with each other trustingly and confidently.

Yours in love,

EMILINE OVERTON.

When the dream related above was recalled to her mind, sister Overton

regarded it as having been given to represent what she afterwards passed through. The building was the church, and the pail of milk was her own experience. At one time, long after she had joined the church, under some peculiar trials she resolved to stay away from the church meetings, thinking that with the love of God and hope of salvation in her heart she could live alone. But she soon found this to be impossible; that there was no enjoyment of spiritual life away from the fellowship of the brethren; that indeed she could not get away from that fellowship and love that binds all the people of God together. But in trying to do so she went into great darkness, coldness and distress of mind, and was left greatly to doubt her interest in divine things. It was at this time that she met the one she understood to have been represented in her dream, but who at the time she dreamed was not experienced, nor acquainted with her. He heard her experience with comfort, encouraged her in it, and she felt that through his ministration her soul was brought back to a sweet and lively enjoyment of the privileges of the church of God. Her trials of soul were many and deep, but she was enabled by grace to maintain a high christian character before the world, to keep the warm love and fellowship of the brethren, and is now beyond and above all trials forevermore.

S. H. D.

OTEGO, N. Y., Nov. 15, 1879.

DEAR ELDER BEEBE AND SON:—The inclosed letters from our dear sisters, Jane Nethaway and Laura Shafer, of Schoharie Church, I send to you for publication in the SIGNS, if you shall be so minded, as I think they plainly show the work that sovereign grace alone can perform.

BALAS BUNDY.

EAST COBLESKILL, N. Y., Nov. 7, 1879.

DEAR ELDER BUNDY:—To-day I feel like writing to you a little of my experience in grace. I could tell so very little of what I had felt and seen when I went before the church, that ever since I have felt dissatisfied, and wondered how the brethren could consistently receive one who told such a feeble story as I did. I could not tell where to begin, I was so afraid of telling something that I had not felt; I do not know why my mind was so shut up. Before going to meeting that day I had such fear and trembling at the thought of going before the brethren, especially brother George Gurnsey and his father, for I was so little and weak, and they so strong in the faith; and I was truly surprised when they received me, after relating in so imperfect and blundering a manner my exercises. But I find that when the Lord shuts, none can open, and when he opens, none can shut.

I cannot tell when I was first made to feel myself a sinner before God, but when a child I would wish that I had died when an infant, for then I thought I would have been saved.

Often my mind was troubled in dreams of the world coming to an end, and of the day of judgment, and always thought that my dear mother was taken to heaven, but I was left. O, thought I, could I but dream that it was me, then there would be some hope. It did seem there were no children so great sinners as I, and I thought how awful it will be for me in the judgment to confess my many sins. As years passed on I attended many revival meetings, and although strongly urged, I never had any desire to make an effort to get religion by going to the anxious-bench, for I did not believe it was in the power of mortals to obtain the favor of God. I thought that was all the work of the Lord, but that he did not show mercy to one so vile as me. I used to argue with my mates at school, and tell them they could not so much as lift their finger towards securing salvation. I thought mother was a good christian, and she being an Old School Baptist, therefore they must be right; but I did not understand their preaching or talk, neither did I care to listen to them. As I grew to be old enough to go into young company, I became very much attached to the pleasures and vanities of the world, and gave full indulgence in attending parties and dances, being exceedingly fond of the latter above any other worldly amusement. Sometimes I would receive a compliment that I was a nice dancer, which would make me feel proud. But as I witnessed the people indulging in that amusement this fall, I was astonished to think that I had ever been interested in it. In the year 1869 I was married. My husband and I attended parties frequently as before, but I had much uneasiness of mind that I was not doing right, for providential adversities followed me as punishment for my rebellious course. In the year 1874 there was going on at East Cobleskill a wild protracted meeting. I attended, and saw some of their proceedings, which only made me loathe them. The preacher pretended to have the power, and would fall down, but I could see plainly that he had sufficient control over himself to fall in a way which should not injure his person, which also tended to show me their corrupt ways, and to drive me further from them. That winter I had much sorrow and trouble in my heart, but could not tell the cause. I could not be delighted in the vanities of the world. If I engaged in them, there was a warning voice said to me that I was doing wrong. In the month of March or April I went to Schoharie Hill to hear you preach for the first time, never having seen you before. I do not think I understood the preaching, but there was with me a felt interest in spiritual things, and I desired to understand the scriptures and commenced reading the bible, and found myself deeply interested in its teachings. I often had to say to my husband that I never knew or saw such beauty in the bible, and often tried to give my understanding of them to him, although

we did not see alike in the doctrine. I said it never was so precious to me, and regretted that I had not read it more, for it was Old School Baptist doctrine from first to last. I now received from mother some old copies of the SIGNS, and they seemed so precious to me that I would read aloud, for I thought I must make my husband see as I did. But said he, "I wish you would stop reading that stuff. It is one thing over and over; they all copy one from another." About that time I dreamed that I was entirely blind for some time, but that gradually I began to see a little, and O how thankful I did feel for the little sight given me. I was much drawn after the people, and went at every opportunity to hear you preach. The more I heard you the better I liked it, and my heart was in love with what I heard, and also with the dear people. I shortly commenced going to the church meetings, and O how I did love to hear the members talk. I was so drawn to go that I would leave my baby with the neighbors, for it seemed that I could not stay away. I attended the prayer and conference meetings as often as I could get there, and found sweet comfort and satisfaction. Dear sister Roxa and I went over to prayer meeting in the winter on foot, although the snow was so deep we could hardly get through; yet the season was dear to us. She whispered to me and said, "I could sit here till dark and hear them talk." At another time, while at the Saturday meeting, my heart was so hard and unmoved that I did not know what to make of it. I went over to sister Louisa's, and thought I would hint to her a little of my hardness of heart. I dared not come right out and tell her my whole trouble, for I feared she would think strange of me; so I found no relief in talking to her. At the next church meeting, while listening to the communications of the members, I was melted down in love, and my heart was tender under a sense of the goodness of God. I have never felt the same tenderness of heart since I really felt that I had a new heart. O how I did feast on the preaching, and thought I must make everybody see it as I did. On the first of January Eld. Cole preached, and I attended with sister Lucy Ann. On Monday I took my sister home, and on our way we called on Aunt Harriet Durand, who was sick. She and sister talked of spiritual things, and Lucy said to the old lady that she thought I had met with a change, and was as satisfied with my experience as she was with her own. I burst into tears, for I did not think I had a hope then. The next week my husband and I went on a visit to his father's, and while there the minister that I saw have the power, with one of his brothers, came to invite them to help carry on a revival at Mineral Springs. They had prayer and singing, and I was requested to kneel; but I could not be induced to, and am thankful that I have not been permitted to bow the knee to Baal. I always feel too sinful to

pray, and never have went on my knees to pray but twice in my recollection, and then I could not pray. I have many anxieties about prayer. After they were through with their praying and singing, the minister went around the room asking each one if they enjoyed religion. I did not know what to tell him, for I dared not say no. So when he asked me I said, "I guess not; but the things I once hated, I now love." He replied that I would have to do something more than that, and turned away and left me. I made the remark at that time that I could not go with such people, if it would be to the saving of my dearest earthly friends. But my heart was glad when sister Roxa and Louisa Harrison were baptized. I felt they were fit subjects for the ordinance, but I was not. When I read a letter in the SIGNS I would think how good it was for the children of God, but it was not for me. The next fall I attended the association, and enjoyed it much. In the evening there was meeting at Mr. Bellenger's, and after preaching the members talked, and when sister Borst had spoken, you said there was room for more. It seemed that you spoke to me personally, and I could not refrain from weeping. After that I could not enjoy the society of any but the Old Baptists, and felt that I must go to the first church meeting and ask for a home with them, and be baptized. Shortly after this you made a visit at our house, and we went together to call on sister Louisa, when I related some of my trials. You asked me some questions about the forgiveness of my sins, and I replied that I had not felt that; but you said where the Lord had begun a good work he would carry it on. Then I endured many fears, and shed many a tear, fearing I had given you a false impression, and that I had no good hope after all. When I read the experience of the children in the SIGNS, and their trials about going before the church on account of their unworthiness, I would have to stop reading aloud to mother for the fullness of my heart. Last summer my health became much impaired, and I was conscious it was punishment for my disobedience. When I became stronger in the fall I went with my mother to meeting, hoping to have strength to tell the church my mind; but that sense of my unlikeness to the rest of them prevented me. I could not speak, for I feared I had no just view of the Savior, that I did not love him, that he was never revealed to me as my Beloved, &c. It troubles me still, and I think I ought to have stated it to the church. But when I did go I felt that I could stay away no longer: that if I did, some terrible affliction would be sent upon me. It was on my mind day and night for weeks together. I could not be sociable with any one because of the constant agitation of my mind; but now that sense of duty I felt is gone, since I followed my Savior in baptism, and I feel that for this privilege of a union with his dear people in the church, and all the many mer-

cies of his hand, I ought to be the most thankful of all his creatures. When I left the meeting Saturday, and had been received for baptism, I was much tried to think how little I had told of my exercises, and I thought, Can it be possible that one so vile as I can be one of the chosen of the Lord? when these words came with comfort to me, "His honor is engaged to save the meanest of his sheep." As Sunday morning came I thought, If it is wrong, may the Lord prevent my taking the step. Then came a feeling of reconciliation to my mind, all fear was gone, and a greater willingness was felt to obey. I did not see so much beauty in the water as some have expressed; but after coming out of the water how dear and precious the members did look to me, especially sisters Helen Gurnsey and Harriet Burton, and brother William Gurnsey. I did not have much trouble for several days, and could enjoy talking with my dear mother more than ever. I felt it was all for my good that I had no brighter evidence, and that it was to make me humble, and feel my dependence upon the Lord. But since then I have been much tried in various ways, and find I am wanting in many things. I have re-read sister Tator's experience, and find it to be clear, while my own appears doubtful. But sister Sallie R. Meredeth's, in the SIGNS of 1878, has answered my own, and the article on "Prayer" has been a comfort to my soul; also the 1022d hymn has been dear to me.

But I must close this long letter, hoping you will forgive my many blunders, and remember one in your prayers who feels to be the meanest of the sheep.

Yours in christian love,

LAURA C. SHAFER.

SCHOHARIE, N. Y., Nov. 10, 1879.

DEAR BROTHER BUNDY:—I have been feeling for some time past like trying to write you some of my first exercises, and in doing so I shall have to go back to the days of my childhood.

I used to have awful fears of death and judgment, and found myself a poor, guilty sinner before a holy God, and justly condemned by his righteous law. My mother was a godly woman, and I often knew her to go out after dark, and would hear her pray for her children. Then a little hope would spring up, that possibly her prayers might be heard in my behalf, and I be forgiven of my many sins, which pressed me down with a heavy, grievous load. Thus I lived until I was thirteen or fourteen years old, when the Lutherans commenced a protracted meeting in our neighborhood. I attended the meetings, but to no profit. My sins with crushing power loaded me down, and I felt so sensibly my guilt that I would get back in the corner of the house on a writing desk, so that no one would see me, for I thought the young people with whom I had associated would make sport of me. I had no desire to go forward for prayers, because I felt they could pray for me as

well where I was. I found no relief from my sins, but felt them heavier upon me. After retiring to bed one night it seemed that I could not lie there another moment: that if I did, I would be swallowed up in hell. I arose and went to my parents' bed, and asked father to pray for me, but he made no reply. My mother arose and prayed for me, and sang a hymn, and I felt such comfort in my heart that I joined in the singing with her, and my soul was made joyful in the Lord. After a short time I retired to bed, and O how sweetly I did sleep until morning, when I arose and took a walk, and the rocks and all nature joined me in praising God. But I did not understand then what all this meant. When I was called to breakfast I could not eat, for I thought I had meat to eat that they knew not of. But I sat down with them and looked at them. My tongue was loosed, and I could not refrain from speaking of the wonderful joy I felt in my heart. My oldest brother said to me, "Jane, this won't last long." I took my hymn-book and wandered off into the fields, for I felt like being alone. O what sweet seasons of communion I did have alone with my dear Savior. My soul could praise his dear name for having taken me out of the horrible pit and miry clay. Elder Housel spoke from those words at our house one evening, during our yearly meeting this fall, and I assure you it caused me to look back over the way the Lord has led me from my youth. O how I did enjoy in those days these hymns, "O how happy are they," &c., and, "Jesus my all to heaven is gone," &c., and, "Come we that love the Lord," &c. For I do believe I greatly loved the Lord at that time. After a little, clouds began to arise, my joy in a measure subsided, and I foolishly wished for my trouble back again; but that I have never been able to get back. Before long my mind was taken up again with young company, but while I associated with them there was a feeling of condemnation. I knew it was not right, and a weight of guilt rested upon me. In 1840 I was married, and went to live at my father-in-law's, and they were Old School Baptists. Elder Hare being their pastor, would often visit them, but I really scorned an Old Baptist, and supposed them to be an awful set of people. Still baptism by immersion was clear to my mind as the only right mode. Mother Nethaway was a godly woman, and used to rise early in the morning and read and sing. O how good it did sound to me. I often got up and went down stairs silently to listen to her, but was careful to hide my anxiety from her. After a while I was glad to ask many questions, for I wanted to talk and to hear the Baptists talk. My mind was turned right about; I loved Elder Hare and all the dear people of God that I had felt so scornful towards. The time soon came when I was glad to go and tell my experience to the church at Schoharie Hill. I was received, and baptized by Eld. Hare.

I would like to write more, but am sick and feeble, and shall have to close for the present.

Your sister in tribulation and hope,
JANE NETHAWAY.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

This language Paul used in addressing the saints at Philippi; and to-day, when so much of that same heavenly conversation can be had through our much valued columns of the SIGNS OF THE TIMES, it reveals anew that spirit of Christ within my poor, sin-stricken heart. Could our correspondents of the SIGNS OF THE TIMES know the value of their writings through our esteemed paper to one so unworthy as myself, they would not hesitate to fill the columns with this heavenly conversation, and the editorials are a continual supply also of this heavenly manna. Brethren, let our conversation be in heaven while we remain here in this world of sin and sorrow. I will here state that our grace comes not from our laying hold of Christ first, but his laying hold of us.—See 1 John iv. 19. We love him, because he first loved us. Not our keeping hold of Christ, but his keeping hold of us, is our safety. "Who are kept by the power of God, through faith," &c.—1 Peter i. 5. The great happiness of heaven is to apprehend that for which we are apprehended of Christ. When Christ laid hold on us, it was to bring us to heaven; and to apprehend that for which he apprehended us, is to attain the perfection of our bliss. While our conversation is in heaven, we can say with the apostle, that we press toward the mark. We are in this vile state unfit for heaven; but the fitter we grow for heaven, the faster we must press toward it. Heaven is called here the mark, because every good christian has it in his eye, as the archer, the mark he desires to attain. A christian calling is a high calling; from heaven as its original, to heaven in its tendency. Heaven is the prize of the high calling, the prize we fight for, run for, and wrestle for; it is of great use in the christian course to keep our eye on heaven. This is proper to give us measures in all our service, and to quicken us every step we take; and it is of God, from whom we are to expect it. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Romans vi. 23. But in Christ Jesus, through his hand it must come to us, as it is procured for us by him. There is no getting to heaven as our home but by Christ as our way. In this epistle Paul makes himself an example for all christians, and urges us to follow his example. This is the point wherein all christians are agreed, to make Christ their all in all, and set their hearts on another world. To win Christ, and to be found in him, is our happiness both here and hereafter. Therefore let us walk by the same rule, and mind the same things. Let us press toward the same mark, and make heaven our end. This is the

reason why christians who differ in less matters should yet bear with one another, because they are agreed in the main matter. If in anything ye be otherwise minded, if you differ from one another as to meats and days, and other matters of the law, yet judge not one another while you all meet now in Christ as your center, and hope to meet shortly in heaven as your home. As for other matters of difference, lay no great stress upon them, for God shall reveal even this unto us. Whatever it is wherein we differ, we must wait till God gives us a better understanding, which he will do in due time. In the mean time, as far as we have attained, we must go together in the ways of God, (not of the world,) joined together in all the great things in which we are agreed, and wait for further light in the less things wherein we differ. We must be careful, and guard against seducers and false teachers, or evil seekers, as the world is full of such. We will observe that many are called by Christ's name, who are yet enemies to Christ's cross. Their walk is a surer evidence what they are, than their profession.—See Matt. vii. 20. A good rule by which to judge these false and evil persons is this: they mind nothing but their sensual appetites, while good persons mind the things of God. They mind earthly things, which is contrary to the cross of Christ. To deter all christians from following after such, their doom is read in Romans vi. 21. Their way seems pleasant, but death and hell are at the end of it. The apostle very plainly explains himself in Philippians iii. 20: "For our conversation is in heaven," &c. Good christians, even while here on earth, have their conversation in heaven, their citizenship there. Because our citizenship is there, our conversation is there; being related to that world, we keep up a correspondence with it. For this very reason I am urged to keep up a correspondence with those whom I have never seen, and probably never shall see in this world, but whom I hope to meet in that world where our Head is gone, and from whence he will come again to receive all his chosen people. It is good, having fellowship with those who have fellowship with Christ, and conversation with those whose conversation is in heaven. Brother Beebe, for this reason I prize your conversation. We look for our Savior from heaven. He is ascended, and is entered within the veil for us; and we expect his second coming from thence, to gather in all the citizens of that New Jerusalem to himself. The ground on which our hopes are based is the promises of God himself. At the second coming of Christ we expect to be happy and glorified. There is a glory reserved for the bodies of the saints, in which they will be instated at the resurrection. Our bodies are now at the best vile bodies, the body of our humiliation, often the occasion of much sin, or the instruments of much sin, which is called the body of this death; or it may be understood of

its vileness when it lies in the grave. At the resurrection it will be found a vile body, but will be made a glorious body; and not only raised again to life, but raised to a great advantage. The sample of this change is the glorious body of Christ. We recollect that when he was transfigured on the mount his face did shine as the sun, and his raiment was white as the light. He went to heaven with a body, or clothed with a body, that he might take possession of the inheritance of our nature, and be not only the first born from the dead, but the first born of the children of the resurrection. We shall be conformed to the image of the Son of God, that he may be the first born among many brethren, the power by which this change will be wrought is the working of a mighty power. Let this confirm our faith in the resurrection. We not only have the scriptures, which assure us it shall be, but we know the power of God which can effect it. As Christ's resurrection was a glorious instance of the divine power of God, and therefore he is declared to be the Son of God with power by the resurrection from the dead, so will our resurrection be. What a hope! His resurrection is a standing evidence, as well as a pattern of ours. At that time all the enemies of the Redeemer's kingdom will be completely conquered. Not only he who had the power of death, which is the devil, but the last enemy shall be destroyed; death will be swallowed up in victory. This being our hope, let us follow in the path and footsteps of our Savior, who has gone before and opened the way.

Dear christian friends, let our conversation be in heaven, where we expect to meet when our trials and tribulations are over in this life. Press forward to the mark, trusting in the grace of God to support us in all our trials, and prepare us for our home which is in heaven. We sometimes, or at least I sometimes think my trials are severe; but all are necessary for the refining through which we will have to pass before we are prepared for such a heavenly state. My trials have been and are heavy, though nothing less would or could have accomplished the work. May we still hear from our brethren and sisters from the different parts of the globe. Remember me in your prayers before the throne of grace.

Brother Beebe, when you have read this, you can do as you see best with it, and all will be well. I write because my mind leads me to do so, and I have no company except I join in card playing, as that is the resort here among the members of the U. S. A. Remember me, O God, and may thy grace be my strength and my all.

Ever your unworthy brother,
DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Ind., Nov. 2, 1879.

LEXINGTON, Ky., Oct. 10, 1879.

ELD. G. BEEBE AND SON—VERY DEAR BRETHREN:—I had hoped to be relieved from troubling you with another letter so soon, but the kind

letter of Elder Hassell published in your paper of the 1st inst. seems to require of me some notice. He seems to conclude that a simple denial of the allegations published against Elder Beebe and myself was sufficient, without involving private character. He will allow me to say, however, that I cannot perceive how a simple denial will better subserve the cause of truth than giving a refutable evidence of the untruthfulness of the allegations.

A man's private character is illustrated by his public acts; hence I conclude there is no violation of any rule in subjecting those public acts to just criticism. If Elder Hassell will consult the "Baptist Watchman" of some two years since, he will find a number of communications looking to the convention of their order of Baptists to reconcile discordant opinions among them, among which he will find a letter over the signature of G. M. Thompson, advising those churches to publicly denounce certain doctrine and declare nonfellowship for those who held it, which he himself, as is known, publicly advocated in the brief period he was a member of our association. And to give weight to his recommendation, he introduces his father as nonconcurring with us in our religious views. I have letters from the late Elder Wilson Thompson, who was esteemed one among our ablest ministers, dated in 1849, 1850 and 1851, in which it will be seen that he fully concurs with me in my religious faith.

If Elder Hassell will consult a pamphlet published at the office of the "Advocate," in Virginia, he will there see that several ministers, dead and living, have been denounced as Arian Baptists. Again, if Elder Hassell will consult the "Baptist Watchman," he will see a letter of last spring over the signature of Joel Hume, in which he tells the reader that he had thirty years since warned the Baptists against the heterodox sentiments I was then maintaining. If the reader will consult the SIGNS OF THE TIMES of June last, he will find my reply to that letter. I conclude that the foregoing furnishes a text on which the Big Harpeth and two other churches in Tennessee, and the Camden Church in Mississippi, have published their calumnies against Elder Beebe and myself.

I now submit to Elder Hassell whether, where we know individuals to be engaged in sowing the seeds of discord among brethren and becoming false accusers, we can excuse ourselves as "watchmen on the walls of Jerusalem" in holding our peace and not warning the saints against them, especially when our God has said, "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked shall die in his iniquity, but his blood will I require at thy hand."—Ezek. iii. 18. Again, "Among my people are wicked men: they lay snares, they set traps, they catch men."

Now I submit whether, in the ab-

sence of any personal knowledge on the part of the churches alluded to of Elder Beebe and myself, it is not palpable that those churches have been ensnared and entrapped by the individuals to whom I have referred.

Elder Hassell has very truly mentioned my greatly advanced age, and the certainty that I shall soon pass away; but whether the time I remain upon earth be long or short, I feel impelled to warn our dear brethren against those troublers in Israel. I presume that there does not exist on this globe a body of people composed of the same number who have in the last thirty years more fully realized the saying of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," than we have. We shall be especially gratified to have brother Hassell visit us to "behold our order and the steadfastness of our faith in Christ."

What our adversaries may say of me personally, is a matter of small moment, especially when I remember the prophet has said, "My witness is in heaven, and my record is on high."

In conclusion I will say, I have a file of the Minutes of our association for between eighty and ninety years, in which there will be found many Circulars and Corresponding Letters which I have written within the last sixty years. They will testify of me.

I submit the foregoing to the editors most respectfully, and am most affectionately your brother in Christ,
THO. P. DUDLEY.

DEPRIVITY OF MAN.

It is unnecessary to refer to but few scriptures to prove to an unprejudiced mind, or to one who is willing to take the bible as the man of his counsel, the total depravity of all mankind. But as it is a common thing for those who contend for this doctrine (or any other bible doctrine) to be falsely accused, such as preaching infants to hell, &c, we will notice a few scriptures bearing directly on the subject. But let us first notice man as he came from the hand of his Maker. It is said, "God created man in his own image: in the image of God created he him: male and female created he them."—Gen. i. 21. Again, we read, verse 31, "And God saw every thing that he had made, and behold, it was very good." So we see that Adam came from the hands of his Creator a good man. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." And in the garden was a tree called the tree of the knowledge of good and evil. Of this tree Adam was commanded to eat not, and was told by his Maker, "In the day thou eatest thereof, thou shalt surely die." In the course of time Adam, in direct violation of the law that God had given him, partook of the forbidden fruit, which act of disobedience involved Adam, with all his posterity, in sin and condemnation.—See

Romans v. 12-20. At various periods after this the earth is pronounced corrupt. We read, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." We do not read of one good thought here, but all evil, and that continually. For further proof of the total depravity of mankind, read Genesis viii. 21, Psalm xiv. 1-3, and Psalm liii. 1-3. These scriptures, we think, are sufficient to prove that man in a state of nature is dead in trespasses and in sins—totally depraved. And as a corrupt tree cannot bring forth good fruit, nor a corrupt fountain send forth pure water, so we cannot expect any good thing to proceed from man.

Let us now examine the scriptures to see if man is able, by any effort of his own, to bring himself into the favor of God. The scriptures are very plain on this point. We read, Luke vi. 43, that a corrupt tree does not produce good fruit. Man, in a state of nature, surely is as a corrupt tree, that cannot bring forth good fruit. Nothing that proceeds from him is good. Even the little infant is corrupt, because it comes from a corrupt source. And in consequence of man being corrupt, or dead in sin, it is impossible for him in the flesh to please God.—Rom. viii. 8. For they that are after the flesh do mind the things of the flesh; and to be carnally minded is death.—Rom. viii. 5, 6. Again, the apostle says, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In further proof of man's inability to recover himself from the fallen condition he is in by nature, read our Savior's language as recorded by John, vi. 44, "No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day." So it is impossible for man, even though he may possess all the wisdom of this world, by any effort or work of his own to merit the favor of God. Read 1 Cor. i. So then we see that, without a remedy, all the posterity of Adam are forever lost; not may be, but are already lost. Now let us search the scriptures to find the remedy, and see who it is applicable to, whether to all, or only a portion of Adam's fallen race. It is written, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under law."—Gal. iv. 4. The Son of God was delivered by the determinate counsel and foreknowledge of the Father, (Acts ii. 23) for the justification of many, (Rom. v. 15) who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will: to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have re-

demption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. i. 4-7. These predestinated few are called a purchased possession, elect according to the foreknowledge of God the Father, a chosen generation, a royal priesthood, a holy nation, a peculiar people.—Eph. i. 14, 1 Peter i. 2, and ii. 9. Of this chosen generation it is written, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. Unto this class it is given to know the mysteries of the kingdom of God; but to all others in parables, that seeing they might not see, and hearing they might not understand.—Luke viii. 10. Here we see another class introduced. Of this class the Lord has said, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John xii. 39, 40. Again, it is said of them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. Again, Mark vii. 6, "He answered and said unto them, Well hath Esaias prophesied of you hypocrites: as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men."

It was my intention to notice one of the many false charges brought against the advocates of this doctrine, which is, (to use their own language) of "peaching infants to hell." This is a simple charge, and seems hardly worthy of our notice. We must arrive at one of the two following conclusions in regard to those who make or repeat the charge: either they do not read the scriptures, and consequently are ignorant of what they teach, or else they do not believe them. Only think of the idea, of man's preaching infants (or any one else) anywhere. What any man preaches or believes, has nothing to do with the destiny or hereafter of any one. But, says one, we mean to convey the idea that those who contend for the doctrine you advocate, believe that infants are condemned or sent to hell. Because you say that all (man, woman or child) must be regenerated or born of the spirit of God, before they can enter the kingdom of heaven; and we know that an infant is not capable of receiving or helping to bring about such a change; therefore if it dies before it reaches the age or line of accountability, it certainly will be lost.

It has already been proved that man in a state of nature is dead in trespasses and sins, and receiveth not the things of the spirit of God, for they are foolishness unto him; and as the natural man is not capable of

receiving spiritual things, how can anything that proceeds from him (even an infant) be any more capable? As for the line of accountability that we hear so many talk about, we know nothing about it, as the scriptures give no account of it. But there is a line of distinction in the scriptures between births; for our Savior says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. As a proof of the power of God to make known the glory of his only begotten Son to babes, read Luke i. 44.

However far short the writer of this scribble may have come of expressing his ideas, when summed up it will amount to an endeavor to prove that, "Except a man be born again he cannot see the kingdom of God;" and, "By grace are ye saved." This is submitted to the disposal of the editors of the SIGNS OF THE TIMES, hoping if it is published that it will at least do no harm, if it does no good.

And now, dear brethren and sisters, readers of the SIGNS, I remain your brother in hope of eternal life, which God that cannot lie promised before the world began.

H. B. JONES.

KILGORE, Texas, Oct. 26, 1879.

OTEGO, N. Y., Nov. 17, 1879.

DEAR ELDER BEEBE AND SON:—Let me ask you again to give the within experience of our dear sister Travis a place in the SIGNS OF THE TIMES, as I think it will be comforting for the flock to read the testimony of another who has been brought to feel the reign of grace through righteousness unto eternal life by Jesus Christ our Lord.

Yours affectionately.

BALAS BUNDY.

AUGUST, 1878.

ELDER BUNDY—DEAR BROTHER:—It is with a trembling heart that I try to comply with your request to write of some of my travels in the way which I hope the Lord has been pleased to lead me, an unworthy worm. But I have felt a great desire to do so, for I feel that I owe it to the brethren and sisters, that they may see whether they are marks of the true way or not.

When about ten or twelve years old, I attended Sunday School and was taught that I must read the bible and pray night and morning, which I tried to do for a while, and thought I was doing my duty. For a time I had no uneasy feelings about death and the judgment; but a while after, (I cannot tell the time exactly) I felt afraid that I should die. I dreaded the night, and thought I could see the vengeance of God pictured on every cloud, and hear him coming to call the righteous to heaven, while I must go down into the bottomless pit. I cannot tell how nor when those feelings left me, but they were gone, and as I grew up to womanhood I was ever wishing and looking for the time to come when I should experience that godly sorrow for sin which I believed all christians did feel. I was ever

hoping that I might yet have a hope in Christ. I did not ever think of this as being a christian experience, until about two years ago, although I ever had a great reverence for God's name, and for all whom I thought were christians, which I often wondered at, and did not understand. At the same time I supposed the working system was right. I always felt an aversion to joining the Methodists, which was the only denomination I heard at the place where I then lived. I now seem to see more plainly, and those things come to me with more light, and seem to be the way in which the gracious Lord was leading me, in paths which I knew not. My mind often dwelt upon such things, and I had a longing to know more of the bible and of the Lord's will, which I believed to be recorded therein. When I read the word I could not understand it, yet some portions would take such a hold of my feelings that the tears would flow, and at times my soul was made to rejoice.

Thus I grew up, God's care being ever over me. But I did not know the truth, nor ever thought there was another way than the "do and live" system. But I can now see that the Lord ever guided and guarded me, and directed my steps.

About five years ago a stranger come to our place and held a few meetings in the school-house. I had a great desire to attend, but could not, my children being sick at that time. My mind was not at rest, and in the fall following I went with a neighbor to a covenant meeting. I had no idea of saying anything when I went, but the singing sounded so good to me, before I hardly thought of it I was upon my feet, and said that I felt constrained to speak; that I had a desire to speak in God's praise, and do my duty. Still I was not at ease. One day while reading the bible I came to the words, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I cannot describe my feelings at that time, but I seemed to see such a depth of meaning in that passage that I was lost in wonder, love and praise. I did not at that time know the meaning of my feelings. I sometimes had a view of Christ, and he appeared very beautiful and near to me. I believe I was the most ignorant of all. After so much leading about and instructing, and yet I was ignorant so long. O the depth of mercy to us! I think I never heard the truth until I heard you preach at the school-house, and even then I did not realize that it comforted me. And when you and your wife came to our house, and you said you were pleased with the exercises of my mind, I was alarmed, and thought I had deceived you; and when you said you thought it was my duty to go to the church, I could not see what made you think so, for I had no knowledge of any change, and I read, "Except a man be born again he cannot see the kingdom of God." But when the Lord saw fit to lay his afflicting hand heav-

ily upon me, then was I made to say, "Though he slay me, yet will I trust in him." And I was made to see by degrees that it is the duty of every believer to bear witness openly, in becoming a member of his church. At times I was made to say, "Lord, I believe, help thou mine unbelief." I felt to leave it all in his hands, and if it was not his will for me to go forward in the ordinance, that he would prevent it; but everything seemed favorable. Now I wonder that the church received me, such a poor, ignorant, stammering thing as I was. I was weighed down with a terrible fear, lest I was doing wrong, until I came to the water's edge, when it all left me, and I could say with the poet,

"I then rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
My glad soul mounted higher,
In a chariot of fire,
And the world was put under my feet.
Of my Savior possess'd,
I was perfectly bless'd,
Overwhelmed with the fullness of God."
Yours in the love of the truth,

J. TRAVIS.

HERRICK, Bradford Co., Pa., Nov. 13, 1879.

DEAR BROTHER BEEBE:—I have lately taken a somewhat longer journey than usual, visiting localities where I never was before, and by the request of many brethren I now write to them through the SIGNS to let them know of my safe arrival at home. I left home on the fifth of September, at night, and returned on the third of November, having been absent fifty-nine days, during which time I traveled a little over four thousand miles, attended seven associations and visited a number of churches, and spoke fifty-nine times. My impressions in reference to taking the journey were of such a character that I felt assured it was the Lord's will that I should go, though there appeared an unusual number of difficulties in the way, and amidst many trials I have had, I think, some precious confirming evidences that I made the journey by the will of God. My health remained good, with the exception of three days at Salisbury, Maryland, towards the last of October, when I missed three appointments on account of illness.

I feel that my abundant thanks are due to the Lord for his preserving care over one so unworthy of the least favor at his hands; for the privileges granted me of meeting and having sweet communion with so many of his dear children, and of hearing so many of his faithful servants preach the everlasting gospel of his grace; and for the encouraging evidence that he has been pleased to send even by my hand to some of his dear little ones those messages of peace and love which are as cold water to a thirsty soul. And I wish to express to my dear christian friends whom I met throughout my journey my grateful sense of their kindness to me, who feel to be very unworthy of it.

The associations I visited were, the Licking, in Kentucky, the Euharley,

Yellow River and Upetoie, in Georgia, the Kehukee and Contentna, in North Carolina, and the Salisbury, in Maryland; at each of which I heard much good preaching, and enjoyed very pleasant and profitable intercourse with the brethren. At the Licking, Kehukee and Salisbury I met mostly old friends, having attended those associations before, two of them often; but while in Georgia I saw only three faces that I had ever seen before. It was not long, however, after meeting those whom I never saw before, until I felt drawn to them in close union, and they seemed like old acquaintances. How wonderful that tie is that unites the people of God; how mysterious the relationship between them. They are truly of one heart and one mind, and whatever efforts may have been used by their common enemy to part them asunder, or to prejudice them one against the other, yet when they meet together in spirit, speaking with each other of the way the Lord has led them, and talking of his precious name, that wonderful unity is manifested. It can never be broken. I met with but one during my two weeks in Georgia between whom and myself there arose a difference upon any essential point in conversation; and in that case soon afterwards, while we were waiting upon the Lord in the appointed order of his house, attending to the administration of his word, it was very clearly manifested that we were truly of one mind spiritually, and that the difference arose, as it always does between the children of God, from the carnal mind.

I visited those churches where our dear brethren, the late Elder Joseph L. Purington, and Eld. Wm. L. Beebe, now of Canada, labored, which afforded me a good deal of satisfaction and comfort. I shall not soon forget the meetings with those dear friends.

It is not my purpose to mention the particulars of my journey, or of the meetings. It would be too difficult for my pen, would occupy too much space, and would not be of sufficient general interest. But anything that I might be enabled to say truthfully about the land of Judah would be of general and particular interest to all the inhabitants of that land. It was that land, and not earthly localities, that I went to see, and the song that is there sung that I went to hear.—Isaiah xxvi. 1-4. I never saw Georgia before; but I think I have known something of the land of Judah, and have loved, and sometimes been enabled to join in the song they sing there, for about fifteen years. It is a glorious song concerning the union of the people of God, the strength of their spiritual dwelling-place, with salvation for its walls and bulwarks, and the power and glory of that God in whom they trust forever.

So far as my observation extended there are comparatively very few among the Primitive Baptists of the South who sympathize with those violent, restless men whose writings are mainly made up of unjust charges against the Old School or Primitive

Baptists of our connection, and who, like quarrelsome school-boys, keep calling us bad names. One man may sometimes appear to the reader or hearer as the organ of a multitude, when in truth he represents but few beside himself. Those who feel the love of God in their hearts do not like bitterness and vituperation even in opposing false doctrine; much less when it is directed against their brethren. Whenever we meet with them in any part of our land this is manifested.

I wish to say again to those who have asked my views on portions of scripture through the SIGNS and by private letter, that they must be indulgent with me, and not think my neglect to reply as a lack of regard for them. I have so little time to write that when I do sit down I feel it is better for me to take the subject which is then upon my mind. Often those who ask for views on a portion of scripture are better qualified to write upon it than I am. I am a poor sinner, very ignorant in spiritual things, but have a hope in the Lord that I shall one day see no longer through a glass darkly, but be filled with light.

Your affectionate brother,
SILAS H. DURAND.

EAST GREENWICH, Washington Co., N. Y.,
Nov., 1879.

MY DEAR BROTHER BEEBE:—I feel a desire to write a few lines, to inform you of how I am getting along in this wilderness, for I feel that I am far from brethren and kindred in Christ; and I hope I often feel with the psalmist to envy the sparrow and the swallow, when I remember Zion. I want to let you know a little of how I am getting along in the world, in regard to temporal things also.

You have been somewhat acquainted with me for many years. When I was out in October last I had a very pleasant meeting with you and the brethren; but since that time I have had to pass through some of the bitter waters of Meribah. After we left the meeting in Middletown we went to New York, and when going up the Hudson River on our return it was very dark, and a schooner struck our boat, and we expected to go to the bottom; but we were all spared, and the schooner sank in five minutes. How I was made to realize the words of the psalmist, "They were glad when they got to the desired haven." But there were other trials awaiting me. I was sending goods to a house in New York, and they have failed, and I lose all I had. I was just getting along very well, and hoping soon to be able to pay all my debts, and be able to lift my head again; but the Lord's ways are not our ways. I had to give up my business, and O how rebellious I felt for a time; with my dear old brother Jonah, I thought I did well to be angry even unto death. But the good Lord had not fully tried me yet; he was pleased to lay his hand on my poor old body, and bring me down on the bed for a little while, and when I was able to sit up by the

fire the Lord caused this portion of scripture to come with much sweetness to me, "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." O how I was humbled at his dear feet, with Mary. But, my dear brother, my way has often been hedged up, as with hewn stones; but how sweetly did the command come, Gather up the stones out of the way. In olden times they had to gather high heaps of them out of the way, so that God's people might go on their way. Last week I had a hairbreadth escape from death. As I was going out of the mill a large bale of cotton was thrown out from the third story, and rubbed the brim of my hat as it came down; if I had gone one step further it must have killed me. But how sweet are the words of the poet,

"Not a single shaft can hit
Till the God of love sees fit."

Thus, my dear brother, I have been in perils on the land and water, as well as in perils among false brethren. But at times I can say, with the apostle, "None of these things move me, neither count I my life dear to me; so that I may finish my course with joy," and receive the crown of righteousness which the righteous Judge will give to all who love his appearing.

I will close with the words of the poet,

"A guilty, weak and helpless worm,
On thy kind hands I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

I remain your unworthy brother,
THOMAS TATHAM.

P. S.—If it is not asking too much, please publish this in the SIGNS, as there are many of my brethren who wish to hear from me. T. T.

WOODHULL, Ill., Oct. 6, 1879.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN—(If one so unworthy may be permitted to thus address you):—I seat myself to pen a few lines, and to ask your pardon for my neglect in sending the remittance for our much loved paper, the SIGNS OF THE TIMES. It is the first time since I subscribed for it, and I hope it will be the last, for I should not know how to get along without it; the doctrine it contains is sweet to my soul. Many times, when cast down, and just ready to give up in despair, thinking surely no one so vile and sinful as I has any reason to hope, my heart seems so hard, so cold and dead, I feel to cry, Surely I am deceived, and know nothing of the love of God shed abroad in my poor heart. While in this state of mind sometimes the SIGNS will come to hand, and I feel unworthy to open and read; but I cannot refrain, and almost the first thing my eye will rest upon will be something that just suits my case, and I am melted down with a sense of God's loving-kindness to me, the chief of sinners, and it seems as though I could never doubt again. Often in reading the many comforting editorials and communications, I feel lifted above this sin-burdened

world, and catch a glimpse of that glorious abode where you, Elder Beebe, I have no doubt, with Elders Dudley and Johnson, and many more of the old soldiers of the cross, will soon be forever at rest. Sweet rest! No more toil, no more persecution from friend or foe, no more called upon to write in explanation of what is already so plain that there seems no chance to misunderstand; but all will be peace and joy without end. May the Lord grant you strength according to your need, and enable you still to wield the sword of the Lord and of Gideon, and, in accordance with his will, preserve you still many years, is my prayer.

I do not know why I have written so much. When I sat down I intended to write on business, and nothing else, but I could not stop. Forgive me, for it is not written for publication; I have no ability for that.

Your little sister, I hope,
SARAH C. BUTLER.

COKE, Texas, Oct. 8, 1879.

DEAR BROTHER BEEBE:—Inclosed find a copy of the minutes of the McDonald wing of Concord Association. In the Circular Letter you will find yourself misrepresented, as many of us have understood you in your remarks on the new man and the old man. I cannot understand that any part of the Adam man is, as yet, made spiritual; yet he is quickened; he is brought to life. Is this not so, when we see and feel? His desires, his hearing, seeing and feelings are different from those when dead in sin. Will you, or brother Dudley, or brother J. F. Johnson, in a few plain words tell us what our Lord meant when he said, "Except a man be born again?" And tell us what are the effects of his being born again. Our Savior said, "Ye must be born again." I want this information for the satisfaction of others, as well as for myself.

It cannot be that you hold the elect as that spirit by which we cry, Abba, Father. Send me the pamphlet containing your debate with D. Parker, about the year 1844. I have your Editorials. If I can, I want to show that you are misrepresented in the Circular Letter which I send you. It is not the expression of this association, as stated in the minutes.

Your unworthy brother in hope,
J. A. NORTON.

(Editorial reply on page 273.)

CHANGE OF RESIDENCE.

ELDER A. B. Brees having changed his residence from Adrian, Mich., to Spencerville, Allen Co., Ohio, desires his correspondents to address him at the latter place.

PERSONAL.

SISTER Lydia C. Powell, of South Bosque, McLennan Co., Texas, having forgotten the post-office address of brother McGehee, of Ellis County, Texas, will be greatly obliged if he will inform her.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1879.

ROMANS VIII. 20.

Brother William E. Buck, of the Province of New Brunswick, desires our views on Romans viii. 20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Many, various and conflicting solutions have been attempted by good and talented brethren of the question so frequently agitated, as to the meaning of this text, especially as to the creature spoken of, his being made subject to vanity, how his subjection to vanity may be understood to be not willingly, and how it is by reason of him who hath subjected the same in hope. We have ourselves, in common with others, been greatly perplexed, and even now may fail to satisfy our brother that our present views on the text are correct; but such views as we have we do not feel at liberty to withhold from those who ask for them. Let therefore what we may be enabled to write, on this and on every other subject, be carefully tested by the infallible standard of truth, and rejected if it be not sustained by the holy scriptures.

In this, and in the preceding chapter, the inspired apostle is treating upon the christian, or child of God, while here in the flesh, as a complex being composed of two elements or natures, one of which is born of the flesh, and is flesh, and the other is born of the Spirit, and is spirit. Both births bring forth into manifest development the real nature of the seed by which they severally are begotten, conceived and born, or brought forth into manifestation.

The first birth by which we are brought forth is of the flesh, and is the production and development of a corruptible seed, which is common to all the human family, by which they all are conceived in sin and shapen in iniquity. This seed, and all that is born of it, is not only corruptible, but corrupt, depraved, mortal, and of the earth, earthly. The second, or new birth, is produced by the implantation and conception of an incorruptible seed, by the word of God, which liveth and abideth forever. Sin is the natural element of all that which is born of corruptible seed; perfect holiness is the legitimate element of that which is born of incorruptible seed: it cannot sin, because it is born of God. Hence there is found in every christian, while here in the flesh, two natures, which our apostle denominates respectively, flesh and spirit, old man and new man, outer man and inner man; and these being opposite one to the other, disables the christian, who possesses them both, to do the things that he would. With the mind of Christ he serves the law of God, while with his flesh (or carnal mind, which is not subject to the law of God, neither indeed can be) he serves the law of sin.

The general meaning of the word

creature, as used in the bible, is that which is created; but it is, if we mistake not, sometimes used in a figurative sense, and applied to things which do not properly belong to the natural creation of the heavens and earth, as when God by the prophet says, "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxi. 17, 18. And the saints are God's workmanship, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. And, "Therefore if any man be in Christ Jesus, he is a new creature."—2 Cor. v. 17. As then the children of God, while here in the flesh, are not only called sons, children and heirs of God, but they are sometimes called creatures, meaning that they are the special workmanship of God, made heirs of God, and joint heirs with Christ, by the special power and grace of God, and not by any work or device of their own.

As the term creature is sometimes used to distinguish between that which is born of God, and that which is only the production of his creative power in common with all other created things, the question arises, in which sense of the word is the apostle to be understood in our text? We presume the point of inquiry on which brother Buck desires an expression of our views, is whether it is the old or new creature, the old or the new man, the child born of God, or the creature born of the flesh, that was made subject to vanity.

If we say it is the natural man, born only of the flesh, we could not tell how, or in what sense, or when he was made subject to vanity unwillingly, or how the vanity to which mankind is subject has come by reason of him who has subjected the same in hope. And if we say it is the new man, which after God is created in righteousness and true holiness, it would be still more difficult, if not absolutely impossible, to explain how that which is born of God, and cannot sin because it is born of God, can be subject to vanity, seeing that he is born of incorruptible seed, which liveth and abideth forever.

While then we utterly fail to find its application to either the old or new man, the flesh, born of the flesh, or the spirit, born of God, separately considered, we think the apostle has shown clearly how appropriately it may be said of the christian in his complex character, in whom we see what is seen in the Shulamite, as it were the company of two opposing armies. The old, natural man, instead of being made subject to vanity unwillingly, is itself altogether vanity. "Verily every man at his best state is altogether vanity."—Psalm xxxix. 5. Vanity is his most congenial element, and "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in a balance they are altogether lighter than vanity."—Psa. lxxii. 9.

While then, as we have seen, the declaration of our text cannot apply to either the old or the new man separately considered, let us examine how it will apply to the christian, as the embodiment of both the flesh and the spirit. The apostle, after showing in the connection of this text that the saints, including himself with them, possess these two belligerent elements of flesh and spirit, goes on to show that by reason of this complication they cannot do the things which they would; as christians in the flesh, they are unwillingly subject to vanity. All christians then, whose experience is like Paul's, do find that when they would do good, evil is present with them; to will is present, but how to perform that which is good they find not. The good they would do, they do not; but the evil that they would not, that they do. They delight in the law of God after the inner man; but they find a law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. Is it not the christian, possessing in his present state the two opposite elements, who is made subject to vanity unwillingly? While with his mind (for if he is born of God he has the mind of Christ) he serves the law of God, yet at the same time, as born of the flesh, he has a carnal mind, that is not subject to the law of God, neither indeed can be. All this vanity, to which the saints are subjected, is in the body of this death, which is not yet quickened into spiritual life; for if it were, it would no longer be called the body of this death. The incorruptible seed, by the word of God, produces none of it; yet christians, in whom this living seed abides, are subject to the vanity and vexation of the earthly nature of the flesh as long as they are in the body; and they find that when they are at home in the body, they are absent from the Lord, and that the body is dead because of sin, but the spirit in them which is born of God, is life because of righteousness.

But as we have received in the new birth the spirit of adoption, whereby we cry, Abba, Father, and whereby we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of God's glory, (Eph. i. 13, 14,) therefore that spirit beareth witness in us that we are children of God, for that spirit could not dwell in us only by the new birth; therefore as many as are led by it are the children of God. And if children, thus attested by the indwelling spirit which is born of God, then are we heirs of God, and joint heirs with Christ; and if this be so, we shall while here in the flesh be subject to vanity, and suffer with him, that we may be also glorified together, after these now corruptible and mortal bodies shall have put on incorruption and immortality in the resurrection. Hence the earnest expectation of the creature (the christian now in the flesh) waiteth for the manifestation of the sons

of God; for although even now are we the sons of God, as witnessed by the heaven-born spirit which dwells in us, still it doth not yet appear what we shall be; but we know that when Christ shall appear, we shall be like him.—1 John iii. 2. The earnest expectation of the creature, or christian, waiteth for this manifestation; because the creature itself shall be delivered from the bondage of corruption (when this corruptible shall have put on incorruption) into the glorious liberty of the children of God. Now, while here in the body of this death we are in bondage, and unwilling subjects of vanity, groaning and travailing together in pain even until now; and we who have received the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, or as expressed by the same apostle, (Eph. i. 14,) the redemption of the purchased possession. All the elements of our earthly nature were involved in sin, and sold under sin, from which we were redeemed, and as a purchased possession are bought with a price; but the spirit of life, which is born of God, being incorruptible, is the gift of God, and was never bought nor sold, nor in need of redemption. The purchased possession of our Redeemer are those whom he has redeemed out of every kindred of mankind; and their redemption price has been paid, and the consummation of their redemption will be perfected when they shall be delivered from the bondage of corruption, and from the vanity to which they are now unwillingly subject; until which they groan in this earthly tabernacle, longing for the joyful hour when they shall be clothed upon with their house which is from heaven, when mortality shall be swallowed up of life.—2 Cor. v. 4.

The vanity to which christians are reluctantly subjected is by reason of him who has subjected *thesame* in hope. We do not apprehend that even in this day of caviling any will dispute that he who has subjected the same in hope is our Lord Jesus Christ, that it is by and through him the redeemed sons of the earthly Adam, as vessels of mercy, bought with a price, are delivered from the curse and dominion of the law, and called of God with a holy calling, and who, although now for a season tried, tempted, grieved, and made to groan within themselves while waiting for their final, complete deliverance from vanity and vexation of spirit, are sustained by him in the hope of eternal life, which God, that cannot lie, promised before the world began; but how their present subjection to vanity can be by reason of him, may not seem so clear. On this point therefore we will offer a few remarks. God himself has said to Israel, "I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. And our Redeemer has said to his disciples, "In the world ye shall have tribulation." Not because God is deficient in power or wisdom to prevent it, but because we need them for the trial of our faith,

and for our good; they work in us patience, experience, and hope that maketh not ashamed. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. "Beloved, think it not strange concerning the fiery trial which is to try you," &c. "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. "If we suffer, we shall also reign with him."—2 Tim. ii. 12. Paul desired above all things that he might know him (Christ), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.—Phil. iii. 10. And Moses also, by faith, chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 25.

Not only are the saints made subject to vanity that they may be in fellowship with and partakers of the sufferings of Christ, who causes them to triumph over them in hope of being partakers of his triumphant glory, but this subjection of the saints while here in the flesh is by reason of Christ being formed in them the hope of glory. There is no unwillingness in sinners until they receive the spirit in the new birth to be subjects of vanity, for vanity is their element; but as soon as God reveals his Son in them, they begin from that moment to groan, being burdened with the body of this death. Paul did not feel oppressed or burdened with vanity until the spirit of life from God the Father, through Jesus Christ the Mediator, was by the Holy Ghost implanted in his heart. Although some who profess to be born of God, and among them some whom we hope are truly born of the Spirit, are so far subjected to and captivated by the vanity of their fleshly passions as to scoff at the groanings of Paul, and of all others who, after their new and spiritual birth, can find in their flesh, which wars against the spirit which they have received, no good thing. The more abundantly the light of eternal life shines in the hearts of the saints, giving the light of the knowledge of the glory of God in the face of Jesus Christ, the more clearly will they see the unhallowed corruption of all their own fleshly nature. Such at least was the experience of Job, Isaiah and Paul. When the Lord answered Job out of the whirlwind, and caused his eyes to see him, then instead of boasting that his carnal nature had become pure and holy, and all the faculties of his soul were changed, he abhorred himself in dust and ashes. And when Isaiah saw the Lord sitting upon a throne, high and lifted up, and the heavenly hosts crying, Holy, holy, holy is the Lord of hosts, he cried out, "Woe is me, for I am undone: because I am a man of unclean lips, and I dwell among a people of un-

clean lips; for mine eyes have seen the King, the Lord of hosts."—Isa. vi. 1-5. Paul, with all the abundance of his revelation, was pinned down to the dust by a thorn in his flesh, and the buffetings of Satan. None, we think, can know these buffetings of Satan and corruptions of the flesh only by reason of the light which they receive from him who has subjected in them the same in hope. It is this hope that bears them up; for if in this life only they had hope in God, they would be most miserable. Groaning within ourselves, we wait in hope of our final and everlasting deliverance at the last day, when God shall change our vile body, and fashion it like the glorious body of our risen Lord. "But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." For we walk by faith, not by sight. And we look not on the things which are seen, but on the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. And the faith of the Son of God in his members is the substance of things hoped for, and the evidence of things not seen.

Remarks on the Circular of Concord Association, and its Writer.

Brother J. A. Norton, of Coke, Texas, has sent us the Minutes of Concord Association for July, 1879, containing a Circular Letter written by Elder J. C. Denton, in which we are charged with certain heresies, which our brother has searched our published editorials in vain to find uttered by us; and believing that we have been misrepresented in the Circular, desires an expression directly from us upon the subject.—Page 272.

At the request of brother Norton we have read and re-read the Circular, and have to say that to our mind it is one of the most confused, incoherent and unintelligible documents we have ever read, as purporting to be published by any who claim to be Primitive Baptists. Whether to attribute the railing accusations against ourself, Elders Dudley, Johnson and Patman, to ignorance, imbecility, or zeal in the absence of knowledge, we are totally at loss. If the letter had not been adopted and published by an association of fourteen churches, aggregating a nominal membership of two hundred and seventy-six members, we would pass it by in silence, regarding it as harmless as it is imbecile and incongruous.

To prove upon us what the writer calls "The Arian Two Seed theory," he refers the readers to a pamphlet which we published many years ago in refutation of the two seed theory. In that pamphlet, he represents us as saying that the whole human race fell in Adam, and in the same sentence charges us with denying that the whole human race fell in Adam. His words are as follows: "But the Arian Two Seed theory is that the whole human race fell in Adam; but that none of the 'elect seed,' 'the eternal children,' did fall in him." We have

not seen the pamphlet alluded to for many years, but we challenge Elder Denton to produce that or any other publication of ours in which we have used the words which he has marked as literal quotations from us, in any such connection as he has stated them. We cannot remember the exact words in our pamphlet to which he alludes; but we presume they were words by which we intended to convey as our understanding, that the eternal life which was given us in Christ Jesus was preserved in him from pollution—that it is, as Elder D. himself admits, Christ himself who is our life, and that it was given us in Christ, and preserved for us in Christ, and, as Elder D. justly adds, is still in Christ; or, as the sacred word declares, “it is hid with Christ in God.” Had this eternal life been given us in the earthly Adam, it must have fallen in his fall; but we are told that it was, as were all spiritual blessings, given us in Christ Jesus, according as God hath chosen us in him before the foundation of the world; consequently, when in our earthly head we all sinned and fell, and death passed upon us, Christ, who is our eternal life, did not sin nor fall. It is in the earthly Adam we all die, as it is in Christ we are made alive. But is it not evident that Eld. D. labored to make the impression that we hold that the elect vessels of God’s mercy, whom Christ has redeemed from the tribes of Adam, and chosen to salvation through sanctification of the Spirit and belief of the truth, did not fall in Adam? And yet he admits that we held in our pamphlet that all the human race fell in him. Now while we cannot repeat from memory the precise words which we used some thirty-five years ago in our pamphlet, we do remember well what have been our sentiments on the subject under consideration for more than sixty years, and what we have constantly affirmed as our sentiments through the SIGNS OF THE TIMES for forty-seven years, and what has been read by the thousands of our brethren throughout our widely extended circulation for almost half a century without eliciting any objection or controversy from them that we are aware of until very recently. Our readers generally are witnesses that we have held and published uniformly and constantly, that the earthly Adam is the seminal head and parent of the natural or earthly life and nature of all mankind, including the elect and non-elect, and that all the descendants of the earthly Adam sinned and fell in him, and that death passed upon them all before the first of them was born. And that God gave to his chosen and elected people, which were chosen in Christ Jesus before the foundation of the world, eternal life, which being eternal and immortal, could not die—death could not pass upon immortality; and as the spiritual life of the elect people of God was preserved as an incorruptible seed in Christ from everlasting, it did not fall and become mortal, degenerate and dead with their earthly nature, which was given

them in the earthly Adam. While the life and nature of the elect of God which was given them in the first, the earthly Adam, did fall, did sin, did require to be redeemed, washed, cleansed, purified and delivered from the bondage of corruption, that life which is Christ did not sin, fall, nor need to be redeemed or washed; for Christ, who is the spiritual, immortal, incorruptible and eternal life of all the election of grace, is holy, harmless, separate from sinners, and higher than the heavens. If our spiritual life, which was given us in Christ before the world began, and was preserved in Christ, and which is Christ, sinned, fell, and needed redemption, the same as our earthly life, which was given us in the earthly Adam, it would imply that the immaculate Son of God was a sinner, needing redemption, would it not? May we be saved from such a blasphemous conclusion.

But the Circular written by Elder Denton, and adopted by the Concord Association of professedly Primitive Baptists, denies emphatically that Christ is the seminal head of the spiritual life of the children of God. Now the simple word *seminal* is not found in our version of the bible; but what our approved lexicons define the word to mean, is fully asserted in both the Old and New Testaments. Webster defines the word thus: “Seminal.—[L., from *semen*, *seminis*, seed.] 1. Pertaining to seed. 2. Contained in seed; holding the relations of seed, source, or first principle.”

It is truly hard for us to believe that our brethren really mean to deny the relationship of the saints, as a seed that shall serve Christ, and be counted to him for a generation.—Psa. xxii. 30. Or that God’s chosen people in Christ are a chosen generation, according to 1 Peter ii. 9. Whose seed did the great Redeemer see when his soul was made an offering for sin, when he saw of the travail of his soul, and was satisfied? Isa. liii. 10, 11. If Christ is not the seminal head, source, or first principle of the spiritual and immortal life of his children, how could he be to them the Wonderful, Counsellor, the mighty God, the EVERLASTING FATHER and the Prince of peace? Isa. ix. 6. What precious seed did Jesus bear when he went forth weeping? Psa. cxxvi. 5, 6. Of what incorruptible seed are the saints born, by the word of God, which liveth and abideth forever? 1 Peter i. 23. In what respect is Adam the figure of him that was to come? Romans v. 14. If Christ is not the seminal head of a spiritual family, as Adam was of the earthly or natural family. Paul explains it thus, “There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening Spirit. Howbeit that *was* not first which is spiritual, but that which was natural; and afterward that which is spiritual. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthy,

such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”—1 Cor. xv. 44-50.

We hope that the brethren of Concord Association will reconsider the fearful consequences involved in their denial of Christ as the source and seminal head of eternal life to that seed that shall serve him, and be counted to the Lord for a generation; but if after reading these scriptures their zeal to fasten on us the charge of heresy shall lead them to ignore the scriptures by which our sentiments are sustained, the fight will not be between them and a poor, feeble, trembling worm, who after a long eventful life of care and conflict, now stands upon the margin of his grave, awaiting orders from the throne of God to lay off this corruptible body and go hence to his destiny, where the envenomed darts of the archers cannot reach him: but it will be a conflict between them and the eternal truth of God.

We are charged in the circular of heresy in making a distinction between the seed of Adam and the seed of Christ. If this be heresy, then we must confess that, after the way which they call heresy, so worship we the God of our fathers; for we do not believe that anything born of the flesh is spiritual, in the sense in which Christ spake to Nicodemus, John iii. 6; nor do we believe that anything that is born of God, of incorruptible seed, is corruptible, carnal or mortal. But if it be heresy for us to discriminate between the seed of the earthy seed of Adam and the incorruptible seed of which the sons of God are born, what is it for Concord Association to believe the same? nay, what is it for the prophets and apostles, and even our Lord Jesus Christ, to declare the same? We challenge Elder Denton to deny that the Concord Association believe that all that is of the earthly Adam, born of the flesh, is corrupt, sinful and depraved; and that “Whosoever is born of God doth not commit sin, for his seed abideth in him; and he cannot sin, because he is born of God.” Why charge us with heresy for believing that which yourselves dare not deny?

Again, the Circular asserts in a most positive manner that his (God’s) people are chosen in him (Christ), that they were given to him, that in the book of life they were *written*, when as yet there was none of them, and refers to Eph. i. 2, Heb. ii. 13, and Psalm cxxxix. 16, and admits that Christ was their covenant Head, and yet denies that Christ is their seminal Head! This is, in our view of it, a palpable denial of any VITAL or life union or relationship between Christ and the redeemed family of God, or that God is or was in any vital sense their Father; for to be a father, either in a natural or spiritual sense, is to be a seminal head. A

gift, by covenant or otherwise, does not necessarily imply vital relationship; nor does a gift, or even a record, constitute vital relationship, especially where seminal relationship is not included. Is this the orthodoxy contended for by Elder Denton and Concord Association? What wonderful sagacity, to find in the passages referred to a *covenant* relation, when the word *covenant* does not occur in any of them; and from the same scriptures a negative to our faith in God as our Father in Jesus Christ our Lord. The Circular says, “If the children of God were the seminal offspring of Christ, just as men are the seminal offspring of Adam, we cannot see why they could not live as independently of him as the children of Adam do of him.” Pray tell us how independent are men of Adam? Could any of them have been born of the flesh by any other than a direct descent from Adam? Are children ever born independently of parents? or was anything ever born that had not a prior existence in its parents? Could any man have entered into this world independently of that life which was given them in the earthly Adam? Elder Denton should be careful, or he may encroach on Elder D. Parker’s independent theory. Men cannot live in the flesh independently of Adam. His blood courses their veins. All men are his seed developed; his mortality and depravity are upon us, and from the sentence which remands our dust to dust, pronounced on us in Adam, we are by no means independent. In this too, Adam is the figure of him that was to come. By seminal union of natural life in Adam, we are involved in transgression, depravity and death; and by seminal, vital, spiritual union with Christ, the second or anti-typical Adam, we are made righteous in his obedience. And as the seed of Adam are brought into manifestation by being born of the flesh of Adam, so are the children of God brought into manifestation by being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. To be begotten and born of God, is to receive THAT ETERNAL LIFE WHICH WAS WITH THE FATHER. This is what John tells us is “The Word of life.”—1 John i. 1. And in his gospel, John i. 1, the same inspired John says, “In the beginning was the Word, and the Word was with God.” That is, this Word of life, which in his epistle he says was with the Father, he here testifies that “the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.” This does not mean simply that the Word was alive, but that in him was that life which is the light of men: and that this was so in the beginning, or before all things were made by him; consequently it was in him in eternity, before the world began. This was life, or vitality, and consequently it was vital;

and as this life was the light of men, it was in him the pure, spiritual, eternal life of which his children are born when they are born of his spirit. And in this life and light they are and shall be manifested as the sons and daughters of the Lord Almighty. And as many as are now led by this spirit of God, they are the sons of God; and being sons, as born of "his seed," which "abideth in them," they are by their spiritual birth of him made partakers of the divine nature, even as Christ in taking on him the seed of Abraham, in being made flesh, in being made a little lower than the angels for the suffering of death, was made partaker of their nature when he was made of a woman to redeem them that were under the law, that they might receive the adoption of sons. Hence, if they are sons by being born of God, by what the Circular derisively calls seminal offspring, then are they heirs of God; and as their sonship is in that life which was in him as the Son of God, they are joint heirs with Jesus Christ. Here is a vital relationship between Christ as the Head, and his church, which is his body. The life and immortality of the church of God is Christ himself, and therefore the eternal life and relationship of the Son with the Father is the eternal life and relationship of the church of God and all her members; and this shows that the sonship, on which the heirship is predicated, being joint with the Head and body, so consequently is the heirship a joint heirship. By virtue of this eternal, vital union, the right of redemption of the people of God from the guilt, pollution and mortality of their earthly nature is vested in Christ, as being the nearest of kin to them; and however men who profess godliness, either from ignorance or malice, may scoff and deride this doctrine of God our Savior, it is the foundation of the salvation of all who shall ever swell the notes of that melodious song which none can learn except those whom Christ has redeemed out of all the kindreds and tribes of mankind. The opposition to this glorious doctrine is more than outweighed by the solemn declaration of our blessed Redeemer, John xvii. 21-24: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

As to the *slang*, *Arian Two Seed heresy*, &c., into which our revilers dip their pens and sharpen their tongues in order to raise a prejudice against us, until they can show that Arius held the doctrine of the eternal,

vital union of Christ and his members, or until they can show that we hold the doctrine which Arius is said to have contended for, it betrays an unenviable disposition to malign and slander, which will sooner or later recoil upon themselves. Those who do not know what are our sentiments, have no right to describe or denounce them; and they who do know them, and still persist in denouncing us as an Arian, will have to account for their misstatements at the bar of him who has said, "Thou shalt not bear false witness against thy neighbor."

In reply to the inquiries of brother Norton, concerning the new birth, and its effect upon those who are the subjects of it, we will briefly say: The redeemed sinner of Adam's race is in common with all others of mankind, in his fallen state, dead in sin, having natural, but destitute of spiritual life. He is destitute of ability to see the kingdom of God, and unable to know the things of the Spirit, which are only spiritually discerned. His carnal mind is enmity against God, and in love with sin, and is in that earthly nature a child of wrath, even as others. His earthly nature, both before and after the new birth, is called the *old man*, the natural man, the flesh, in which there dwelleth no good thing. When this sinner is born again, he feels more sensibly than he ever did before the depravity and evil propensities of his old, depraved nature, which makes him groan, being burdened with it, and he longs to be delivered from it as a body of sin and death. The new birth is the implantation in him of a new life, which he never had before. Christ is formed in him the hope of glory, the love of God is shed abroad in him, a new heart is given him, and a new spirit, that he never had before, is put within him; and this new life, which is not born of blood, nor of the will of the flesh, nor of the will of man, but of God, is called the new man, which (not after Adam, but) after God is created in righteousness and true holiness. With this new, heaven-born life, or inner man, he loves God supremely, and desires to be holy as God is holy; he loves the truth as far as he understands it, and he loves his brethren with a true heart fervently. He rejoices in the assurance this new life affords him, that God for Christ's sake has forgiven his sins, and put a new song in his mouth, even praise unto his God. As an evidence that he is born of God, he delights in the law of God after the inner man, but to his grief he finds that his old, carnal nature is still depraved; he finds still in his members (of the old, earthly man) a law, that when he would do good, evil is present with him, and this law in his members constantly bringing him into captivity to the law of sin which is in his members. But the faith which is born of God in him, and which is a fruit of the Spirit of which he is born of God, leads him to hope that when God shall raise up from the dead and change his vile body, and fashion it like the glorious resurrected body of his precious Re-

deemer, the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God; and then this corruptible shall be clothed in incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory. These, brother Norton, are some of the effects of the new birth, if the writer has any part or lot in the matter.

The spirit of Adoption is given to and received by the elect of God when they are born of God. The election of grace embraces all whom God has chosen out of every nation and tribe of mankind, and whom Christ has redeemed from among men; these are in due time called, and made the happy recipients of the spirit whereby they cry, Abba, Father.

We have not had in our possession a copy of the pamphlet alluded to for many years, but hope some one who has it will send us one.

PROSPECTUS

FOR

VOLUME FORTY-EIGHT.

In conducting the forthcoming volume, as the Lord may give ability, we shall continue to contend for the doctrine and order and spirit of the gospel of God our Savior, as held by all truly Primitive or Old School Baptists, as distinctly enunciated in the published address unanimously adopted and published by the convention held at Black Rock, Baltimore County, Maryland, in September, 1832, at the time the separation between the Old and New orders of Baptists was publicly declared. The senior editor of the SIGNS OF THE TIMES is the only surviving ordained Elder that was present at that convention. The original Prospectus and specimen number of the SIGNS was then and there examined, approved, and commended to the patronage of all the lovers of the truth, by the unanimous voice of the convention. The principles in faith and order to which our publication was then solemnly pledged have been constantly kept in view and scrupulously maintained to the extent of our ability from that time to the present, as the successive volumes will conclusively show. At this late period we find no cause to falter or weary in what we have and still do confidently believe is the cause of God and truth. The experience of so many years, with the extensive correspondence of thousands of our most enlightened and gifted brethren from all parts of our widespread circulation, has greatly confirmed us in the correctness of the doctrine, faith and order for which we have hitherto contended.

For many years the opposition we encountered was almost exclusively from the Fullerite or Missionary Baptists, from whom we withdrew fellowship at the time of the separation, while all who professed to remain steadfastly on the Old School or Primitive faith and order, with the utmost unanimity fully indorsed our sentiments, and stayed up our hands with their concurring communications

and liberal patronage. But since the separation of the two parties, known as the Old School and the New School Baptists, has become a fixed and recognized matter of history, and the New order have measurably ceased to assail us, we have been called to occupy a defensive position against the misrepresentations and false accusations of some who have assumed our name, and gained a standing among some of the churches, professing to be Old School or Primitive Baptists. Since in verification of the apostolic prediction, of our own selves some have risen up to draw away disciples after them, we have endeavored to confine the columns of the SIGNS to a defensive position. While inclined to be courteous and lenient to those who have differed with us on minor points, we have vigorously and firmly repelled the false and slanderous charges of heresy charged upon us persistently by those who have either mistaken, or wickedly misrepresented what they knew to be our real sentiments.

Notwithstanding all the discouragements we have or may encounter, we propose, as the Lord may give ability, to continue our publication, avoiding as far as possible all unnecessary and unprofitable controversy, only contending earnestly for the doctrine of God our Savior, and defending our publication from the malignant assaults of unreasonable and mistaken opposers. We shall need the co-operative aid of those who know and love the truth for which we contend. We have received many very kind and encouraging assurances from the friends of our publication, who will, we trust, stay up our hands by procuring new and paying subscribers, remitting balances now due, and a prompt advance payment for the forthcoming volume.

APPOINTMENTS.

PROVIDENCE permitting, Eld. Benton Jenkins will be with the Ebenezer Church, 154 West 36th Street, New York, on the third Sunday in December.

ELDER Wm. J. Purington will preach for the Salem Church in Philadelphia, Pa., on the third Sunday in December, and thereafter on the third Sunday of every alternate month, instead of the fourth or last Sunday as formerly.

WM. L. CRAVEN, Clerk.

MARRIAGES.

On the evening of November 26, 1879, at the residence of the bride's parents, near Middletown, by Eld. G. Beebe, Mr. Charlie W. Tryon and Miss Frank E. McEwen, daughter of Mr. Nelson McEwen, all of Wallkill, N. Y.

At the residence of the bride, in Otisville, Nov. 20, 1879, by Eld. Benton Jenkins, Mr. Amos Ketchum, of Mount Hope, and Mrs. Margaret Seybolt, all of Orange Co., N. Y.

At the house of the bride's father, in Masonville, N. Y., Oct. 21, 1879, by Elder Balas Bundy, Mr. George H. Jenkins, of Tompkins, Delaware Co., N. Y., and Miss Mary H. Vanvalkenburgh.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—By request, I send you for publication in the SIGNS OF THE TIMES an obituary of our dear and esteemed sister, **Mrs. Sarah Hubbard**, whose death occurred at her residence near Hamburg, Sussex Co., N. J., on Monday, Nov. 3, 1879, in the 73d year of her age.

Sister Hubbard experienced a hope in the mercy of God at an early period of life, and made a profession of her faith in the Redeemer when about twenty-one years old. She united with the Baptist Church of Har-dyston, of which she continued an orderly and esteemed member, until divisions introduced by designing men rent the church, which soon lost its visibility. Sister Hubbard, sister Lewis, her daughter Harriet, sister Ball, and a few others, remained steadfast in the faith and in the love and fellowship of their Old School brethren. It was my privilege to visit them occasionally, and I learned to prize them highly for the truth's sake. They were firm in the faith and undeviating in their adherence to the doctrine and order of the gospel. It was to them one of the greatest pleasures of their lives to hear a gospel sermon, a privilege they seldom enjoyed, as they lived quite isolated from their brethren.

The last sickness of sister Hubbard, which was inflammation of the lungs, was brief but severe, as she lived but six days from its commencement. She was conscious to the last, but death had no terrors for her, and, calm and serene, she resigned her spirit to God who gave it.

It was her request that a minister of the Old School faith should preach her funeral, and upon invitation I tried to preach in the meeting house of the New School Baptists at Hamburg, on Thursday, the 6th inst., from 1 Cor. xv. 49. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Sister Hubbard was a most kind and affectionate mother, and I have seldom witnessed more deep and unfeigned sorrow than by her children and grandchildren at her funeral. May the Lord afford them consolation, for they are not called to mourn as those who have no hope, for they feel assured their loss is her unspeakable gain.

Yours in gospel bonds,

WM. L. BENEDICT.

WARWICK, N. Y., Nov. 9, 1879.

DIED—At the residence of her son-in-law, Mr. Jack Fambrough, in Rusk County, Texas, on the 21st of August, 1879, **Mrs. Martha Long**, in the 68th year of her age. She was born and raised in the state of Georgia, and joined the Old Baptist Church in that state before the split in the Baptist family. She was married to brother Long Jan. 10, 1828, emigrated to Texas in 1850, and was in the constitution of Concord Church in 1851, of which she remained a consistent member until death. She leaves five children and several grandchildren to mourn their loss. The children have lost a good and kind mother, the community has lost a good neighbor, and the church a faithful and consistent member. Thus has passed away one of the noblest women of the earth. She was beloved by all who knew her. So ours is the loss; hers is the eternal gain. According to the ties of nature, we are bound to mourn her departure. While we would drop tears of sympathy, we would say to the dear children and relatives, Look up; thy loved one is at rest, singing with the angels in that promised land. We pray that they may be reconciled to God's will, and remember that we all are dust, and unto dust we must return. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Farewell, dear mother, fare thee well;
I soon shall follow thee;
O may we all together be
With Jesus Christ to dwell.

Why should we tremble to convey
Her body to the tomb,
When there our Lord and Savior lay,
And left a long perfume?

NOAH T. FREEMAN.

OVERTON, Texas, Oct. 12, 1879.

YEARLY MEETINGS

A yearly meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on the first Wednesday and Thursday in January (7th & 8th) next.

Osborn Hollow is ten miles east of Binghamton, on the Albany & Susquehanna R. R. Trains will be met on Tuesday. We invite all to come that can come and wish to come. By order of the church,
H. W. CATOR, Clerk.

PROSPECTUS.

The undersigned proposes, if not providentially prevented, on or about the first of January, 1880, to issue the first number of the **YOUTH'S HOME JOURNAL**, a medium sized sixteen page, neatly printed monthly periodical, devoted to the promotion of the best interests of the youth throughout the country. The carefully written, original and selected articles on Historical, Biographical, Scientific and Miscellaneous subjects that each number will contain, will, we hope, commend the **HOME JOURNAL** to every thoughtful parent and youthful reader, and to every one else who may be interested in a pure, wholesome and entertaining publication. No fabulous or trashy sensational stories, dangerous and hurtful in their tendency, such as are too frequently seen in children's papers, will be tolerated in the columns of the proposed paper. We pledge our numerous friends who have so kindly encouraged us in the undertaking, that the contents of our paper shall always, to the very best of our ability, be pure and replete with good and wholesome teachings, and that we will spare no pains to make it an agreeable and thrice welcome visitor to every Old School or Primitive Baptist household in the land, as also to all others who may feel disposed to accept its moral and instructive lessons.

We shall, as soon as the first number issues from the press, send out a large number of specimen copies, and to further this end we will be thankful to any of our friends who will favor us with the names and post-offices of such persons as would be likely to appreciate a sample copy.

No money will be required until the first number is issued. Our friends will however please send in their names as early as possible, with post-office, county and state plainly written, that no mistakes may occur.

TERMS.

The **HOME JOURNAL** will be sent, postage paid, one year, for one dollar; six months, fifty cents; three months, twenty-five cents. Subscription to be paid in advance, and paper stopped at the expiration of the time paid for. Remittances may be made by money order on the post office at Mattoon, Illinois, registered letter, or by draft on St. Louis or Chicago.

All communications, of whatever nature, must be addressed to the undersigned, Loxa, Coles County, Illinois.

J. G. SAWIN.

THE PAMPHLET

By Geo. Y. Stipp, containing 52 pages, in refutation of the doctrines called "Two Seeds," will be sent to any address, postage paid, on receipt of twenty-five cents, or ten copies for two dollars. Address

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OLD SCHOOL BAPTIST CAUSE,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 47. MIDDLETOWN, N. Y., DECEMBER 15, 1879. NO. 24.

POETRY.

GOD IS TRUE.

The world can neither give nor take,
Nor can they comprehend,
That peace of God which Christ has brought,
That peace which knows no end.

The burning bush was not consumed
Whilst God remained there;
The three, when Jesus made the fourth,
Found fire as soft as air.

His love is constant as the sun,
Though clouds come oft between;
And could my faith but pierce those clouds,
It might be always seen.

PSALM LXXIX. 11.

"Let the sighing of the prisoner come before thee."

A prisoner am I,
And I only can sigh;
My spirit with gloom is oppress'd.
Dear Jesus, draw near,
Bless'd Savior, appear,
And hear a poor prisoner distress'd.

The chains of my sin,
How they gall me within,
And call forth a sigh and a groan.
The power to release
And give my soul peace
Is with thee, bless'd Jesus, alone.

I often have cried,
And was never denied,
When I sought thee in days that are past.
And wilt thou disown,
Or expel from thy throne,
A poor needy sinner at last?

To thy love I've no claim,
But I plead thy dear name,
And thy mercy so sovereign and free.
Thou never wast known
To repel from thy throne
A poor needy sinner like me.

C. SPIRE.

Gospel Standard.

IS THERE NO BALM IN GILEAD?

The road I travel here below
Is lonesome, dark and drear;
Bleak wintry winds around me blow,
And darksome clouds appear.

Dull clouds of grief and sorrow fly
Across my aching breast,
And fill my soul with agony,
With wild and weird unrest.

But through the clouds of earth I view
The distant stars that move
In silence and in grandeur through
The shoreless realms above;

And read, on heaven's page sublime,
In characters of gold,
A truth that ne'er in prose nor rhyme
By mortal man was told.

But still beyond the stars there lies
A land of joy and peace,
Where saints redeem'd from earth shall rise,
When this vain world shall cease.

For that eternal world I mourn,
And long to be at rest;
But O how cruel is the thorn
That festers in my breast.

For my complaint there is no balm,
Until my change shall come;
And then, in heaven's eternal calm,
I'll be with Christ at home.

BENN H. IRWIN.

LENA, Ind., Nov. 7, 1879.

CORRESPONDENCE.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii. 17.

When our gracious Lord preached his own gospel personally to his followers, he gave the infallible test by which those who love him are distinguished from such as are destitute of his grace. This test has never been changed, and still stands in the inspired record for the benefit of his tried and tempted saints. The word is plain, and to those who are to be instructed thereby it is of no private interpretation. "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. In the connection of this rule he very clearly contrasts the characteristics which mark those who love him, with those which mark his enemies; not for the benefit of his adversaries, but for the comfort and assurance of those to whom he speaks as friends. For them all the inspired scriptures are written, and to each of them is given the indwelling witness of his spirit, which takes and shows personally to them of the things of Jesus as it is his will to deal to every one the measure of faith. Evidently the subjects of this kingdom, which is diverse from all other kingdoms, require laws and ordinances adapted to their peculiar nature and constitution. These are furnished them in the teaching of the Holy Spirit in their own experience, and in the inspired decisions of the twelve apostles; which constitute all the ordinances to which they are at liberty to render obedience. Failure to obey what is therein taught, is disobedience to the law of Christ; service to any other law, whether of Moses or of human device, is disloyalty to the King in Zion, and is in effect a denial of him, whose law we profess to believe is perfect; since no improvement can be added to perfection, and as he is perfect so the law which originates with him must also be perfect.

In the admonition under consideration, the saints and faithful brethren in Christ Jesus are addressed; and the exhortation can apply to none but those who have received Christ Jesus the Lord. To them the word appeals with the utmost solemnity and force; but to others, the assurance that they have received the indelible mark of divine election would, as they themselves say, encourage them to continue in sin. If the spirit of Christ dwell in you, sin is abhorrent to that principle; and while its power is felt working in your members, and you are painfully conscious of its presence when you would do good, so

that you have to groan under it, yet it is felt as an oppressive burden, and not as a delightful privilege. Sin is that vanity to which the saints are subjected in hope of final deliverance; but with the mind they serve the law of Christ, which is the perfect law of liberty. The carnal mind would use this liberty as freedom to sin, but the mind of Christ in those who are born of God rejoices in the hope of freedom from sin, and waits with intense longing for the redemption of our body from this bondage of corruption. Hence this admonition speaks in strict harmony with the mind of Christ in every saint. Formal professors may seek to escape with the least possible sacrifice of their sinful inclinations, and attempt to compromise with divine justice by a sanctioning observance of days and ceremonies esteemed pious among worshippers; but the law of Christ accepts no such partial obedience. It is not enough that the saints pray three times a day, and keep holy one day in seven; they are enjoined to pray without ceasing, and to be holy as their Lord has given them the example in his own life. In themselves they feel that they have no ability to comply with this perfect law, and therefore they have no confidence in the flesh, and have to look for justification alone to that righteousness which Jesus is of God made unto them. This is all their hope: and those who have fled for refuge to lay hold on this hope, have seen the sinfulness of sin in themselves, causing them to abhor themselves and cry for deliverance from its loathsome dominion. To them the commandment of the Lord is not grievous, but pleasant, for it is God that works in them to will and to do of his good pleasure, causing them to delight in the law of God after the inward man, and so fulfilling the word of the Lord by the psalmist, "Thy people shall be willing in the day of thy power." As the heart must be right in the sight of the Lord, no mere external service can be acceptable to him. God is a Spirit, and they that worship him must worship him in spirit and in truth. Such worship is not that fitful display of formal devotion which seeks publicity, and is exhibited in long prayers on the street corners, and ostentatious donations to humanly devised religious societies, in punctilious exactness in tithing of mint, while judgment and the love of God are passed over. Those who will follow the Lord Jesus must at the very beginning deny themselves and take up their cross. The natural man cannot do this; but they who

are led by the Spirit find the yoke easy and the burden light. It is always pleasant to obey the law we love, and all who are born of God love his holy commandments. To them every duty is a delightful privilege, and that privilege is the duty of every one who loves it and longs to obey it. To such the injunction of the text is not burdensome, but a delightful pleasure.

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

Whether in word or deed, the saints are perfect, thoroughly furnished unto all good works in the law of the Lord. They are not, therefore, to seek elsewhere for guidance, nor to ascribe the glory of their deeds to any other name but that holy name of the Lord which is their only hope and the strong tower wherein they find safety. As they are the people whom he has formed for himself, he requires their whole heart, and will not permit them to give his glory to their own works, or to idols of their own invention, whether in the form of golden calves molten from the borrowed jewels of their Egyptian taskmasters, or the more modern antitypes of that idol, which are now worshiped by the devotees of anti-christ as religious societies. Thus, whatever of virtue and knowledge, temperance and godliness, they may manifest, is to be attributed to the power of the spirit of Christ dwelling in them, and leading them to walk as children of light; so they glorify God in their body and spirit, which are his.

Do all in the name of the Lord Jesus. Nothing can be done in the name of the Lord Jesus but that which he has commanded. All else is in some other name. Simply speaking his name when doing what he has not enjoined is not compliance with this injunction. Ezekiel denounces those false prophets who said, "The Lord saith," when the Lord had not spoken by them; and the Lord declares plainly, "In vain do they worship me, teaching for doctrines the commandments of men."—Matt. xv. 9. If the Lord had only accepted the authority of those traditional commandments which were taught by the Pharisees, they would have been no longer found withstanding him; and so, if his followers could reverence the religious devices of worldly religionists they would escape persecution. But as they are not their own, but are bought with the inestimable price of the precious blood of the Son of God, he demands their

unceasing and unreserved devotion to him. In walking humbly according to the direction of our Lord we have full and complete instruction in his law for every circumstance and lawful relation in life, so that we can never be under the necessity of looking to any other authority for direction. The name (or authority) of the Lord is amply sufficient for us at all times; and if any of us lack wisdom to understand his law, we are authorized to ask of God who giveth liberally and upbraideth not. His spirit will guide us into all truth. We need no other guidance but this infallible Instructor; for he searcheth all things, even the deep things of God. His testimony is the witness of Jesus, and any spirit which does not bear this mark of genuine truthfulness we are forbidden to believe, even though it come under the pretended appearance of an angel of light.—1 John iv. 1-4.

Giving thanks to God and the Father by him. As Jesus is the only way to God and the Father, not only all our prayers must be in his name, but our thanksgiving must be by him also. In this sense he is our Priest forever. No offering of prayer or praise can be acceptable to God and [or even] the Father, except it be offered by him whom God hath anointed a Priest after the order of Melchisedek. Those who would dare approach in any other name will always perish in the gainsayings of Core. The spirit of thanksgiving is the spirit of Christ in you, and as the Lord taught his disciples to pray to the Father that his will be done, so he has left on record for us his own expression of thanksgiving that this is true. It is a very different thing to pray for the accomplishment of our own will and to dictate to God what our own wisdom directs, from thanks to him that his will is done. None can rejoice that the will of God is done, but by that Holy Spirit by which alone we can say that Jesus is the Lord. So that they who have the spirit of thanksgiving to God, and rejoice in Christ Jesus as their only hope of conformity to his likeness, are sealed with his Holy Spirit as heirs of God and joint heirs with the Lord Jesus. Therefore let all such be careful to give earnest heed to the admonition of the text, and not be turned aside to the vain and delusive elements of the world. And may the peace of God abide upon as many as walk according to this inspired rule.

WM. L. BEEBE.

LONGWOOD, Ontario, Canada, Nov. 23, 1879.

"But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2.

Last spring, while attending a meeting of the church at Crawfordsville, at the time said church withdrew from the "Two Seed Baptists," or rather decided to close their pulpit against those who preach that doctrine, I used the foregoing text as a foundation for a discourse, a synopsis of which was taken by one who was

present, and published in three or four different periodicals, in consequence of which some of my dear brethren in different parts of the country have felt somewhat disturbed in their minds with regard to my steadfastness in the doctrine of the eternal, vital union of Christ and his church or people; and as some have expressed a wish that I should refer to the matter in some way through the SIGNS, I feel willing to submit the following thoughts upon the text, leaving you to dispose of the same as you may think best.

I will say that in the discourse referred to, I was aiming to combat or expose two errors advocated by the Two Seed Baptists, namely, the pre-existence of Christ in a material body of flesh and bones, and that the people of God in their natural or fleshly standing differ from the balance of Adam's race. Therefore I did not dwell upon or investigate the doctrine of the union between Christ and his people, as I did not feel that I would have time in one discourse to properly investigate both points. I have suffered, and been reproached no little by the misrepresentations of my calumniators, because of my unwavering and uncompromising devotion to this point of doctrine so fully taught in the scriptures, and which in my humble judgment constitutes the very foundation of the christian's hope. How, in the absence of such union and relationship, could there be any justice in inflicting punishment upon the Redeemer for our sins? We should remember that justice and judgment are the habitation of God's throne; and that when he delivered up his Son to the heavy stroke of vengeance, justice approbated the act.

In the first clause of our text reference is undoubtedly had to the birth of our Redeemer; that is, to his manifestation in the flesh, that flesh in which he was put to death, and in which he must suffer in order to reach and affect us as sinners before God, and under sentence of death under the law. The patriarchs and prophets not only saw him in his eternal being as the Son of God, but by precious faith they also saw him in his incarnation, robed in humanity, clothed in our flesh; and therefore the spirit of Christ which was in them did signify and testify beforehand the sufferings of Christ and the glory which should follow. Moses, in Genesis xlix. 10, says, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." And while Job was passing through the deep waters of affliction, and so overwhelmed with sorrow, and feeling keenly the cruel and cutting rebukes of his friends, with what sublime adoration and unbounded ecstasy was he enabled by faith to anticipate the incarnation of our Redeemer, and with unspeakable joy exclaim, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall

I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." See him as clothed in our flesh, the God manifest in the flesh, or the Word made flesh and dwelling among us. And with heavenly rapture and seraphic fire he did behold him, bearing his sins, and putting them away by the sacrifice of himself. As pertaining to the flesh, he was a man of sorrow and acquainted with grief. He bore our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.—See Isa. liii. In his marvelous conception and birth of the virgin Mary he assumed our nature; the nature in which we sinned, and incurred the dreadful penalty of the holy law of God. And in so doing he who was rich, for our sakes became poor, that we through his poverty might be rich. So rich was he before he came to earth, that he enjoyed all the supreme and superlative glory of the Father before the world began; and yet so poor in his incarnation, that though the foxes have holes, and the birds have nests, yet he as the Son of man had not where to lay his head. O my soul, what wondrous love is this! What privation and suffering the dear Redeemer endured, to procure the eternal release of his people from condemnation, and save, justify, and eternally glorify them in heaven their blissful home.

Thus far we have confined our proof to the Old Testament; we will now cite some evidence to the same point from the New. And let us still remember, that as pertaining to the flesh, our Lord sprang out of Judah. In the western part of our state, and in the same association to which the church at Crawfordsville formerly belonged, but from which she has now withdrawn, there are Baptists who hold that Christ existed in a material body of flesh and bones before the world began, and that he brought that body with him from heaven. And also that there is a difference between the elect and non-elect in their fleshly descent; the former only being created in the first Adam, and the latter being added subsequently as the seed of the devil. Hence they contend that all that sinned in Adam were redeemed by Christ. Hence the reason, in the discourse to which reference has already been made, of my confining my remarks more fully and particularly to these two points. Now the New Testament begins with these words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." We do not understand that this has reference to the spiritual generation of Jesus Christ, but to his fleshly descent. Then follows a long list of names through which we trace the descent, until we come to the sixteenth verse, where it is said, "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. So all the genera-

tions from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." And in the first chapter of John, and fourteenth verse, he is spoken of as the Word which was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. See also Acts ii. 29, where Peter, with the eleven, in speaking of what the patriarch David had said of Christ, that of the fruit of his (David's) loins, *according to the flesh*, he would raise up Christ to sit on his throne. Again, in Romans i. 3, "Which was made of the seed of David according to the flesh." And again, in Galatians iv. 4, we read that, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In Philippians ii. 7, 8, we have this language: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel."—2 Tim. ii. 8. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 14-16. And Jesus himself declares, in Revelation xxii., last clause of the 16th verse, "I am the root and the offspring of David, the bright and morning star." But how wonderful the last quotation. The ROOT, and yet the OFFSPRING, of David! And how can this be? Why, evidently, while he was David's offspring according to the flesh, he was the spiritual Root of David, and that Root and true Vine which sustains and vitalizes all the true branches, causing them to grow and thrive, and bear fruit unto his glory. So David,

as we, if we be his children, in spirit called him Lord.

But we now proceed to show the condition of his people under the law. And here we affirm, that it was in our relation to the earthly Adam, and by virtue of our natural existence in him as the creatures of God, that we sinned. The eternal and incorruptible life of the saints, which is born of God, and is therefore spiritual, was not the life or nature in which we sinned. In our flesh, by which we mean all that we received from the first Adam, and which in time is born of the flesh, we are full of wounds and bruises and putrefying sores, from our feet to our head; there is no soundness in us. This man (Adam) was a corruptible being before he transgressed or was corrupted by sin. On the other hand, if we be the children of God, it is because spiritually we were one in Christ Jesus before the world began, being eternally and vitally united to him as the head and the life of all his people. Hence this, our life, was in him from everlasting, is in him now, and he in us the hope of glory, and will remain forever the same undying, incorruptible and immortal life. And he as the eternal Son of God, and the elect of the Father, was and is the source of all spiritual vitality, and in spiritual relation his people are sons of God by virtue of their eternal union with Christ, having their sonship in him, who is the only begotten Son of God.

Hence we have ever opposed the absurd notion that the election of God was only in purpose, or that other equally fallacious sentiment advocated by some, that our flesh, or the fleshly man, was chosen in Christ before the world began. But if Jesus existed in flesh and bones before the beginning of the world, then would it be consistent to contend that our flesh also existed in him? But as he did not so exist, therefore his people were not chosen in him before the world in a fleshly sense.

But we will now offer a few more thoughts briefly on the last clause of our text, and leave the subject. "Whose goings forth have been from of old, from everlasting." Some hold that this has reference to his divinity, as the underived, unbegotten, self-existent God, and therefore affirm that he did not exist in any other sense until born of the virgin Mary. But let us hear what the bible says about this. In the creation of the earthly man, "God said, Let us make man in our image, after our likeness." In the use of the pronouns *us* and *our*, more than one is referred to. He was seen by Manoah and his wife, and was called by them an angel, a man, and God. God only reveals himself to man through the person of his Son; so that he that hath seen the Son, hath seen the Father also; for the Father is in the Son, and the Son is in the Father. And so the great apostle to the Gentiles says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the

knowledge of the glory of God in the face of Jesus Christ." When Joshua was in the plains of Jerico, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord, am I now come."—Joshua v. 13, 14. And when Nebuchadnezzar caused the three Hebrews to be cast into the fiery furnace, he saw the form of the fourth, like the Son of God.—Daniel iii. 25. The Savior himself expressly says, "I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. Thus God sent his Son to be the propitiation for our sins. He was his Son before he sent him from the high court of heaven, he was equally his Son when robed in humanity, in the likeness of men, and he is no less his Son to-day, though ascended to his glorious throne in heaven, where he must reign in his supreme power until all enemies are put under his feet. The act of taking flesh, that flesh in which he suffered for our sins, did not change this relation; neither was the eternal, vital relationship of his children changed or annulled by their partaking of flesh and blood. But as pertaining to our flesh, which is born of a corrupt parentage, though originally created good, we are unholy, unrighteous, and under the law, and need redemption, and are redeemed by the precious blood of Christ. We are therefore the "purchased possession," and in time receive the spirit of adoption, in the new birth, and are waiting for the adoption, to wit, the redemption of our body. Then shall our vile body be changed, and fashioned like the exalted, risen and glorified body of our Redeemer, when the spirit of him that raised up Jesus from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us. Then in that beautiful and glorious home of unalloyed bliss, far removed from sorrow, sin and death, the saints shall dwell in undisturbed repose, and ever be employed with all their immortal powers in rendering unceasing and eternal praises to our King, and ascribing all possible honor, majesty and glory to our Redeemer forever.

Hence we have, for nearly a quarter of a century, contended for the absolute, unconditional and personal election of the saints in Christ Jesus before the world began; and that we never can, by any possible contingency, be separated from the love of God, which is in Christ Jesus our Lord. Not that we were in Christ in our separate individuality; but as the germ or seed of our natural life and being was in Adam when created, so the germ or seed of our spiritual and immortal life was hid with Christ in God.

May Israel's God grant us a knowl-

edge of his truth and an understanding of his will, and enable us to bear hardness as good soldiers, and to be patient under the calumny and misrepresentations of our enemies, that we may join with the inspired apostle of the Lamb, and say in truth that "None of these things move me," and finally save us in his heavenly kingdom.

Dear brethren, the foregoing has not been written for the sake of provoking controversy, and I hope that I have been sufficiently explicit to be understood by my dear brethren.

Yours in tribulation,

J. A. JOHNSON.

SPRINGPORT, Ind., Nov. 22, 1879.

NOVEMBER 18, 1879.

DEAR ELDER BEEBE:—By your permission, and with reliance on your good judgment, either to publish or cast aside, I would seek some humble corner (if there be such) in our family paper, from which to say a few words to its dear readers; not with a feeling that there is any lack of good and profitable words in its columns, or that, if so, I could in any way supply the deficiency; but with love, I trust, and with desire for the peace and prosperity of the SIGNS and its dear editors and readers. More than twenty years have passed since my childish eyes first saw this paper in the house of a dear friend of the truth, who has long since gone to her eternal home. To her it was a treasure. What changes have come since then! How many have passed away who then loved to read those pages! How many eyes, then clear and strong to scan its messages of love and of comfort, are now dimmed by age, now almost ready to close on all terrestrial things, to open again upon a fairer scene, a scene not found in nature, not traceable by finite mind or hand. What love and interest awakened in hearts that were strangers then. Even from childish lips, as we read recently, there sometimes comes the story of Jesus' love and his power to save. How touching the words from such a youthful pen. How blest the young heart upon which the Spirit has so early set its seal that God is faithful and true. How unerring the counsel that shall ever stand, doing all the pleasure of the Most High. How vain all human efforts to bring the redeemed to Zion. But when the Lord says, Come, they come with songs and everlasting joy upon their head. How each reader yearns at times to see face to face those whose pleasant, soothing words have from time to time fallen like balm upon the troubled heart. And those, too, who feel too poor and unworthy to write anything of their trials or conflicts, yet find solace sweet in reading of the way others have been led, to you my heart goes out in love and sympathy, wishing and praying (though too unworthy) for you the peace and joy which the Holy Spirit can so richly give. Often have I heard them say, "My bible, SIGNS and hymn-book are almost all the spiritual company that I have." And yet the Lord supplies their need,

though far distant from others of his people, as he did the prophet in his loneliness and discouragement, wishing to die. And what christian has not felt the temptation to wish for death, to lay down the weights and cumbering sins and find the deep repose not known on earth? How blessed to be enabled to believe that God, who hears the raven's cry and sees the little sparrow's fall, knows where every wayfarer, every wanderer, every lonely and afflicted one who trusts in him, abides, and will not leave him comfortless. Perhaps the comfort may not seem adequate to the sore need, but surely just enough it must be; not more nor less than the wise Giver sees best. Suppose we that if the prophet had possessed a goodly store of all that was needful beside him, he could have seen so plainly the Lord's supporting hand? But it was only so much sent in the morning, and again in the evening, a little, possibly, but still enough. So with the christian. Were the blessings of grace too bountiful, he might grow strong and proud and boastful, saying, I am better than them. But it is only just a little to-day, just a little to-morrow, and always so. Always little enough to keep him "A beggar poor at mercy's door," with humble trust in him who careth for us, and yet enough to raise his hopes above earth's sorrows, to give an earnest of a better inheritance. "My grace is sufficient for thee," Paul was told; and he was the chief of sinners, not a greater one than you and I, we feel, and surely this grace must be sufficient for us also. Let us with sympathetic minds search in thought to-day the broad expanse of earth for the poor, the broken-hearted, the suffering, the ignorant, sinful and weak. The Lord came to these; he blessed the poor; these have the gospel preached to them; the everlasting gospel. Not in word, perhaps, or from the lips of a loving, faithful pastor; but in spirit they hear the joyful sound and are fed. The broken heart is bound up and the prisoner set free. These are our kindred in infirmity, in tears, in hope, our companions in tribulation. How small the part they bear in life's struggle. How narrow the circle in which they move. The passing days and years find them toiling, waiting and hoping, amid the little duties that often seem so vain, the little cares so oppressive. The day so brief, the night so dark, forced often in perplexity to cry, Doth the Lord regard my woe? Does he see my trouble? His eyes, I know, are over the righteous, and his ears are open to their cry. But not always can I feel that beyond the clouds of disappointment and despondency there are mansions prepared in infinite love for the weary; not always can I look towards the bright goal with good cheer. The Savior said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Not always with patient, fadeless hope can I remember the incorruptible crown; not always. Tell the wretched one, set adrift by the break-

ers, that over there, not far away, is a fair and peaceful haven where he shall find rest and safety after danger and trial. But O, he says, I may never enter there; the waves and winds, so strong, have swept away my defense, helm, compass, chart, all. I am so feeble, weary and sore, I must give up. Thus the poor christian sometimes seems almost to lose life and hope through the wild tempest that beats him about. Surely, he says within in his heart, the Lord will not remember me nor make me fit to join the ransomed in heaven. I'm worse than any, farther away from the holiness and beauty which sanctifies that glorious rest than any. O, says a dear friend, Flesh and blood cannot inherit the kingdom of heaven. All have sinned and come short of this glory. Verily, the whole need not a physician, but they that are sick; and you are sick and oppressed; aye, afar off upon the sea, the waves roaring and dashing around, and it is a frail bark, easily driven and tossed; but none but they who can see the danger beg for deliverance; and girded with power there is an arm that stilleth the noise of the seas, the noise of the waves, and straightway there is a great calm. The waves and winds obey his voice. "Peace, be still." What a stillness! What a peace! Peace that passeth all understanding. The waves have not overwhelmed the frail bark, but his sins are cast into the midst of the sea, and none can bring them again from its depths. For Christ has died, has risen from the grave, and now sits on the right hand of God, where he ever liveth to make intercession for them—for his ransomed. O blessed thought, the living head already safe and glorified, and the dying members redeemed from death and ransomed from the power of the grave. "Ever liveth to make intercession for them." Be still, O trembling heart, nor heed the sore besetting doubts that stir the feeble, fainting soul to ask, Can I be one of them—one of that blessed number that come unto God by him, by the new and living way, by Christ, the Way, the Truth and the Life, the great High Priest, consecrated forevermore, without sin, without infirmity, yet can be touched with the feeling of our infirmities? No, no, you cannot, do not, doubt the way, the only way to life. O, to contemplate the blessings centered in Christ, his promises, his strong and deathless love! How surpassing sweet and solemn the notes of praise it awakens as it touches the joyful heart-strings; but with mortal lips I cannot sing them. Only the angels know the enchanting harmony; but here a wanderer catches a little ripple of the wondrous melody as it falls from the great multitude, the voice of many waters, the voice of mighty thunders, and feebly sings, Alleluia! Again and again it is caught up by another and another, to whom it is a new song, the song of all songs; and when the last wanderer shall be gathered home, it will still be the same song, ever new, ever saying, "Praise

our God, all ye his saints, and ye that fear his name, both small and great."

Dear faithful, patient, aged editor, it seems unnecessary for me to say anything in commendation of you or the dear medium of correspondence which you have so ably edited; yet in my heart, I trust, there is warm and tender love for you and its readers, and I feel that the blessing of Israel's God rests upon you and them, and upon all that goodly heritage where the blessing was commanded, even life forevermore. My own spirit often sadly feels the need of the comfort it fain would breathe to other drooping ones; often it dwells under a cloud dense as those that now obscure the November sun. Pilgrims we are,

"But still as oft as troubles come,
Our Jesus sends some cheering ray;
And that strong arm shall guide us home
Which thus protects us by the way."

L.

DEARLY BELOVED:—I have for some days past felt as though I would like to tell the children of our heavenly King what a glorious feast I have had, and still the supply continues to last. I was blessed with the opportunity of attending our association, which was held with the Antioch Church, in Boone Co., Ind., on the 5th, 6th and 7th of September, 1879. At that time and place I met with many of my former acquaintances, and also a great number of brethren and sisters with whom I never before had the pleasure to meet, and a joyful feast it was to unworthy me. Should we never meet on earth again, may we live in the faith, ever looking forward to the time when the whole harvest of our God and immortal King shall be gathered into that holy city, New Jerusalem, where we shall all join in that everlasting feast, with God and the Lamb.

The gleanings on which I have been enabled to feast are the words which were purposely dropped by so many of our dear brethren in the ministry. Space will not permit me to give the names of all, but I will mention a few, and just as their names come to my mind. Eld. L. Bavis, of Cincinnati, Eld. J. H. Wallingford, of Ky., Elders Wright, Vancleave, Johnson, Weaver, Parr, Sawin, Zions, Clifford, Curtis, Stipp, and also others whose names I do not at present remember. The manner in which the brethren and sisters of that little flock made provisions for the entertainment of those from a distance, is a lesson to all who will take instruction from good deeds, as well as the words we were made to hear. Thanks be unto God. I not only was able to hear, but, if not deceived, I do receive a glorious harvest of that which was purposely dropped for the poor, unworthy servant.

Brethren and sisters, I have been for only three years and some months a servant of my God, and an unworthy servant I have been, and feel as though I had no right to claim a part as a servant; but if the Lord says unto me, Come, I must not hesitate; no time for doubts and fears when

the Master bids me arise. I am weak and unworthy, yet there are times when I can, thanks be to God, enjoy the rich foretaste of that glorious feast which the saints of God do wait for.

I was raised by Baptist parents, though at a distance from any church of that order. I grew up in the society of other denominations, and heard nothing preached but the Arminian or man-works doctrine, and therefore I knew nothing else. I read the bible at times, but that only appeared to confuse and blind me, with what I heard preached. Thus time passed on in my youthful days. The only way for me, it was taught from the pulpit and in the Sunday School, was to go to work and do something, and then God would be pleased, and my soul would be saved; but if not, I must go down to everlasting woe. All this, they said, was left in my hands. I could not dispute the word of a preacher, and so I believed it was all with me. I have more than once promised that when I should become settled in life I would do better, for then, I thought, it would be easier to live a religious life. After the close of the war I was married, and at the request of my wife and her parents I joined the Presbyterian Church, paid my pew rent, held family worship, and did really believe I was on my way to heaven on quick time. But in the course of time family trouble arose, and my health was gone, and I was a total wreck. As it all looked to me, I was a wretch, without one to pity me. Nothing could, it appeared, be in my favor. The property must be divided, and the band that binds husband and wife must be burst asunder. I left for the west when this was done, not caring where I went. After being robbed of what I had in Kansas, I stopped a few months with a sister in Missouri, and then came back to my father, in the same state of health in which I had left. I would then at times go with my father to church meetings at the forks of Little Buck Creek. I had at times heard that the Old School Baptists were a contrary, do-nothing set of people, and as I before said, I believed what I had heard preached, took it for the truth, and knew no better. When I would hear the preaching of Elders Weaver and Parr, this thought would arise in my mind, "I believe some one has told you my feelings;" for they would at all times draw such a correct picture of my life and troubles that it seemed as if they could read me from the cradle up, and know my present thoughts. I would then examine the scriptures from which they had taken their texts; and, to be brief, I could at times see my great mistakes in former days. With the reading and studying of my bible, I also read the life of Eld. W. Thompson, and continued to attend the church meetings with my father. So some time passed by, and I was made to see what a hypocrite I had been in my profession while in the Third Presbyterian Church of Indianapolis. I had made great professions, and claimed a portion with the children of God, and

also partook of the bread and wine. A hypocrite was I indeed. But the Lord's time, which had been fixed before the foundation of the world, came. I well remember the day. Elder Nay preached, and the door was opened for the reception of members. I had not at that time determined to offer myself to the church, but as the brethren and sisters sang a good old hymn, I found myself before the church. When I started from my seat, (as it was well back) I know not; but there I was. When called upon to give a relation of what the Lord had done for me, I could say but little, if anything. If I said anything, I know not what it was, for I felt so little and wretched that all language was gone from me. I was received, however, by a vote of the church, and the right hand of fellowship was given. The question was asked, if I had any choice which of the presiding Elders, Weaver or Parr, should baptize me. I said I had no choice, and so my father moved that as the next meeting would be Elder Parr's appointment, if I was willing, I should be baptized at the next monthly meeting. At that time I followed my Savior into the watery grave; and as he arose from the tomb, I arose from the watery grave, not yet to ascend to everlasting joy and peace, but at times to have a foretaste of the blessed feast which is promised to all the faithful in the Lord. For a time I felt as though all was peace, and there would be no more sorrowing here. I could so enjoy the company of God's chosen people, and I had a distaste for the company of the world. I was, as I felt, at rest already. Here I want to say to you all, not only strangers in the flesh, but acquaintances and relatives, I have ever since, from that very date, been able to see my health improve, and to-day I can say, Blessed be the God of heaven and earth, my health is as good as ever it has been from my earliest days. I believe my sins to have been the cause of all my afflictions. I had transgressed, and as it was with old Noah, I was brought back from where I started. Since the time I first obeyed, and had a foretaste of the joys of heaven, I have had to pass through some dark and deep troubles; but all this is only the rod of my heavenly Father, and I can still rejoice, when I read in my bible that "Whom the Lord loveth he chasteneth." If we were left without the rod of correction, we would all go astray. Let us strive to enter in at the strait gate, where the ungodly have no part. Let us study to shew ourselves approved of God, rightly dividing the word of truth. Let us remember that the word of truth will bear all the investigation that can be made; for it stands upon a foundation not made by the hands of men. Let us not, in dividing the word of truth, try to divert the truth, as is too often the case; for so soon as this is done, we may expect trouble to arise. I know there is enough ground on which I can continue to glean, and with my bible and what has been dropped

purposely for me, with what our able ministering brethren may yet drop, there will be no need for me to go down to Moab on account of famine we may expect.

Dear brethren and friends, I must close, as the space on my sheet is small. Brother Beebe can give this room in our esteemed paper, the SIGNS OF THE TIMES, if he sees fit. It has been written in haste. Believe me ever an unworthy brother,

DANIEL H. MERRYMAN.

P. S.—Brother Beebe, I make myself familiar with you, as that is a general rule among the western Baptists, and we want no dividing line in Christ's church.

D. H. M.

INDIANAPOLIS ARSENAL, Ind., Sept. 14, 1879.

HARE'S CORNER, Del., Nov. 25, 1879.

DEAR BROTHER BEEBE:—I have been greatly cheered and encouraged of late by evidences of divine favor to the branches of Zion in this section of the country. It has for some months past appeared to me like as though the turning away ears from the truth and being turned unto fables was being reversed, and that there was a quite general turning away ears from fables and shams and fictions, to the truth. The Baptists' congregations quite generally are largely increased, and more and more interest continually manifested in hearing the preached word. During the past eighteen months there have been thirteen added to the churches called Little Creek and Broad Creek, Sussex County, in this state. This is probably but the beginning of a more general ingathering in these two and other surrounding churches. When the Lord builds up Zion he appears in his glory. And as he turns the captivity of his people their tongues are filled with singing. An acknowledgement is sometimes extorted from brethren, and from enemies, that the Lord hath done great things for them.

As brother Stipp of Oregon has subjected a letter of mine to some pretty severe animadversions, I suppose I will be expected to reply. I will only ask your indulgence for a very few lines.

E. RITTENHOUSE.

ELD. JOHN STIPP—MY ESTEEMED BROTHER:—I believe you and I have never had any personal correspondence; I would have preferred that it should have had a more pleasant and promising commencement. I think if you had examined my letter a little more carefully you would have approved of every sentiment in it, and then you would have saved yourself some trouble, and saved me and the readers of the SIGNS the appearance of unpleasant controversy. Your letter places me in a false position on nearly every point that you discuss. If you had but simply stated your own views, I should have said nothing, but left each letter to stand upon its own merits. But as it is, my silence might be construed into an admission that I am not at all prepared to make. After suggesting some

very good advice, you go on to say, "Now our beloved brother speaks of Esau representing those Israelites who took their possessions on the other side of Jordan." After attacking this sentiment, you do me the justice to quote what I said, "Then let Esau represent *such as, like the two and a half tribes, choose to remain,*" &c. Do you, brother Stipp, really want us here at the east to think that you cannot understand this sentence? You say yourself that the two and a half tribes "were themselves a type." I do not know that they were a *type*, but I have no objection to the idea. I have suggested above that Esau might represent *such as* (in gospel times) like the said tribes, might choose to remain outside of the visible, organized church, as they remained on the wrong side of Jordan in the territories of Moab. You ask me, "Was Esau chosen, called, and saved in the Lord Jesus?" &c. "If so," you say, "down goes election." Now, brother Stipp, I have been, in my humble way, advocating and defending the doctrine of election for more than thirty years as a scriptural doctrine, and had never once thought of its being in any danger. I would have thought that if Esau had been saved in the Lord Jesus, which you say he was not, that it would have been in perfect accord with God's eternal purpose and grace, the same as the salvation of others. Why do you represent me as advocating the personal salvation of Esau, when I say distinctly, adopting the language of Elder Durand as my own, "Not that Esau himself was a child of grace?" &c.

Again, you represent me as characterizing the blessings that Isaac pronounced, as spiritual blessings. I meant to present Isaac and his children, with the blessings and all, as typical, and the relative position of the two sons and their inheritance as temporal and earthly, yet typical, or representative of the Lord's people, and the blessings to which they are heirs in the gospel.

I could not do better than to quote from my former letter to answer and confute all the false positions in which you have placed me; but I will, instead thereof, ask you to read again, and a little more carefully, what I said then.

Will you please consider what *birthright* the finally impenitent ever sold, or ever had to sell? Again, was not the birthright that Jacob obtained, with all the temporal blessings connected with it, just the same birthright that Esau sold? If it was not, what was the difference? I presume you know that Jacob and Esau were not yet living in the days when Malachi prophesied. If so, you know he was not speaking of them as men. I do not understand why you should connect Esau's name with what was said in denunciation of the idolatrous Edomites so many centuries afterward. You say, "Esau represents and embraces those, and only those, who are called in Malachi i. 4,"

&c. Why should you confine Esau's representative character to his natural posterity? You certainly would not so confine Jacob.

Again, you somewhat startle me with the assertion that you "have quoted sufficient to prove beyond a quibble," among other things, "the eternal rejection and damnation of Esau." Excuse me, brother Stipp. I have failed to discover the proof, or even a single trace of the evidence. That is just one little point where you and I differ. That is, you know some things of which I am entirely ignorant. I had long supposed that the question of the personal salvation of a member of these representative men was numbered with the secret things which God will not reveal. About those one hundred passages of scripture more, to prove your position, I do not know where they, or even one of them, are found. Perhaps you can inform me.

As Abraham represented both covenants, which Isaac did not, his son by a bond woman is used by the apostle to represent those who are not, as Isaac was, "children of promise." This was Ishmael, not Esau. As to the apostle's reference to Jacob and Esau to illustrate the doctrine of salvation by grace, I see no difficulty about that. The superior prosperity of the nation of Israel, and the fact that in after times Edom should be tributary to Israel, did not depend upon the good works of the children, or the merits or demerits of either of them, because the fact was announced before the children were born. So the apostle argues that the salvation of spiritual Israel and their inheritance does not depend upon their works. Still the purpose and election of God in regard to those two nations embraced only temporal prosperity and an earthly inheritance.

Now, brother Stipp, I will stop. In regard to all the main points, I have failed to see that we differ, or that you object to anything that I meant to advocate. I would have greatly preferred that you should have written directly to me. I would then have answered you privately. I did not think it possible that my letter would ever be construed by any body as you have construed it. It was probably my fault that I did not make myself intelligible to every reader. Bear with your brother, for I always do about as well as I can.

E. RITTENHOUSE.

GARDINER, Maine, Nov. 3, 1879.

G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—While meditating on the great mercy of God in calling me from nature's darkness into his marvelous light, I feel to give praise to God, who has loved us from everlasting to everlasting, and therefore with loving-kindness he has drawn us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. This is my hope and my claim, that while I was an enemy, I was reconciled to God by the death of his Son, and in the full-

ness of God's time I was awakened from my sleep by the voice that called on Lazarus to come forth. And when that life did appear which was given me in Christ Jesus before the world began, I came forth, giving the glory to God, and praising his holy name for a Savior who cleansed me from all sin. The change was so great that I verily believed for a few days I was made whole, soul and body, and that though all men denied the Savior, yet would not I. Now all of God's little children are commanded to follow him, and where there is a command of God, there is power; and when we are called to pass through the wilderness, and to be tempted of the devil, may we ever feel that it is God dealing with us as with children. And although the tempest runs high, and our frail bark seems liable to go down, may we know that Jesus is at the helm, and was tempted in all points like as we are, yet without sin, and we shall stand through him. When he speaks life to his children, it is just as lasting as our great Jehovah's throne, and with him there is not the least shadow of turning. May we ever have our trust in the God who works all things after the counsel of his own will, and whom none can hinder or let. Our Savior says, in John xv. 18, 19, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." My dear little ones in Christ, what cheering words we find in our Savior's, who has borne our sins and iniquities on the tree; and to whom shall we go but to him? He is a very present help in time of trouble, and although we may feel that we have no earthly friends, we find a Friend in him that sticketh closer than a brother; and when the dark clouds arise, and cover the glorious Sun, may we ever live by faith, knowing that the Sun of Righteousness is just above the clouds, and that it is for our good and the glory of God that we are called to pass through the wilderness. And when the light shines again, we feel to give glory to God for his loving-kindness and tender mercy, which endure forever. In conclusion I would say, Be of good cheer, for soon we shall meet where the wicked cease from troubling, and the weary are at rest; and then we shall bask in the sunshine of our risen Savior, and know as we are known and see as we are seen. We shall be satisfied when we appear in his likeness.

Dear brother Beebe, if you see anything in this that is worthy a place in your valuable paper, you can publish it; if not, all will be well with me. I feel less than the least of all saints, and if I am saved, it is by the unmerited grace of God. With love to you and all the household of faith, I close.

Your brother, I trust, in Christ,
L. D. GOWELL.

THE HAPPINESS OF HEAVEN.

If it is true that things are best known by contrast, then the redeemed from the earth will have some advantage. What greater contrast than sinfulness and holiness? If to know the sweetness of rest one must know the discomfort of fatigue; the pleasure of eating by the protracted gnawing of hunger; of drinking by long-continued burning thirst; and so on throughout the whole law that governs our being; how infinitely greater the contrast, after having so long and so painfully felt the misery and wretchedness of sin, its abhorrent nature and effects, its galling weight, its crushing power, its mighty grasp, permitting no hope of escape through fleshly means, to experience the inexpressible rapture of complete pardon and freedom from sin, and to be made holy as God is holy.

Sometimes our preachers gently chide us for our unbelief; but no wonder our misgivings and doubts and fears. It would look strange for a ragged beggar to talk of and to expect to possess equally with his rich and mighty king the wealth and splendor of the court, and much more so having been an enemy and a rebel all his life. But the figure falls far short of illustrating the case. Truly nothing short of that faith which is the substance of things hoped for, or Christ himself, is sufficient to assure us in so hopeless a situation. Then, dear afflicted, sin-wearied ones, when you are ready to give up all for lost, "Stay upon your God." That holy, mighty thing which is strong as the throne, and is Christ, will overcome all the difficulties in the way. God is the author of your faith, and however hopeless the case may seem to you, he will finish it, when he sets you down with Abraham, Isaac and Jacob, and all the innumerable host whose cases were by nature just as hopeless as yours.

From the woes of a sin-cursed state, to one all white and pure and holy as the God of the whole universe is holy, and to be with him forever. Ah, here is love, mercy and grace such as is known no where else; no, I almost venture to say with awe and reverence, not even in heaven. Scoffers talk about the tiresomeness of spending an eternity in praising Jesus; and it would, no doubt, be tiresome to them, having never felt the agony, the torture of sin, nor seen the excellency and beauty of holiness. But to his dear tried and fainting ones all that hinders the song of gratitude and love and praise from ceaselessly arising to their most adorable Savior and King, is the heavy clod of corrupt, decaying clay, filled with a depraved and sinful nature. But even here they will not hold their peace; they must shout and rejoice in spirit, at least when the Bridegroom is with them. But soon the scene will change. Those once frightful and dreaded, but now conquered enemies, death and the grave, are made messengers to the weary child of sorrow; they bring him blessing. The glad, unfettered spirit is free, free. Not like earth's freedom. No

words of ours can tell its full meaning. The spirit, too, will re-possess its body, but as unlike its former self as incorruption is unlike corruption; as immortality is unlike mortality; as holiness is unlike unholiness; as like the Lord Jesus Christ, as Christ is like himself. 'Tis death, thou conquered foe, you shall do your Master's bidding. Grave, you shall give up at his word. Our mighty Leader, our great spiritual Joshua, has joined battle with you and all your allied powers of darkness. It was no easy victory. You wounded him; you took his life, with all ours; you had him down in your dark, gloomy strong hold, and for a time all seemed lost. Rejoice not too soon, ye powers of darkness. Ten legions of heavenly hosts wait to obey his command. But hosanna, glory to God in the highest, he conquers "alone." He had only gone where he must go to gain the complete victory.

And now, dear brethren, while we are yet here in this "wilderness of woe," waiting in hope of a glorious resurrection, O let us strive to pray the Lord to enable us to keep our body under, and bring it into subjection to that holy spirit which from God is in you. I trust I know something of the severity of the struggle between flesh and spirit, and of the certain result, unless our dear Savior helps us as he did Peter when he tried to walk on the water. The way has been sanctified by his sacred feet, he has been over it all, and knows how to feel for us in our weakness and failures. Let us be content to stand in our lot, rejoicing in the privilege of having the "fellowship of his sufferings." I earnestly desire the prayers of the faithful in Christ that I may live a sober and godly life, ruled in all things by the law of Christ; for I think I desire that above earthly treasure or worldly honor of whatever degree.

In weakness, but with sole reliance on the Lord Jesus Christ, your unworthy brother in trial and little hope,

CHAS. E. STUART.

WADE'S MILL, Ky., Nov. 23, 1879.

OLUSTEE CREEK, Ala., Oct. 31, 1879.

ELDER G. BEEBE & SON—BELOVED BRETHREN IN THE LORD—As I sometimes humbly hope:—Having to write to you on business, I desire to say a few things to the household of faith through the columns of the SIGNS; but knowing as I do the ability of the dear contributors of our paper, I shrink at the idea of being able to instruct, inform, improve, build up or strengthen the dear children of God, whom my soul loveth. Yet notwithstanding these considerations, I desire to say something by way of encouragement at this dark hour of falsehood and delusion, hypocrisy and persecution.

I became a subscriber to the SIGNS OF THE TIMES, if I mistake not, in November, 1856. During all of this period how often has my drooping soul been made to rejoice by having my own wanderings related in the language of others, that I thought were concealed from all but me and

my Maker. Dear brethren and sisters, I find nothing better calculated to perfect us in love than a relation of our christian experience. O how the old veterans do rejoice to hear the youth of eighteen or twenty summers testify to facts which they have witnessed thirty years before. How confirming to the youth it must be, when they discover that

"They are traveling home to God
In the way the fathers trod."

Then write on, dear brethren and sisters. Let not age deter or youth prevent our communion one with another. Let us return thanks to the Giver of every good and perfect gift, for the blessing of so cheap and convenient a medium of correspondence as the SIGNS OF THE TIMES. We cannot help feeling thankful, brethren, to our God, for his goodness and mercy bestowed upon us, unworthy though we be, in the gift of such an able defender of the faith and advocate of the truth as we have been blessed to realize in the senior editor of the SIGNS OF THE TIMES, from the issue of the first number down to its latest date. And now that in his declining years we hear the wolves howl and the lions roar, let us be assured that the same God who shut the lions' mouths, and delivered a Daniel, is also able to deliver a Beebe; that God, who delivered a Shadrach, Meshach and Abednego from the fiery furnace of Nebuchadnezzar, is able to sustain and deliver a Beebe, Dudley and Johuson from the persecution and fiery accusations of the enemies of all truth. Our blessed Redeemer has said, "Woe unto the world because of offenses: for it must be that offenses come; but woe to that man by whom the offense cometh." Beloved brethren and sisters, I am fully persuaded that this persecution of the Old School Baptists was instigated and set on foot by a class of restless spirits, who undertook to set up what they were pleased to term the "True Baptist Church." In 1858, in Georgia and Tennessee, they made proposals to the New School Baptists to meet them in convention, (they are strong convention men.) The Missionaries were to purge themselves of their Arminian extremes, and they would purge the Old School Baptists of their Antinomian, Arian extremes, and then we were to have the true church. They frankly confessed that both the New and Old School Baptists were as corrupt as Satan would have them to be; hence the necessity of a convention to purge out. The New School gentry received them very coolly, and the Old School Baptists received the proposition with perfect contempt; so they abandoned that enterprise, shifted their tactics a little, and now they clamor loud and long for primitive principles and the Old School doctrine. The identical men who proposed to amalgamate with the Missionaries, are now leaders against the Old Baptists, with their same old cry of heresy, Arianism, Antinomianism, &c. They have deceived many good brethren; as an instance, brother Redd, of Northport,

Alabama. How many more they will deceive, the Lord only knows. One thing we should be thankful for, and that is, that of all the people calling themselves Old School Baptists, there are none so ignorant of those heresies as the readers and patrons of the SIGNS OF THE TIMES. This looks very strange, that those who never read the SIGNS should profess to know better what it teaches and advocates than those who do read it. Another thing looks a little strange, taking the characters of those ring-leaders of confusion into consideration: the extent of the success which has attended their labors of destruction. Some we know, to our sorrow; some we read of, who have followed them off, of whom we think we have a perfect right to expect better things. At the last session of the Conecuh River Primitive Baptist Association, which convened on Saturday before the second Sunday in October last, there was a paper passing from one of our Elders to another purporting to be the *Primitive Baptist*, and edited by one Elder Coleman, of Alabama, dated July 14th, 1879, if I mistake not, in which was an article over the signature of Elder Gunn, of Egypt, Mississippi, in which he professed to prove the charges true preferred by Camden Church, of Miss., against yourself and others, by reference to the columns of the SIGNS OF THE TIMES. His reference, I think, is contained in about five pages of the SIGNS, viz: volume 17, No. 13, page 103; volume 17, No. 23, page 183; volume 17, No. 16, pages 121 & 122; volume 18, No. 7, page 51. He professed to give the words used in the SIGNS, *verbatim*, but that they were detached sentences I have no doubt; in fact, I have so contended, as my honest opinion. Now, brethren editors, will you please reprint those five pages of the SIGNS, and send them to your subscribers as "extras," or give them place in your regular issue, so that your patrons may be able to show to their misled and deceived brethren the utter falsehood of those slanderous charges? It is not my desire, brother Beebe, to annoy or perplex you; but I do desire to show, or to be able to show, all my beloved brethren that it is no harm to be what they sometimes call me, a Beebeite.

With the sincere desire that the Old School Baptists may be enabled at all times to let their light so shine, that others, seeing their good works, may be constrained to glorify our Father which is in heaven, that they may at all times be enabled to overcome evil with good, that brotherly love may continue, peace and harmony abound, true happiness be afforded, prosperity enjoyed by all the dear children of God, I will close.

Yours as ever,

WILLIAM E. FREEMAN.

*We will attend to the suggestion of brother Freeman at an early day; and as soon as we can find time, and space in our columns, we propose to show that all the quotations purporting to have been made from our pages, to fasten on us the charges of heresy, are garbled, misstated, or manifestly gross perversions of what we have published or held on the subjects on which we have been accused.—ED.

TIPPAH COUNTY, Miss., Nov. 27, 1879.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST—If I may thus address you:—I desire to write a short letter on the duty of true ministers of Christ; and when I say true ministers, I mean those who desire to please God, regardless of the praise of men. When the Savior sent out his disciples, he gave them charge what they should teach, and also that they would be persecuted; for said he, "The servant is not greater than his Lord. If they have kept my sayings, they will keep yours also; but if they keep not my sayings, they will not keep yours." I understand the call to the ministry to be the very same now as it was in the days of Christ's reign on earth; and what was duty then, is duty now, and what was shunning to declare the counsel of God then, is still the same, if a servant of Christ is guilty of it. Then we who are called to declare the whole counsel of God, should not shun any part of duty for fear of some friend or friends being displeased with the doctrine we preach, though it be against our natural inclination, which is contrary to every one that has a call to preach the gospel of Jesus Christ. But not so with those who are seeking to please men, and to receive the applause of their friends. They can work when liberal contributions are made; but when there is no money forthcoming, they claim that their God does not require them to work. Can any true servant of God lay down his gift because others do not do their duty? If so, why do those old servants contend so earnestly and faithfully, as old brethren Beebe, Dudley, and others, when they are persecuted as they have been? I do love to hear of so many able brethren contending for the faith which was once delivered to the saints; and which, according to my understanding, is the same that you have set forth in both the first and second volumes of your Editorials, and all that I have seen from your hand up to the 15th instant, which is the last number of the SIGNS. I am yet a young man, and very young in the ministry; but if I am not mistaken in what is leading me, and giving me an understanding of the things of the Spirit, I do believe there are some bearing the name of Primitive Baptists who have not been taught in the school of Christ. We are informed in the scriptures of divine truth that God's people are all taught of him, and that they speak the same things; so when we hear of some bringing unfounded charges against brethren, then we must doubt that they have been taught of the Lord. As all scripture is given by inspiration of God, and is profitable for doctrine, reproof, instruction, correction, &c., we must consider the language of the apostle Paul, when he says that in the latter days some "shall depart from the faith, giving heed to seducing spirits," &c. I think sometimes that that inspired man must have had reference to just such characters as those men who have recently brought such charges

against you, and brethren Dudley and Johnson. Some of them are young men, and also young in the knowledge of duty, as I feel myself; but I do desire to discharge my duty towards God by way of defending the truth with the ability that God gives, and not with the ability of man. My sincere desire is to have the Holy Ghost to guide, and the revealed word to govern, and then I know I shall be on the side of truth. I have only been trying to talk by way of preaching about one year, and have found so far that a faithful servant cannot please those who have no hunger for the truth. Jesus himself did not, neither could his chosen after him; and neither can we in this age of the world expect to serve God and mammon. Then let us stand fast in the liberty wherein we are called, and be not again entangled with the yoke of bondage; but take upon us the yoke of Christ, for this is the only way to find rest to our souls. In duty we have the promises, but only in duty. Then I would say to every one that desires to live happy in this life, remember the words of our Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." And furthermore he says, "My yoke is easy, and my burden is light." The experience of every child of grace teaches them that God requires no more of them than he gives them strength to perform. And I will here remark that he calls none but those whom he is pleased to call, and all he calls he qualifies for any work that he lays upon them. When he is pleased to call one to bear the name of Jesus to his people, that one need not fear that he will not be qualified to fill the place, though we have a great many around us who claim it to be the duty of young men who feel their calling to the ministry to go and prepare themselves. But to be candid, their god is not our God. There is a great deal said in this part of the country, and begging money to send ministers to the heathen, and also to send the gospel, which it seems they claim to be the bible. They certainly do look over some part of our book, or they would know what the gospel is. But it is all plain enough when we look at it right, for the god of this world must have means and money to carry on his work; but the God of all power both in heaven and in earth, and who works all things after the counsel of his own will, needs not means nor money, but sends his gospel wherever it pleases him to do so. None can know what the gospel is until they feel and are brought under the influence of it: neither does any one know the feelings of one who is impressed with the duty to proclaim the gospel of God, and in the face too of all opposition. Those of you, brethren, who have these feelings, can sympathize with me, as I am like a great many others, among people who oppose the truth.

Now, brother Beebe, if what I have written is sound doctrine, you may publish it. If you think it will not be profitable, nor worthy a place in your paper, cast it aside. May God uphold you in all your trials.

T. L. MORTON.

SANTORD, Maine, Nov. 26, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I must say that the SIGNS OF THE TIMES comes regularly, laden with the truth, as it is in accordance with the word of God, and as laid down in holy writ by the apostles and prophets. I feel to thank the Lord for favoring his little flock with so valuable a paper, filled with such great editorials and communications. It makes me shrink to nothing, yes, to less than the least, the vilest of the vile, and the most imperfect of all beings. I say to the brethren, Write on, for it does my soul good to read these editorials and communications, as it strengthens the poor and afflicted of Zion. "Blessed are they that mourn, for they shall be comforted." Evidently the mourner in Zion is a child in the new birth, and is thereby dead to the law of sin, and alive from the dead by the blood of Christ through the Spirit, in God bestowing his grace and mercy on the child in the second birth. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I will close this imperfect scribble, for I did not think of writing anything. I am a poor, imperfect thing at best, and if saved, it is by the grace and merciful kindness of God. It is all of grace, from first to last.

Dear Elder Beebe, my greatest desire is that God may sustain you in your declining years, and finally call you home to the mansions above, if according to his will. My regards to you and your companion, sister Beebe, for the kind hospitality bestowed upon me while attending the association in Middletown. Also to brother B. L. Beebe's kind family, and to all with whom I met at the association in June, 1878.

LEWIS BUTLER.

HERRICK, Bradford Co., Pa., Nov. 21, 1879.

DEAR BROTHER BEEBE:—I wish to present a case to you, and ask your view in reference to the order of it.

Suppose the church at Middletown, in the Warwick Association, should withdraw the hand of fellowship from one or more of her members, would it be according to gospel order for the church at Waverly, in the Chemung Association, to receive those members into her fellowship? When the Middletown church discovered the action of her sister church at Waverly, and brought it to the notice of the Warwick Association, if that association refused to regard the act complained of as disorder, but continued to correspond with the Che-

mung Association, what would be the consistent course for the Middletown church to pursue? Suppose the church which had received the excluded members should assert in her defense that they had been improperly excluded, would that, even if true, justify her course? I would be glad if you would give an answer to these questions through the SIGNS. I think it will be a benefit.

Affectionately your brother,
SILAS H. DURAND.

(Editorial reply on page 284.)

SALINA, Saline Co., Kansas, Nov. 20, 1879.

MY DEAR FRIEND:—I drop you a few lines, to say that I have removed to the above named place. Since I moved I have been bereaved of my dear wife, which I feel to be an irreparable loss; but I feel satisfied the Lord does what is right with us, his creatures, and he has promised to lay no more upon us than we are able to bear. But I feel assured that if we are his children we shall be well burdened with troubles, for in the world we are to have tribulation. Love would be at a low ebb if we had all things smooth. I do hope, if I am not deceived, and I am afraid at times that I am, for I can say with Newton,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never known his name."

I was going to say, I do hope that I am not deceived. I can say,

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise:

Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And make me live to thee."

My dear wife departed this life November 7th, 1879, aged fifty years.

I hope this will find you well. In love, I remain yours affectionately,
JAS. W. FLITTON.

LEXINGTON, Ga., Nov. 27, 1879.

DEAR ELDER BEEBE AND SON:—Your Postal to my father, Eld. D. W. Patman, is just received. I send you the pamphlets desired by to-day's mail. Father wishes you to please publish in the SIGNS OF THE TIMES that he has received two letters with money inclosed, desiring pamphlets, in which the writers failed to give their names. One was mailed at Milford, Rapids Parish, La., the other at Milner, Randolph Co., Ala. Both say they are readers of the SIGNS.

Father continues to improve very slowly. He is unable to walk without assistance, and can use his hand to write but very little yet. He sends unabated christian love to you.

Very truly yours,
E. ELLEN PATMAN.

CHANGE OF ADDRESS.

DEAR BRETHREN BEEBE:—Please say to the brethren that my address for December is Thomasville, Ga.

Your brother to serve,
D. BARTLEY.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1879.

END OF VOLUME FORTY-SEVEN.

It was common with patriarchs and prophets of former ages to review from time to time all the way in which the Lord our God had led them, the straits, privations and conflicts which they had encountered, the deliverances which the Lord had wrought for them, and record to the glory of his great name that his goodness and mercy had followed them all their days. Thus by a retrospection of what they had experienced, they gave substantial encouragement to others who were called to travel in the same common pathway, in which all the saints of every age are called to walk. The example of the prophets and other inspired men of God is worthy to be observed by the humblest of the children of God at the present time.

At the conclusion of each successive volume of the SIGNS OF THE TIMES, it has been our custom to make some remarks on the subject of our past experience of the gracious care and loving-kindness of God to usward; while with humiliation and contrition of heart and spirit we have to acknowledge our own waywardness and shortcomings, we still may say,

"Yet though we have him oft forgot,
His loving-kindness changeth not."

During the now closing year, although there is a very perceptible improvement in the financial and industrial affairs of our country, and the husbandmen have been favored with bountiful harvests, and mechanics and all other working classes have realized more remunerative reward for their labors, still the declining morals of the community, the fearful increase of all manner of crime and heaven-daring vice in the world, and the growing abominations and God-defying idolatry fostered and practiced under the cloak and profession of religion, give alarming demonstration of the depravity of poor, fallen human nature. Truly the signs of the times indicate the inability of both the world and the church to bear worldly prosperity to any great extent. When Jeshurun waxed fat, he rebelled; and so it was with Tyre, Sidon, Nineveh, Capernaum and Jerusalem, whose ingratitude and wickedness in their prosperity subjected them to the wrath of God. Our Savior said, in regard to impending judgments which were soon to overwhelm Jerusalem, "And because iniquity shall abound, the love of many shall wax cold." Is it not painfully true, that while iniquity at this day abounds in the world, and spiritual wickedness so greatly prevails in the high places of anti-christ, that the love of many of God's dear children, who have known and rejoiced in the love of God shed abroad in them, has waxed cold, and like the church at Ephesus, "left their first love;" or that they have so far conformed to the contaminating fashions of the world, and become so greatly inebri-

ated with the wine of Babylon, as to forget their first love? This was not said of all the saints; but as it was then, is it not still now, that the love of many in our beloved Zion has grown cold, and that malice, guile, hypocrisies, envies and evil speakings are not altogether laid aside, in obedience to the admonition of 1 Peter ii. 1? The saints are commanded to "Love one another with a pure heart fervently." And each is commanded to esteem others better than himself. The apostle James demands of the brethren scattered abroad, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Wars and confusion, strife, discord and evil speaking cannot come from that spirit of Christ which is born of God, and which cannot sin because it is born of God. But in our old, carnal nature, which is born of the flesh, are lusts which war against the spirit, which we are admonished to crucify, resist, suppress, and keep under subjection. Brethren must be under strange infatuation, who flatter themselves that their flesh is so far radically changed by the new birth that they have no remaining lusts that war against the spirit which is begotten and born of God.

In common with many of our brethren, we have during the past year encountered more violent opposition from those who call themselves by our name, (whether to take away their reproach, or for some other cause, is known to him whose right it is to search the hearts and try the reins of men); but whatever may be the cause, we are sure that their excessive zeal to break the ranks of the Old School or Primitive Baptists, and scatter among us the seeds of discord, their futile efforts have been overruled for the good of those who love God, and are the called according to his purpose. Whether it be our privilege to hope that we truly love God, and belong to the number who are called according to the purpose of God, or not, (we have often been distressed with fear that we are not,) we feel very certain that the misconception of our language and misrepresentation of our sentiments have compelled us to examine the divine record more closely upon all the points involved in the controversy than ever before; and many portions of the scriptures have been opened more fully to our understanding, and with much comfort and satisfaction to our mind, confirming our faith in the Lord Jesus Christ as the true God and eternal life of his people. And that "That which is born of the flesh is flesh," and that only flesh can be born of the flesh; "and that which is born of the Spirit is spirit," and that nothing carnal can be born of the spirit of God.

Persecution against the people of God has always had a tendency to draw them more closely together in their sympathies and tender love and fellowship, while it also tends to demonstrate who are on the Lord's side, and who are unreliable in the

times of conflict. This we have most clearly and unmistakably witnessed in our recent conflicts. Brethren from distant localities have sent us epistles of love, sympathy and sweetest fellowship, with comforting assurance of fraternal readiness to stay up our hands. And we are well assured that no weapon formed against the truth, or those who contend for the truth, whether it be forged inside or outside of Zion's gates, can prosper, and every tongue that shall rise against Zion in judgment she shall condemn. "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."

Conscious that we have but a little while longer to remain in the field of conflict, but few more fiery darts to withstand, but few more toilsome days and wearisome nights to spend, but few more reproaches to bear from either mistaken friends or malignant foes, we most ardently desire that grace may be given us to contend more earnestly than ever before for the faith, regardless of whatever amount of vituperation and suffering we may be called to endure for his dear sake who bore our sins in his body on the cross.

With humble but confident reliance on him who has hitherto sustained us, and the hope of leaving our last and final testimony to the truth, for the comfort and edification of those who shall survive us, we shall enter upon the publication of our forty-eighth volume, the first number of which we propose to issue on or before January 1st, 1880.

The terms, as stated on the last page of each number, will not be changed, at least for the present. All who have kindly volunteered to act as our agents in procuring new subscribers, and forwarding remittances for old ones, have our thanks for past favors, and we earnestly request a continuance of their labors of love.

PROSPECTUS

FOR

VOLUME FORTY-EIGHT.

In conducting the forthcoming volume, as the Lord may give ability, we shall continue to contend for the doctrine and order and spirit of the gospel of God our Savior, as held by all truly Primitive or Old School Baptists, as distinctly enunciated in the published address unanimously adopted and published by the convention held at Black Rock, Baltimore County, Maryland, in September, 1832, at the time the separation between the Old and New orders of Baptists was publicly declared. The senior editor of the SIGNS OF THE TIMES is the only surviving ordained Elder that was present at that convention. The original Prospectus and specimen number of the SIGNS was then and there examined, approved, and commended to the patronage of all the lovers of the truth, by the unanimous voice of the convention. The principles in faith and order to which our publication was then solemnly pledged have been con-

stantly kept in view and scrupulously maintained to the extent of our ability from that time to the present, as the successive volumes will conclusively show. At this late period we find no cause to falter or weary in what we have and still do confidently believe is the cause of God and truth. The experience of so many years, with the extensive correspondence of thousands of our most enlightened and gifted brethren from all parts of our widespread circulation, has greatly confirmed us in the correctness of the doctrine, faith and order for which we have hitherto contended.

For many years the opposition we encountered was almost exclusively from the Fullerite or Missionary Baptists, from whom we withdrew fellowship at the time of the separation, while all who professed to remain steadfastly on the Old School or Primitive faith and order, with the utmost unanimity fully indorsed our sentiments, and stayed up our hands with their concurring communications and liberal patronage. But since the separation of the two parties, known as the Old School and the New School Baptists, has become a fixed and recognized matter of history, and the New order have measurably ceased to assail us, we have been called to occupy a defensive position against the misrepresentations and false accusations of some who have assumed our name, and gained a standing among some of the churches, professing to be Old School or Primitive Baptists. Since in verification of the apostolic prediction, of our own selves some have risen up to draw away disciples after them, we have endeavored to confine the columns of the SIGNS to a defensive position. While inclined to be courteous and lenient to those who have differed with us on minor points, we have vigorously and firmly repelled the false and slanderous charges of heresy charged upon us persistently by those who have either mistaken, or wickedly misrepresented what they knew to be our real sentiments.

Notwithstanding all the discouragements we have or may encounter, we propose, as the Lord may give ability, to continue our publication, avoiding as far as possible all unnecessary and unprofitable controversy, only contending earnestly for the doctrine of God our Savior, and defending our publication from the malignant assaults of unreasonable and mistaken opposers. We shall need the co-operative aid of those who know and love the truth for which we contend. We have received many very kind and encouraging assurances from the friends of our publication, who will, we trust, stay up our hands by procuring new and paying subscribers, remitting balances now due, and a prompt advance payment for the forthcoming volume.

REPLY TO BROTHER DURAND,

ON PAGE 283.

1. As far as our observation has extended, it has been held that every branch of the Zion of God has the exclusive right to execute the laws of

Christ in the discipline of its own members; but no church has a right to depart from the laws of Christ either in the reception or exclusion of members.

2. If a church in the exercise of the authority vested in her excludes from her fellowship a member or members, all churches of the same faith and order are bound to respect the authority of that church, and regard the excluded party as being properly excluded, unless they know the church to be herself in disorder.

3. No church can receive into membership such as have been excluded from a sister church, without breaking fellowship with the church from which the excluded have been expelled; for the very act of expressing fellowship for the excluded, virtually declares a conviction that the excluding church is in disorder. No church can consistently hold both the church excluding and the party excluded in fellowship.

4. If then the church at Waverly, in defiance or disregard of the action of the church at Middletown, should receive into fellowship the excluded from the latter church, and in doing so signify non-fellowship for Middletown church, such action would unavoidably involve the Warwick and Chemung Associations; for the Warwick Association, holding Middletown church in fellowship, would occupy the same relation to Chemung Association as the Middletown church would to the Waverly church: consequently the break of fellowship would extend to the associations to which the churches respectively belong. And all other churches and associations holding the Middletown church and Warwick Association in fellowship, would thereby imply dis-fellowship for Waverly church and Chemung Association.

Our churches do not profess infallibility: they may become disorderly, and in a time of excitement a church may exclude members in violation of the laws of Christ; but when this is believed to be the case by a sister church, we hold that the aggrieved church, instead of assuming authority to annul the action of such a church, should call on the sister church that is supposed to be in disorder to show cause why the excluded party should not have fellowship, or on what grounds they have been excluded. Waverly church, before receiving the excluded, should correspond with Middletown church, not in a dictatorial or harsh manner, but in meekness and love; and if Middletown church refuses to give proper explanation and satisfaction, then let Waverly church ask to have the matter investigated by a council of faithful brethren, appointed from churches for the purpose, and let the case be submitted to and decided by such a council.

Should this course be ignored, and Chemung Association still sustain Waverly church, the Warwick Association, holding the Middletown church in fellowship, would undoubtedly drop her correspondence with the Chemung Association.

We apprehend no serious difficulty in settling difficulties, however complicated, where the spirit of Christ predominates; where humility and love prevail, all will be ready and willing to confess their faults, and all will esteem each other better than themselves; but behold how great a matter a little fire kindles, where the carnal elements of even Christians' earthly nature fan it to a flame. How truly it is written, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one of another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 13-15.

MARRIAGES.

At the residence of the bride's brother, George W. Decker Esq., near Monticello, N. Y., Nov. 29th, 1879, by Elder G. Beebe, Mr. Dwight C. Crocker and Mrs. Carrie D. Beebe, of New York City.

"The bride is a daughter of the late Isaac Decker, a prominent resident of the town of Thompson. She was the wife of the late G. Judson Beebe, Esq., eldest son of Elder Gilbert Beebe of this place, and the founder of the *Banner of Liberty* and the *Middletown Mercury*, a man of rare talent and ability as a speaker and journalist. Mrs. Beebe herself has won a reputation as a writer of both short and serial stories. Her book entitled "Violets," which was published in this village, reached quite a large sale. Mr. Crocker, whom she marries, is a cultivated gentleman, and is superintendent of a publishing house in New York City."—*Middletown Press*.

At the residence of the bride's mother, March 10, 1879, by Elder Wm. J. Purington, Mr. Wm. C. Lewis Jr. and Miss Mary H. Phillips, both of Hopewell, N. J.

By the same, July 24, 1879, at the Continental Hotel, Philadelphia, Mr. David H. Stout, of Mooreland, and Miss Anna R. Knight of Southampton, both of Pa.

By the same, Sept. 3, 1879, at the residence of the bride's parents, Mr. Wm. H. Kesler and Miss Mary E. Scudder, both of Hopewell, N. J.

By the same, Sept. 9, 1879, at the residence of the bridegroom's uncle, Mr. John W. Lewis and Miss Elizabeth C. Allan, both of Southampton, Pa.

By the same, Nov. 22, 1879, at his residence in Hopewell, Mr. Henry S. Rynearson, of Montgomery, and Miss Catharine Van Buskirk, both of N. J.

In Rusk County, Texas, on Thursday evening, November 27th, 1879, by Elder Noah T. Freeman, at the residence of Matthew Thompson Esq., Mr. Marion A. Leach and Miss Mollie McAfee, all of Rusk Co.

OBITUARY NOTICES.

DIED—At Denton, in this county, (Orange) Nov. 12th, **Mrs. Elizabeth B. Denton**, wife of Capt. Thomas Denton, formerly of Wurtsboro, Sullivan Co., N. Y., in the 79th year of her age. She has left an aged husband and three children with their respective families to mourn their bereavement. She was the mother of Mr. Abraham C. Denton, Mrs. Frances, wife of Mr. Thomas Brome, and Mrs. Mary Jane, wife of our brother James A. Dorman, of the city of New York, with other dear relatives and friends in whose heartfelt affections she held a permanent and lasting abode. Mrs. Denton confessed to her children that she had cherished a hope in the blessed Redeemer for more than fifty years, but from a feeling sense of inability to live as she desired to, and as she thought a Christian should live, she had never made a public profession. Her last conversation before her departure was, as we are informed by those who were present, truly comforting.

Her funeral was attended at the residence of Mr. Brome, her son-in-law, at Denton, on Saturday, the 15th, and a discourse was preached on the occasion by Eld. G. Beebe, from 2 Cor. v. 1-5, after which her remains were followed by a long train of mourning friends and relatives to the cemetery of the Old School Baptist Church at New Vernon, and deposited near those of her kindred who have preceded her to the land of rest.—Ed.

DIED—At the family residence in Walker Township, Hancock Co., Ill., on Thursday, Oct. 9, 1879, **Elder George Walker**, in the 76th year of his age. He was born February, 1804, in the state of Maryland. In 1812, with his father, he removed to Kentucky. In 1826 he was married to Miss Rachel Clark, who still survives him, and mourns his departure, but not as those who have no hope. In 1833 he removed to Illinois. At the early age of fourteen years he united with the Old School Baptist Church, and at the age of twenty-two was ordained an Elder, and for many years was considered one of the ablest advocates of that faith. Realizing the importance of religious and intellectual training, as soon as the roof of his new home was over his head, he built, almost entirely at his own expense, a church and school-house, where, Sunday after Sunday he gathered the hardy pioneers and told them the simple story of the cross. For many years he united young and loving hearts in the holiest of bonds, administered the consolations of religion to the sorrowing, and buried the dead, and for all this service, which would have required the entire time of a less active and industrious man, he never asked nor received one cent. He served twice in the Legislature, in 1848 and 1854, but was in no sense of the word an office seeker.

He leaves four sons and four daughters, all married. Although he was a great sufferer for several years, yet he did not murmur. His hope was bright, his faith unshaken and his trust in God unabated.

While we extend our condolence and sympathy to the bereaved relatives, in view of their loss, we know that, with him, to die was gain. O cheering thought to all God's people, that Jesus says, "Because I live, ye shall live also."

Elder Dennis Smith preached his funeral from Psalm lxxxix. 21-29.

Your brother,
J. G. WILLIAMS JR.
FOWLER, Adams Co., Ill.

DIED—Sept. 9, 1879, in Kenton County, Ky., at the house of Mr. Columbus Herndon, a relative with whom she had for some time resided, our beloved sister **Angeline Elizabeth Stansifer**, in her 53d year.

Our dear sister was received by experience into the fellowship of Dry Creek Church, in June, 1859, and was baptized the same day by Elder John Underhill, where she lived and died a member, greatly beloved. The same fall her experience was published in the SIGNS OF THE TIMES, and in 1864 another good letter of hers was published in that valuable paper. She was greatly afflicted from early youth, and her parents being in good circumstances, she had leisure to read, write and reflect, and to improve a naturally good mind, and soon became a very intelligent Baptist. Often have I felt ashamed when I would see and feel her superior knowledge of religious subjects, remembering what a disparity there was in our ages, both natural and spiritual. The religion of Jesus, the mercy of God in Jesus towards poor, helpless, needy sinners, was the theme of her song, the joy of her heart and the delight of her tongue. The company of the Lord's people was her meat and her drink, and none seemed to feel the need of free, sovereign, unmerited grace more than she. I was one of her most intimate friends, and have often witnessed her intense sufferings, but I have no recollection of ever hearing an impatient or murmuring word from her lips. Two weeks previous to her death she had a stroke of paralysis, from which she partially recovered, but she expressed to sister Collins, (her sister in the flesh) who was faithfully caring for, an almost anxious desire to depart and be at rest. Three days before her death she was again paralyzed, and never talked un-

derstandingly again, but laid and breathed her last without a struggle or a groan. We who knew her best have not a doubt that she is now basking in the presence of her Redeemer God.

Her remains were taken to Sardis Church, and a consoling discourse was preached by Elder W. T. Winston, after which her body was laid in the family cemetery, there to rest until

"The trump of God shall rend the rocks,
And open adamantine locks;
Call forth the dead from death's dark dome,
And Jesus take his ransomed home."

M. B. BRISTOW.

On the morning of the 31st of October, the death of **Mrs. Fannie L. Edwards** was announced throughout this vicinity, and it was really sorrowful tidings to the people here. Her disease was erysipelas, from which she suffered a great deal. At the time of her death she was nearing the twenty-second year of her earthly existence. She was married in September, 1874, and during the five years of her married life she became the mother of two little babes, respectively, Belle and Gaston. Fannie had long since professed a hope in Christ, and was baptized in the fellowship of the Old School Baptist Church at Antioch, by Eld. Wm. Daughety. While we do not wish to make use of any extravagant praise, yet we know that much can be said truthfully of her goodness; and if Fannie had an enemy in the world, we are not informed of the fact. It seems to be a common saying, "Fannie was a good little woman." She leaves a husband, babes, father, mother, brothers, sisters, and a host of relatives and friends to weep and mourn for her.

Green be the turf above thee, friend of my better days;

None knew thee but to love thee, none named thee but to praise.

Tears fell when thou wert dying, from eyes unused to weep,

And long where thou art lying will tears the cold turf steep;

When hearts whose truth is proven, like thine is laid in earth,

There should a wreath be woven, to tell the world their worth.

A COUSIN.

TOONS STATION, Tenn., Nov. 6, 1879.

DIED—In Fulton County, Illinois, August 1, 1879, **Mrs. Katy Shields**, in the 76th year of her age. She was the wife of the late Kenzy Shields Esq., and had been a faithful and worthy member of the Regular Baptist Church for over fifty years. Sister Shields was entirely blind for more than five years before her decease, but she endured as seeing him who is invisible, and greatly desired to depart and be with Christ, which was far better. She left three sons and five daughters to mourn the loss of an affectionate mother.

On the fourth Sunday in October I addressed a very large assembly of people on the occasion, from 1 Cor. xv. 25, 26.

ALSO,

DEPARTED this life in Cass County, Mo., October 5, 1879, **Mrs. Melissa Ann Byler**, consort of John P. Byler, aged 34 years, 7 months and 2 days. The deceased was the daughter of Deacon Wm. Riley, and was born in Adams County, Ill. She was united with Mr. Byler in marriage Feb. 20, 1868, and became the mother of three dear little children, whom she leaves, together with their father and numerous relatives and friends to mourn the departure of one who deserved their tenderest love and esteem.

The loving little family resided in Hancock County, Ill., until near the time of her death, but having suffered for nearly two years with that dreaded scourge of our race, pulmonary consumption, and finding her still sinking under medical treatment, and the kindest and tenderest nursing, Mr. Byler was advised to travel with her as the only hope that remained. He accordingly started in a carriage and got as far as Cass County, Mo., where, among her relatives, and most kind treatment, she soon sank into the embrace of death, and, we believe, in the arms of Jesus. Though not a church member, she gave her friends assurance before she passed away of

a well grounded hope through the sovereign grace and atoning blood of Jesus Christ, saying, in her last whisper,

"Jesus can make a dying bed
Feel soft as downy pillows are."

At her request, her remains were removed, and buried in the Union Cemetery, near where she had resided. Also, at her request, I attended on the occasion, and a large concourse of people met at the Colusa Chapel on the second Sunday in November, and I spoke to them from 1 Thess. iv. 13-18.

May the God of all comfort sustain the bereaved, and enable them to bow to the divine will.

In labors and trials I remain your brother,
I. N. VANMETER.

MACOMB, Ill., Nov. 11, 1879.

FOR the first time in life it becomes my duty to write a tribute of respect to an old friend and relative. The subject of this notice was born in the year 1807, near Milledgeville, Ga. Her maiden name was **Nancy Abbott**. She was a daughter of Jourdan and Sarah Abbott. Her parents moved to Alabama in 1814, and on the 24th of December, 1829, she became the wife of J. S. Primm. In 1832 or 1833 they moved to Dallas County, Ala., where she united with the Regular Baptist Church at Elom, and was baptized by Elder Suttles. In 1847 they moved to Union County, Arkansas, and she joined the Primitive Baptist Church at Salem, where she remained a member until her death, which occurred at the residence of her son-in-law, Joel H. Goodwin, in Ouachita County, Arkansas, on the 8th of April, 1879, aged 71 years, 9 months and 19 days. Her husband preceded her about seventeen years to the christian's bright heaven.

Aunt Nancy deserves more than a mere passing notice. She was a bright and worthy member of the Primitive Baptist Church nearly fifty years. She was an exemplary christian, whose upright walk and godly conversation did honor to the profession she had made. She was naturally of a quiet, kind and forgiving disposition, and ever ready to throw the mantle of charity on the faults of others. But few have borne the ups and downs of this life as patiently as she has. To know her was to love her, and those who knew her best, loved her most. We can truly say that a mother in Israel is gone. She was confined to her bed ten weeks with a disease of the heart. In joy and sorrow, in sickness and health, she manifested that spirit which so adorns the christian. One bright Sunday morning, a few days before she died, we paid her a visit, and found her suffering, but full of love to God. We asked her how she felt in regard to dying, and she replied, "My fight will soon be ended; my race will soon be run. I am nearing the shore where loved ones are resting, and where suffering is no more. I have prayed God that my way might be made clear, and immediately that heavenly flame of God's love was kindled in this afflicted heart of mine, and my soul was filled to overflowing with praise to God. Yes, I am happy. God is with me, and I am full of heaven. But I am fearful that I shall become impatient before death comes." She was enabled by an eye of faith to read her title clear to her home beyond the skies. O what a glorious thought, to die and be with Jesus. Her last sufferings were light, and she received such support that she fell asleep so quietly that her last breath was scarcely perceptible to the loved ones around her.

She was the mother of nine children. She has left behind her two sons and one daughter, an adopted daughter, with many relatives, brethren and friends, who will long remember aunt Nancy. What a consoling thought to them, and to all of us, that God was with her, and to realize that though our earthly house were dissolved, we have a building of God, eternal in the heavens.

May God comfort and sustain her children, and especially her adopted daughter, and fill the vacancy caused by the loss of her dear adopted mother, with his own divine presence, and speed her on her journey with alacrity and delight to that blessed land where parting is no more; and may he resign us all to his will, who worketh all things after the counsel of his own will.

J. M. M. FLUMIKUE.

YEARLY MEETINGS

A yearly meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on the first Wednesday and Thursday in January (7th & 8th) next.

Osborn Hollow is ten miles east of Binghamton, on the Albany & Susquehanna R. R. Trains will be met on Tuesday. We invite all to come that can come and wish to come. By order of the church,
H. W. CATOR, Clerk.

PROSPECTUS.

The undersigned proposes, if not providentially prevented, on or about the first of January, 1880, to issue the first number of the **YOUTH'S HOME JOURNAL**, a medium sized sixteen page, neatly printed monthly periodical, devoted to the promotion of the best interests of the youth throughout the country. The carefully written, original and selected articles on Historical, Biographical, Scientific and Miscellaneous subjects that each number will contain, will, we hope, commend the **HOME JOURNAL** to every thoughtful parent and youthful reader, and to every one else who may be interested in a pure, wholesome and entertaining publication. No fabulous or trashy sensational stories, dangerous and hurtful in their tendency, such as are too frequently seen in children's papers, will be tolerated in the columns of the proposed paper. We pledge our numerous friends who have so kindly encouraged us in the undertaking, that the contents of our paper shall always, to the very best of our ability, be pure and replete with good and wholesome teachings, and that we will spare no pains to make it an agreeable and thrice welcome visitor to every Old School or Primitive Baptist household in the land, as also to all others who may feel disposed to accept its moral and instructive lessons.

We shall, as soon as the first number issues from the press, send out a large number of specimen copies, and to further this end we will be thankful to any of our friends who will favor us with the names and post-offices of such persons as would be likely to appreciate a sample copy.

No money will be required until the first number is issued. Our friends will however please send in their names as early as possible, with post-office, county and state plainly written, that no mistakes may occur.

TERMS.

The **HOME JOURNAL** will be sent, postage paid, one year, for one dollar; six months, fifty cents; three months, twenty-five cents. Subscription to be paid in advance, and paper stopped at the expiration of the time paid for. Remittances may be made by money order on the post office at Mattoon, Illinois, registered letter, or by draft on St. Louis or Chicago.

All communications, of whatever nature, must be addressed to the undersigned, Loxa, Coles County, Illinois.

J. G. SAWIN.

THE PAMPHLET

By Geo. Y. Stipp, containing 52 pages, in refutation of the doctrines called "Two Seeds," will be sent to any address, postage paid, on receipt of twenty-five cents, or ten copies for two dollars. Address

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HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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A judgment, a judgment seat
As swiftly speeds the flight of
years
A prisoner am I
Beloved in Jesus, our Savior and
Friend
Childhood has come like the com-
ing of morn
Choosing rather deep affliction,
with the suffering saints of old
Dear brother Beebe, beloved of
the Lord
Days of my youth, ye have glid-
ed away
Far from the world, O Lord, I flee
Farewell, dearest father, thou art
gone to thy rest
Gentle Shepherd, Jesus, Lord
God of my salvation, help me
How precious and sweet it is
when the Lord
I would be quiet, Lord
I hope to lay my burden down
I love the sweets of solitude
Lend me thine arm! Too weak,
and far too weary
Let every saint employ his tongue
Lord God of my salvation
My God he will supply your need
O children of God, what a grace
O'er hills of guilt, and floods of
grief
O let my thoughts the weary task
forego
O christian! wilt thou thus for-
sake
Perish every pleasing story
Say not, my soul, 'tis night
Strange the person of the chris-
tian!
Sweet was the time when first I
knew
Stripp'd of all, O Lord, but thee
Thou blessed Son of God most
high
There is a city, large and wisely
framed
Ten virgins fair, they did appear
Though dark and heavy sorrow
Thy voice, O beloved of my heart
There remaineth a rest
The world can neither give nor
take
The road I travel here below
When all thy mercies I survey
What if the world do frown
What shall I do, from wrath to
come
With tender heart and gentle
hand
What shall we say of love so
great, so free
Wait thou with patience! He
whose love

MISCELLANEOUS.

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able old Kentuckian
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Ky., of charges by Camden
Church, Miss., against Eld. T.
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sus Christ